Kingdoms of Kalamar®

Divine Masters

The Faiths and Followers of Tellene

Divine Masters: The Faiths and Followers of Tellene

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A Brief Guide to the Sovereign Lands

The Kingdoms of Kalamar is a vibrant setting alive with rich cultures, imminent danger and complex intrigue. It is also a world rife with adventure, where fantastic creatures roam the wilderness, evil clerics worship deities hell-bent on destruction, and the dead rise again to spread terror throughout the world. Here, complex political alliances mix with marauding bands of humanoids, and technology and industry come face to face with magic and the fantastic.

Combining the elements of fantasy you've come to enjoy with a strong medieval world based on real geographical, social and political features, this dynamic world remains enjoyable long after the novelty of the "tourist bazaars" wears thin. Whether you dream of exploring the ruins of a lost civilization, warring with barbarian horselords for control of territory, guarding your elven home against the human threat or ridding the desert of undead abominations, the Kingdoms of Kalamar setting provides the where and how, without sacrificing continuity or common sense.

The setting is named after the great Kalamaran Empire, which once covered much of the continent of Tellene. But time weighs heavy upon all, and the empire's reach is not what it once was. Its provinces declare independence, hobgoblin kingdoms thrive and foreign empires expand, while the monsters of the land grow stronger than ever.

Many races of beings populate Tellene, including humans, elves, dwarves, gnomes, halflings, hobgoblins and a variety of monsters. The lands of Tellene are often referred to as the Sovereign Lands, and include the kingdoms of Brandobia, the Kalamaran Empire, the cities and city-states of Reanaaria Bay, the Isle of Svimohzia, the Wild Lands and the Young Kingdoms.

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Table of Contents

Chapter One: Legends and Lore 3
Cosmology 4
The Orthodox View 4
Racial Creation Myths 4
Other Tales and Legends 8
Tales of the Saints 11

Chapter Two: Following the Faith 15
Choosing Your Class 15
Choosing Your Faith 17
Ability Scores and Religion 17
Selecting Skills and Feats 17
Religious Equipment 17
Details, Details, Details 18
Acts of Worship 18
Regional Variations 20
Falling From Faith 23
Fragmenting Your Faith 24
Churches and the Undead 29
Temple Rank 32

Chapter Three: The Celestial Council 36
Lawful Good Churches 40
Halls of the Valiant 40
Home Foundation 44
Hall of Oaths 47
Courts of Justice 50
Assembly of Light 53
Neutral Good Churches 58
Church of the Life's Fire 58
House of Solace 61
Parish of Love 65
Church of Everlasting Hope 69
Temple of the Stars 72
Chaotic Good Churches 76
Face of the Free 76
Theater of the Arts 79
Church of the Night's Beauty 82
Temple of the Patient Arrow 85
Church of the Silver Mist 89

Chapter Four: The Gray Assembly 92
Lawful Neutral Churches 96
Founder's Creation 96
Fraternal Order of Aptitude 99
Temple of the Three Strengths 104
Temple of Armed Conflict 107
Order of Thought 111
True Neutral Churches 115
Assembly of the Four Corners 115
Temple of Enchantment 119
Conventicle of the Great Tree 122
Parish of the Prolific Coin 125
Inevitable Order of Time 129
Chaotic Neutral Churches 133
Way of the Berserk 133
We of the Watchers 136
Thunderer's Temple 138
Church of Chance 142
Order of the Passionate One 145

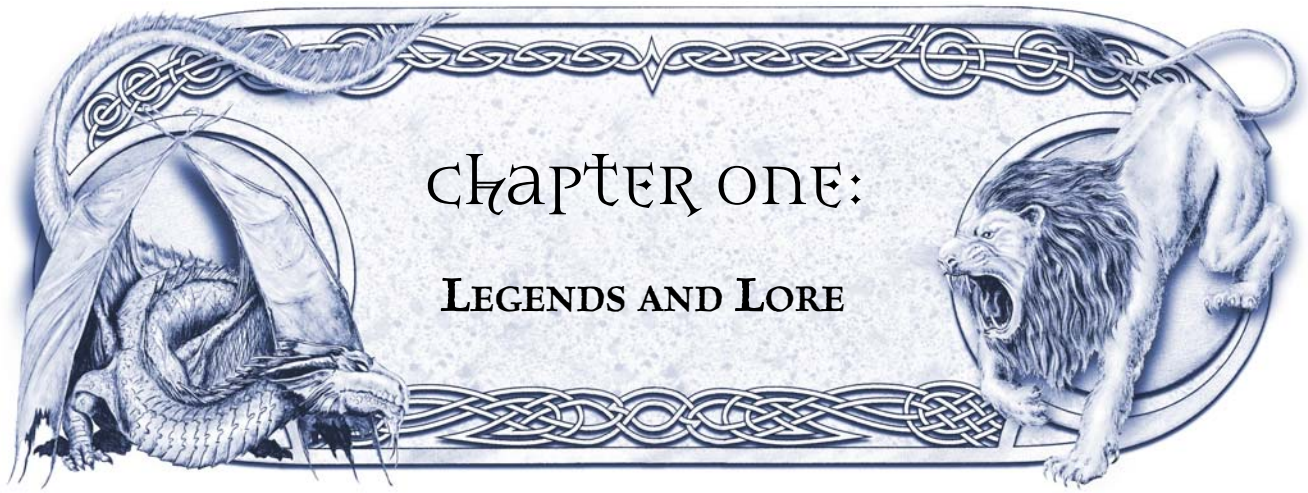
Chapter Five: The Fiendish 149
Lawful Evil Churches 150
Courts of Inequity 150
House of Shackles 157
Church of Endless Night 160
Order of Agony 164
Neutral Evil Churches 168
Congregation of the Dead 168
House of Hunger 172
House of Scorn 174
House of Knives 177
Chaotic Evil Churches 181
Conventicle of Affliction 181
Church of Confusion 184
Temple of Sleepless Nights 187
Temple of Strife 190
House of Vice 193

Chapter Six: Skills, Feats, and Equipment 197
Skills 197
Feats 198
Equipment 206
Other Holy Texts 208
New Weapons 210
New Armor 211

Chapter Seven: Domains and Spells 212
Domains 212
Spells 222

Chapter Eight: Campaigns of Faith 246
The Crusade 246
The Inquisition 246
The Prophecy 246
Evangelism 247
Return of the Creator 247
Managing Religious Characters 247
Minor Temple Locations 248
Church and State 249
World of Tellene God Statistics 250
Summoning Gods 250
Divine Servants 251

Chapter Nine: Templates and Artifacts ..254
Progeny of the Gods 254
Godspawn 254
Immortal Descendents 255
Divine Artifacts 255



Chapter One:

Legends and Lore

The world of Tellene, like all other places, did not always exist. It is believed that the Creator, a being of enormous power and intellect, developed the universe for her own amusement. Finding the newly created cosmos wondrous yet unsatisfying, she brought forth from her fingertips life forms to inhabit the various planes of existence.

A total of fifty-four gods, each portraying a specific characteristic or related characteristics of the Creator, from life and truth to death and deceit, were brought into existence to govern the cosmos under the watchful eye of the Creator. In order to serve the needs of her children, she also fabricated various species of creatures: dragons, dwarves, elves, primitive races, insects and all creatures in-between. The gods gathered periodically to discuss the state of events on their different planes and the Creator assigned further responsibilities. This system worked effectively for many eons.

However, intelligent individuals, especially gods, are prone to feel indignant toward authority and the limitations that come with being inferior; and the chaotic gods began to resent the control the Creator had over them. It was with this in mind that several deities, led by the Confuser of Ways, formed a plan for the demise of the Supreme One.

The Creator, of course, learned of their scheme, but she was intrigued. She allowed their plan to continue, and created the illusion of her demise by allowing her essence to be trapped in a crystal shard. Fearing that the destruction of the shard would mean an end to all existence, the culprits secreted the shard in a well-guarded fortress on a distant plane. Shortly thereafter, the Corruptor and the Confuser of Ways conjured false evidence linking the Overlord to the apparent death of the Creator. This situation infuriated the good deities, who immediately formed a coalition to bring the flabbergasted Overlord to justice.

With the Creator apparently absent, opposing gods immediately tried to destroy one another; law fought chaos, good fought evil and the neutral gods tried to hold the cosmos together. The ensuing mayhem shook the planes and resulted in the death of eleven deities. However, just as the Overlord was about to be the next god slain, the Lord of Silver Linings called upon the Riftmaster to magically whisk the Overlord away into captivity on Tellene. All other deities believed him to be dead (a belief proven untrue when a human scouting party unwittingly released him from imprisonment; see the *Kingdoms of Kalamar campaign setting sourcebook* section on Pel Brolenon).

The conflict continued until a wondrous evolution took place. To the delight of the gods, various races, including humans, began to evolve on Tellene. The attention of the deities was quickly diverted to Tellene. They watched in wonder and amusement as the rapidly advancing races spread their influence across the planet.

Since the gods found that their power grew in proportion the number of worshippers they attracted, each god competed for the right to make worshippers of the existing races, and create new races of their own. Old disputes quickly rekindled and the gods were once again at odds with each other. This time, however, the gods decided to fight one another through their worshippers because they feared personal destruction as

A common symbol for the Creator.

witnessed in prior battles. The Creator now sits silently, amused, watching the events on Tellene unfold.

Unlike the Creator, the remaining gods are not omnipotent. Within their spheres of influence they are dominant, but they can be bested in other areas. All gods have the ability to take any form they wish. This includes different races, sexes, sizes and shapes. Their can, of course, alter their form to fit any given situation; however, most gods, when associating with mortals, will choose a form similar to that of their audience. Gods can even impersonate one another, although this tends to inspire harsh retaliation from the deity imitated.

The appearance of a deity on Tellene is an uncommon occurrence; they prefer to manipulate events through their clerics and followers. Their ultimate goal is to gain new followers and continue to influence current ones. A god's power is directly related to the number of followers gained and the prevalence of the god's spheres of influence. Therefore, the gods always strive to spread their power by gaining followers and clerics.

COSMOLOGY

The gods themselves dwell in the magnificent Eternal Palace, which itself rests upon the Great Plateau formed by a confluence of energies from the Positive and Negative Energy Planes. The Palace sits on the shore of the Lake of Life, the source of souls for the Prime Material Plane. Within the Eternal Palace, each god has his own section of rooms, fields, courtyards and the like where the god and his follower's souls reside. The section of Palace for each god grows with the addition of more souls of the departed faithful. Outside the Great Plateau is the Realm of Annihilation, a plane of utter destruction which is the source of all *spheres of annihilation*. The Realm is made up of the souls of intelligent beings whose souls go unclaimed because the mortal worshiped no god or because it was destroyed by a *sphere of annihilation*. All the gods fear the Realm of Annihilation and seek to secure souls before they go there, because the Realm grows with each lost soul. One day, if left to grow on its' own, the Realm will destroy all of creation. All the gods fear the day the Realm overwhelms even the Eternal Palace, and thus tolerate the existence of competing faiths, since even their greatest rivals keep souls from the Realm.

When a mortal dies, the soul normally goes to the Throne Room (located at the center of the Eternal Palace). While no god since the Creator has dared sit on the Great Throne, the room itself is still considered to be neutral territory among the gods. In due time, the god (or a servant of the god) the mortal served in life comes to the Throne Room and claims the soul, taking it to his section of the Palace. Some beings try to subvert this process; hags, demons, devils, and the Harvester of Souls are particularly adept at securing souls that would otherwise be bound to certain gods. The Throne Room is always filled with souls waiting to be claimed, as well as many portals to the various planes of existence, such as the Astral, Ethereal, Shadow, and Elemental planes. The Throne Room is the only section of the Palace that has ever been claimed to be visited by living mortals, the doorways to each god's individual sections being guarded by their most powerful servants and impenetrable magics. Travel to any given plane while in the Throne Room is simply a matter of stepping through the right door, so it could theoretically be used by mortals as a waypoint in their extra-dimensional travel. Such a stop over would be incredibly dangerous, however. Many gods would react poorly to the premature visitation by mortals to the Eternal Palace.

THE ORTHODOX VIEW

The Orthodox view is the standard belief system described principally at the beginning of this chapter. The Creation, the Dissension (a time of tumult following the creation of the gods), the Interment (the Overlord's imprisonment on Tellene), the Revelation (the discovery of human and other life on Tellene), and the Accord (the unspoken agreement to fight through mortal intermediaries) are all basic elements of stories told in each faith, regardless of its specific teachings. As a group, the good-aligned gods are often referred to as the Celestial Council, the neutral gods as the Gray Assembly, and the evil gods as The Fiendish.

Certain elements of the Orthodox faith become clear after just a brief description. Gods can be killed, although not by mortals. Only a divine being can kill another. The gods do interact with mortals in a distant way: they grant spells and powers, they send omens, and they answer questions posed by powerful divinations. They rarely appear personally on Tellene.

According to Orthodox belief, the gods are not required to take a physical form when they appear on Tellene. They can become immaterial and are unaffected by forces around them. They can take a wide variety of physical forms and suffer no loss of divine power. (For example, it might seem impossible for a creature with two arms to strike at four targets simultaneously, but a deity can do it.) When the gods wish, they are capable of masking their divinity from mortals. No skill check or other magical insight can pierce this disguise; the god simply appears as it wishes with absolute authority.

According to the Orthodox view, every member of the Great Races (dwarves, elves, gnomes, halflings, hobgoblins, humans, and their mixed offspring) is born with an original soul. Each is truly a miracle of creation — something entirely new from two parents. Dogma varies regarding the souls of other creatures, leaving topics such as dragons and orcs open to debate. The living of a faithful and devoted religious life is to be rewarded with an undying life in the direct presence of the god to whom the mortal has pledged his soul.

RACIAL CREATION MYTHS

With the influence of multiple gods, each race has comprised various stories to explain their creation and existence. These creation myths tend to focus on single or small groups of gods that have appeal along certain lines, as detailed below.

Dwarves

In one dwarven myth, it was the Founder who came out of the universe's primal rock and made the other gods to serve as his companions. The other gods then made requests of the Founder on what each desired, including the physical world, the intelligent beings, and the plants and animals. The Founder agreed, and began to fill the universe with such creations. Yet, as he did so, the gods grew afraid that the Founder would fill the universe with so much matter that there would not be enough room for it all. In this story, the Founder realizes that, without his attention, the strain on the foundation of the universe would be so great as to potentially unravel his works. Thus, the universe needed caretakers. Therefore, his greatest creation was the dwarven race, made to dwell among the mountains and caverns of the world, ensuring that the weight of the world did not collapse on itself.

Elves

Though some religions speak of the Creator forming life through her hands, most elves hold fast to their belief that she created life through her song, the echoes of which still reverberate through the universe today. First came the gods, of which there were fifty-four. Next came the world of Tellene, populated with plants and animals of unimaginable variety. To maintain Tellene while she wandered among her children, the Creator fabricated elves – the first born of the races. Eventually, there came the War of the Gods, with the Creator's apparent demise, and the remaining gods turned their attention to Tellene. Now the gods argued over control of the world. Through all of this, the elves remained quiet, for none of the gods yet turned their attention to them. However, the elves soon began to worship these new gods, for much had changed since the war began.

Each god now wished to shape Tellene with his own powers, and brought many new races into being. Death came to the elves, for now there was time (which withered their bodies), and hunger and starvation (which wasted them). Though the elves had no wish to traffic with these new gods, they knew that they needed protectors from these new forces. They began to worship the new gods (particularly Raconteur, the Guardian, Eye Opener, the Lord of Silver Linings, and the Great Huntress). Depending on the storyteller or elven subrace, gods are admitted to or omitted from this legend, which naturally makes its veracity more unbelievable.

For readers interested in learning more about elven myths, see *Friend and Foe: the Elves and Bugbears of Tellene.*

Gnomes

Gnomes have no real idea of their true origins and, interestingly, see themselves as no more entitled to rule the world than the next race. One gnomish legend tells that all the gods were born out of the untended fields when the first rains fell on Tellene. Sprouting fully-grown, the gods tried to duplicate their own origin by planting the seeds that would grow up as the plants, animals, and intelligent races. Gnomes, in this tale, are made of wood and mud from the surrounding hills, and charged with tending to the crops of new beings; they must teach the other races how to live productive lives. The gnomes are thus depicted as the special servants of the gods, the gardeners of the life-giving fields.

If you want to learn more about gnomish myths, see *Friend and Foe: the Gnomes and Kobolds of Tellene.*

Halflings

In some halfling tales, the Creator is little more than a semi-intelligent force that birthed her god-children at the moment she passed out of existence. It was these gods who built the foundations, waters, plants and animals of Tellene. Individually or in groups, they also created the elves, dwarves, gnomes and halflings (the humans came later).

In one oral account, it is the Holy Mother who planted the halflings as seeds in a dry wasteland, and the Raiser who watered the seeds with her sweat. From this dry ground, the first male and female halfling (Azimen and Astemia) were born. Following in the footsteps of their creators, they watered the land with their sweat and nurtured life from the harsh land, turning it into a paradise. Halfling sages disagree about this fabled land's location, eventual fate and virtually every important detail concerning it.

The azravan (amberhairs, or golden halflings) claim to be directly descended from these first halflings, and state that the gurin (lightfeet halflings) are an offshoot. Lightfoot halflings simply shrug their shoulders at this, caring little what the amberhairs say.

Hobgoblins

According to hobgoblin legend, the world began empty, completely barren, and covered by holy blackness. But Blacksoul was not satisfied with the emptiness, feeling that such perfection deserved a perfect king. After creating the plants and trees, the beasts of the field, and the intelligent races, the creator was still not satisfied, for these beings were also without honor, for they would not worship the darkness. Blacksoul realized that, having been born in the light, they had been born flawed.

Blacksoul then traveled deep beneath the mountains, where the sacred darkness remained. There he fashioned the hobgoblin form from pure earth and water, celestial air and a drop of his divine blood. Finally satisfied, Blacksoul returned to the heavens, watching as his new race quickly spread across the lands, defeating their enemies and winning glory and honor for the Blacksoul, the holy darkness. But the other gods had become jealous, bringing a great pestilence upon the hobgoblins and destroying their mighty empire. Then they took the Blacksoul and destroyed his body. Yet, the Blacksoul soon returned, stronger and purer. They other gods had failed, and

now it was time for the hobgoblins to return the world to the perfect darkness it once possessed, and assume the kingship that was rightfully theirs. And so, that is the fight that they all must fight every day, until the end of days.

Humans

In one human myth, the Mother of the Elements was the only intelligent being in the universe, existing when the four elements in their primordial forms combined to create her. Lonely, the Mother wove the energies of the four elements together to try to shape another being. The result was a daughter of undeniable beauty and power. Exhausted from the work, the Mother laid down to rest and tasked her daughter with creating more beings and their dwelling places. Her daughter, the Creator, set to her task with unimaginable zeal, making the universe and the creatures that dwell therein.

Sensing that the Mother was about to awaken from her slumber, the Creator realized in sorrow that her creation was inadequate. Marshalling all her energies, she committed suicide by dividing herself into fifty-three beings of vast power and intense personalities. These beings, known today as the gods, were the crowning achievement of the Creator, for they display the extremes of the lives and passions of the intelligent creatures of the universe. Saddened at the death of her daughter, the Mother of the Elements refused to show any favoritism towards the other gods, instead turning her attention to the natural world and its building blocks: the four elements.

In this account, humans are the last beings made before the gods, and thus hold themselves closest to the perfection found in the gods. Combined with their superior numbers, culture, and diversity, this attitude contributes toward the current dominance that humans enjoy across Tellene.

Monstrous Races

Of course, creation stories are not limited to the typical player character races. Most intelligent species have some tale that speaks of their creation and gives them a sense of origin and purpose. Two such examples are included here.

Bugbears

According to bugbear legend, it came to pass that Hateful One, more commonly known as the Emperor of Scorn, sought for himself a race worthy of his name. Goblins, orcs and gnolls he had created in his image, yet these creatures were flawed. They warred on the races of good, but they were cowardly and afraid of the sun, and became like maggots, burrowing deep beneath the earth.

From the very darkness of his soul, Hateful One crafted the bugbear form. Stronger than any other race that had gone before, they were created to crush the lesser breeds in his name.

Hateful One was about to release the bugbears on the world when Taker of Sight (known to many races as the Dark One) approached him. "I see you have crafted a new race," he whispered from the shadows. "It is strong, and its lust to dominate is palpable, yet it has weaknesses." Unused to being challenged, Hateful One flew into a rage, and the heavens shook. Unperturbed, Taker of Sight spoke again. "The creature you created cannot defeat the other races, for it is incomplete. Hear me before you shake the skies again, oh spirit of spite. Oh, yes I see them hunting other races and crushing them; but only by day. At night they are as blind as humans."

Hateful One thought on Taker of Sight's words. "What do you propose?" he asked. Taker of Sight smiled as he spoke. "Let this new race worship my name, and I shall gift them with eyes that can see in the dark. I shall give them dominance over night, as you have given them dominance over day."

Seeing the wisdom in these words, Hateful One agreed to the terms, and so it came to pass that bugbears could operate equally in day or night, unhindered by shadow or light.

Again Hateful One prepared to unleash his creation, but again he was halted. "What manner of beast have you made that lumbers across the earth?" asked Growling Stomach (called the Locust Lord by most races). "Listen, oh hater of life, and do not strike me dead for my wisdom. Your children are strong and can see at night, but they are mindless brutes. Let me aid you."

Hateful One thought on Growling Stomach's words. "What do you propose?" he asked. Growling Stomach rubbed his bloated stomach and spoke forth. "I can give them the gift of the hunter. With stealth and strength they can hunt any prey, and all life shall be their food. In return for this gift, I require their worship. They must feed me flesh."

Seeing the wisdom in these words, Hateful One agreed to the terms, and so it came to pass that bugbears would hunt all living creatures as food.

Then, another visitor came to his domain. "What pitiful creatures are these that stand before me?" asked Blood Storm, the frenzied berserk of the gods (known primarily as the Battle Rager). "I see strength, I see stealth, but I see weakness as well."

Hateful One thought on Blood Storm's words. "What do you propose?" he asked. It is said that the gods of good wept as Blood Storm spoke on. "Let these creatures praise my name and I will gift them with ferocity unmatched by any other race. Let my fury into their veins, and they shall be fearless warriors, unafraid of any creature that walks, swims, crawls, or flies."

Seeing the wisdom in these words, Hateful One agreed to the terms, and so it came to pass that bugbears would know no fear and would be fighters without equal.

Thinking he had finished, Hateful One prepared to send his creation forth to fulfill his desires. "What do we have here?" asked Collector (commonly called the Harvester of Souls), who had heard of this race and came unbidden to the great fortress to see it for himself. "A race that kills without reward? Oh yes, they may become dominant, in time, but I can strengthen them beyond measure." Skeletal fingers rubbed together as Collector spoke. "In return for worship, I can give these creatures the power to empower themselves through death. If they prove

their worth to you by slaying powerful foes, I shall make their power grow."

Seeing the wisdom in these words, Hateful One agreed to the terms, and so it came to pass that bugbears would collect trophies, through which their power would grow.

At last the bugbears were ready, or so thought Hateful One. As he readied them for battle, another voice called out to him. "What have you made this time?" asked Screamer in Darkness (known primarily as the Prince of Terror). "Another race of darkness to be mocked by the races of good, by the looks of it. Grant that these fiends shall honor my name through deeds most foul and I shall give unto them the gift of true terror. Let their name be synonymous with fear itself, let the lesser races tremble at your creation."

Seeing the wisdom in these words, Hateful One agreed to the terms, and so it came to pass that bugbears would cause terror among all the races.

The Hateful One waited, but no more voices called to him. He called out into the darkness, asking what other gods would join him in creating the perfect race, but none answered. Gathering his creation from his dark bosom, the bugbears came to Tellene, and fear and death walked beside them.

For readers interested in learning more about bugbear myths, see *Friend and Foe: the Elves and Bugbears of Tellene*.

Kobolds

Before the world, before the gods, so the story goes, there was only Psep Dragg. The great void (the universe) was barren of life, devoid of matter, empty of spirit. Only the incinerating flame of Psep Dragg gave radiance to the terrible darkness in which he dwelt.

With a casual thought, no more than a passing whim, Psep Dragg created the gods. Only two absolute commands did he give them; thou shalt not destroy and thou shalt not create thine own children. Psep Dragg left his children to play while he explored the great void. Yet, the second law troubled them. “Why should we not be like our father?” they said unto themselves. “And where is our father, who has not returned to witness our work?”

In the absence of authority, the gods created images to suit their own whims. Dwarves, elves, gnomes, hobgoblins, and humans were spawned in the images of the gods. These creations were not truly their creator’s offspring, for they were sculpted from clay and rock, wood and water.

When Psep Dragg returned from his long sojourn he saw that his children had broken his second law and flew into a rage that caused the roots of the universe to tremble in fear.

In righteous fury he created another set of children, born from his darker nature. So it came to pass that the gods forced Psep Dragg to bring the first blemishes into the universe, spoiling his perfect image. These new gods brought with them plague and famine, pain and sorrow. They also created dark races in their own images, enemies of the great races that sought only to destroy their works. Psep Dragg allotted everything in the universe a finite existence, including the gods. And so it was that time and death were first known.

Psep Dragg believed his children punished enough and thought no more of their transgression, yet his children joined forces and tore Psep Dragg to a million pieces. His scales fell into the sky, and body fell to Tellene. M; mountains grew from his bones, swamps from his rotting flesh, deserts from his vanishing breath. From his blood, source of his great power, came the kobold race.

With his last breath, Psep Dragg cursed his rebellious children. No more races would they create, nor could they destroy evil without destroying their own creations, for evil lurked in all beings, nor could they ever learn new spheres of control, nor could they end time, and therefore death. Psep Dragg’s laugh of victory in death echoed throughout the universe and it is this noise that causes his scales to shake in the sky, making them shimmer at night.

The kobolds claim to have been created from the fallen blood of Psep Dragg. They attempted to prosper, but like their creators before them, the other races grew jealous. The kobolds were hunted, forced to flee beneath the earth and live in dank caves.

They work diligently at their tasks, for they believe that Psep Dragg is not dead. Moreover, when he returns, he will destroy the other races, abominations that they are unto his eyes, and the gods that sought to destroy him. In the new order, there will be only Psep Dragg and kobolds, his most loyal of creations.

If you want to learn more about kobold myths, see *Friend and Foe: the Gnomes and Kobolds of Tellene*.

OTHER TALES AND LEGENDS

A comprehensive detail of the myths, legends, and tales of the gods of Tellene is beyond the scope of this book; indeed, to do justice to the many stories would require a tome of great size. Instead, this section gives a brief summary of the most common myths and popular stories. For each myth, the basic plot, relevance, and important notes or variations are listed; DMs are free to invent details and add further myths for their own campaigns where needed.

Recalling details of a popular myth is a Knowledge (religion) check at DC 10 or an Intelligence check at DC 15. The DM should increase the DC for very specific information from the tale, or for regional myths that would not be familiar to the character. Bards can use the stories from the Tellene mythology as their bardic "music," using the Perform (oratory) skill.

The Birth of the Pious

In this tale, the True, the Founder, and the Overlord attempt to prove who has the most loyal follower. Each nominates a mortal that is pressed through a series of tests, challenges, and opportunities, but the trials are invalidated upon discovery of the interference of the Corrupter or the Confuser of Ways (or both, in some variants of the story). In order to prove their victory, the three gods compel their followers to form organized churches. In turn, most of the other gods follow the trend.

Relevance: This myth provides a foundation for organized religion in its current form.

Notes/Variants: Occasional substitutions of one deity for another; theocracies either suppress the tale or enlarge the role of their deity to overwhelming prominence.

The Child of All

Sama is a young orphan boy seeking to discover the identity of his parents. He begins a long journey of many encounters that eventually leads to the revelation that his father was a god. He is able to gather the magic he needs to journey to the various homes of the gods – light and dark, hopeful and dread. He interviews each god, learns their spheres of influence, and finding evidence with each that he is the god's child. However, Sama finds no god with whom he is comfortable. Eventually, he discovers that he was actually a creation of the Watcher, who stole a small bit of each of the gods and combined them to form Sama. Sama returns to his homeland, content in the knowledge of his true origin and his singular nature.

Relevance: Told almost exclusively by followers of the Watcher, the tale points out the weaknesses of all the gods. Through this, the tale is supposed to emphasize the need for self-reliance and the dangers of growing close to anyone who might follow the principles of the gods. Almost none of the other faiths tolerate the tale, considering the satirical depictions of their gods to be offensive at the least. This tale also teaches the cosmology, as Sama journeys throughout the Eternal Palace and nearly all the significant planes in his quest.

Notes/Variants: Some churches (the Thunderer's Temple, The Face of the Free, and the Temple of the Stars) tolerate the story, taking the criticism in stride.

The Fall of the Titans

The Creator had brought various races into being, including the animals, dragons, dwarves, elves and various other primitive creatures which the gods sought to convert to their service. The dragons were aloof, convinced of their own superiority as the chosen mortals of the Creator (for they were then the most powerful beings on Tellene), and thus spurned many overtures of the gods. The dwarves and elves did not entirely suffice, for those beings had their own ties to earth and forest. Thus, they turned to the animals and various primitive creatures in their quest for servants. There, they discovered a race of primitive beings, not unlike modern humans (perhaps the forerunners of that race), and saw in them a spark of intellect, the capacity for thought and a kernel of will. The gods took up the finest of the specimens of these beings and infused them with a share of their godly might. Though it was but an infinitesimal portion of their might, even so that portion forged each of these beings into an entity of formidable power and prowess. Thus were created the titans.

The titans were originally created of stuff both mortal and divine, and thus were at home on both the Prime Material Plane and the planes of their respective gods. For an age the titans were the dominant beings on Tellene, and their great wars, triumphs and tragedies have come down to the modern peoples as the kernel of the most ancient myth cycles (in which the early dragons, elves and dwarves played no small part). But for all that they were a part divine, the titans were mortal, and had mortal failings. At the end of their age, a full third of the host of the titans sought to usurp the power of the gods (some say at the behest of the Confuser of Ways).

The War of the Titans and the Gods lasted for a thousand years. In the end the titans were defeated, though at a great cost to the gods themselves. For of the remaining titans that had not rebelled against the gods, fully one half supported the gods, while the other half had remained neutral. Thus, the titans were split into three equal parties – rebels, loyalists and neutrals. During the War of the Titans and the Gods, many spirits of the planes, corrupted by their contact with the mortal Prime Material Plane, had also turned from the ways of the gods. A third of these spirits joined the titans in their rebellion, another third remained loyal to the gods, while the final third were neutral.

At the end of the War, the gods meted out punishment or rewards to the various factions. Of the titans, the rebels were cast into the great pit of Tartarus, there to remain for all eternity to contemplate their lost mortality and divinity. The neutral titans were bereft of their divine essence, though they were still

much greater then their ancient ancestors might ever have aspired to be – these titans were the first giants. The loyal titans were rewarded by infusion of the divine essence that was bereft from the fallen titans and the giants, and were granted eternal residency upon the Outer Planes. Of the spirits, the rebel spirits were cast out from the planes, Inner and Outer, beyond the veil of creation and into Nothing. The neutral spirits were cast into the Elemental Planes, where they became the first Genies. The loyal spirits were granted greater power and prestige, and were given mightier and nobler forms, becoming the first angels, devils, demons and similar entities.

Now the tale concerns the giants, the remnants of the neutral titans that remained on the Prime Material Plane. Bereft of their divine essence and cast off by the gods, the giants were forced to survive by their own might. Thus, they cast about in the chaotic remnants of their fallen realms for any alliance, advantage or information that might help them survive and prosper. They discovered kindred "spirits" in the genies of the Elemental Planes, and through them many clans of giants sought and gained the alliance of the elements, becoming the progenitors of the various fire, frost and storm giants. Other giants sought power in the very land itself; these were the progenitors of the trollish races, though the first trolls were much grander and mightier than their long-fallen descendants. For several millennia the giants and the trolls eked out an existence that was a mere shadow of their former glory, though such was still awe inspiring to the elves, dwarves and primitive humans. It was just at that moment, when the giants and trolls had clawed their way back to some semblance of an orderly civilization, that the great War of the Gods occurred. Their nascent civilization was shattered by the divine battles, as titans, angels, demons and things less savory clashed across the Outer, Inner and Prime Planes. The gods sought every advantage they could get, and the gods of chaos and evil saw great potential in the trolls.

Should the elder trolls return, they would be dangerous foes indeed.

He Whose Name is Not, the (now dead) god of chaos and evil, was the first to corrupt trolls to his cause. His demons mated with the trolls thus corrupted, which gave birth to the race of demonic trolls, spawned of chaos and evil. This god granted a portion of these beings to each of the other gods of chaos and evil, who in turn molded them to their whims. Thus were created the high trolls, above whom ruled the demonic trolls. These high trolls were the captains and lieutenants of the mortal armies of the gods of chaos and evil, formed of the rabble tribes of the early humanoid races.

The high trolls, in turn, began to mate with various humanoids as well as with the other trollish races. These degenerate mixed breeds often deserted the cause of the gods of chaos and evil, knowing little more than the base hungers of the body. These deserters formed the core of the various clans of trolls still found throughout Tellene: the standard troll, the ubiquitous moss and stench Trolls, and the rarer arctic, sand and sea trolls. The chaotic procreative methods of the race even continue today, as is evidenced by the existence of the half-troll.

In time, the War of the Gods came to an end, as the gods saw a greater potential for power and glory in the manipulation of the developing human cultures than in futile (and oft fatal) divine war. Ironically, He Whose Name is Not was slain in battle against his "allied" gods of chaos and evil when they turned against him near the end of the war. Their patron lost, the demonic trolls turned to their own amusements, while the other races of high trolls remained in the service of their respective patrons or turned rogue. Rumors persist of a last, dying remnant of the elder trolls that live somewhere beyond the horizon, still striving to reach their ancient glories of long ages passed.

Game material for these new trollish races can be found in *Dangerous Denizens: the Monsters of Tellene*.

Relevance: This story helps set giants, titans, and trolls, in a definable ecology, making them less mysterious (though no less dangerous).

Notes/Variants: This story, or a variation of it, is commonly known among clerics with a penchant for monster slaying, regardless of their faith.

The Feast Spoiled

The gods gather for a great feast, and the Locust Lord is so incensed over the concept that he decides to ruin the meal. He gets the Laugher drunk (not hard to do in any circumstance), giving him a bottle of wine to serve to the other gods. As expected, the Laugher smashes the bottle when the wine has been consumed. This act releases a powerful spell that ruins the

food and causes all the gods to become ill, vomiting all they consumed. The normal rivalries and enmities flare up and the feast turns into a wild fracas.

Relevance: The fight after the feast details the many individual battles; this serves to remind the listener of the various enemies and allies of each of the gods. In fact, some of those relationships among the gods (and their churches) are said to result from the events of this tale.

Notes/Variants: Naturally, the god of the cleric who tells this tale always turns out well in the story. He or she wins her fights, and usually discovers the plotting of the Locust Lord and takes some measure of justice upon him. When told by the House of Hunger, the gods are so distracted from the confrontations that mortals suffer a great famine for years (due to the gods' neglect).

The Great Game

Risk holds a contest among the gods, with the prize being a perfect diamond. Each of the gods in turn wins one contest, so Risk allows them to dice against him for the final victor. Of course, none of them can win against him. To punish Risk, some of the gods blind him for a year. However, even that becomes a victory for Risk, since he revels in his blindness and the greater randomness that it produces.

Relevance: More than anything else, this myth is a long mnemonic device to aid in remembering the gods and their spheres of influence. Although not terribly important for that purpose now, it was much more useful in past ages when writing and literacy were less common.

Notes/Variants: In a variant told by the Theocracy of Slen, the Flaymaster forced Risk into the contest, and the Flaymaster alone blinds Risk by gouging out his eyes. In this version, Risk agonizes over his blindness and promises to serve the Flaymaster.

Mandu and His Horse

Mandu is a Dejy boy who lives with his grandmother on a farm near an unnamed city. Then, one day, Mandu's horse begins talking to him. In truth, it is the Bear talking through the horse, telling the boy about the wonders of nature and the evils of civilization. Naturally, the shortcomings of civilization are magnified and detailed for great effect. Mandu comes to agree with the horse and leaves his community to become a druid, protecting the natural land from civilization.

Relevance: This is a morality play and a coming of age tale. Most popular with the Conventicle of the Great Tree, it also has some popularity among neutral and chaotic gods for its strong sense of individuality and spirit of adventure.

Notes/Variants: Most human cultures change the name and details to match their roots. Other races do likewise: for example, halflings change the horse to a riding dog. The tale is known but not popular among gnomes, and is virtually unheard of among the dwarves.

The Race

The Traveler appears in the dreams of several great heroes, urging them to meet in the Eldoran city of Dralven. Once all gather, a cleric of the Traveler meets them and promises a great gift from his god for the first hero to journey by foot to the shore of Lake Jorakk. Along the way, the heroes form and break alliances, defeat monsters, and quarrel and fight among themselves. Several of the characters die from encounters along the path and from each other. Eventually, the survivors separate into pairs and individuals, and the story becomes more focused on a single character or two. At this point, each version of the myth becomes a tale of epic heroism for each of the major cultural and racial groups of Tellene. In every tale, the champion reaches the lakeshore and the Traveler appears in person to grant the winner his prize. The prize is revealed to be the experiences and memories of all the contestants, and with the new knowledge, the winner returns home to lead his or her people with the newfound wisdom.

Relevance: This myth is often used by storytellers to emphasize the weakness of the failed contestants as evidence of their own race or culture's superior traits. Because of the many geographical sites mentioned, it is often useful for remembering landmarks for long journeys.

Notes/Variants: As mentioned previously, nearly every cultural/racial group has a variant in which its own hero emerges triumphant. Some versions of the story involve much less death or mere dismissal of the competitors, while others revel in their bloody defeats. Local versions of the tale have important characters stopping in the community (no matter how small the community actually is) to defeat some local monster or create a local landmark. A bard hoping for a strong following would do well to learn the local version of the story instead of telling the generalized version.

The Riddles of Miana

Miana is a beautiful human girl who loves Raizmo, but she knows he is destined to rise from obscurity into a famous hero and marry a beautiful elven princess. Miana's devout prayers catch the sympathy of the Pure One, who schemes to help the girl win his love. The Fate Scribe works to keep the path of Raizmo true to his destiny, and when the two gods almost come to violence over the issue, the Eye Opener proposes to let Miana decide the outcome. He places Raizmo in a vast underground complex guarded by myriad magical beasts and traps. Miana must solve many riddles and outwit many foes before she finally proves her love and rescues Raizmo. The two marry and settle in to a quiet life on a peaceful farm.

Relevance: This tale shows the power of the individual to control his or her own life; also a "power of true love" story.

Notes/Variants: For obvious reasons, this tale is not popular with the Prophets. It is also interesting to note that the tale often ends with an aside detailing the fall of the kingdom that Raizmo was to lead.

The Sandman

The Coddler and the Prince of Terror confront each other several times in the dreams of a young boy. Over time, the boy comes to realize the power of dreams and nightmares, agreeing to serve the Coddler in exchange for his granting of restful sleep to children around the world.

Relevance: This is a bedtime tale told to children; an explanation of the nature of and need for sleep; the origin of nightmares.

Notes/Variants: The Temple of Sleepless Nights promotes a version of the story in which the boy grows insane from the conflict in his dreams, whereupon he becomes a servant of the Prince of Terror, spreading fear and nightmares for all eternity.

Tides

The Storm Lord and the Old Man quarrel over ownership of an island of fierce warriors and great thinkers. When the islanders choose the Old Man, the Storm Lord sends armies of aquatic humanoids against them. When the islanders are victorious, the Storm Lord destroys the island in a massive tidal wave. The aftereffects are so great that the tides come and go today as a result.

Relevance: This story explains tides, the source of the friction between the two gods, and a warning against worshiping one god to the exclusion of all others.

Notes/Variants: Some coastal and island cultures, such as that of the Delnondrian Islands, tell related stories about the lost island civilization, most often praising it as an idyllic version of their own culture.

TALES OF THE SAINTS

Not all the faiths of Tellene are equally enthusiastic about the characterization of individuals as saints. While many churches boast long, full, impressive lists of their greatest worshipers, several others have much smaller galleries of saints, and a few have none at all. Much of the discrepancy is due to different teachings of the various churches, but sainthood as a recognized designation is also something of a modern concept in the lands of Kalamar. Only within the last six hundred years or so have the churches begun to officially recognize individuals as saints, even though many of the saints lived much longer ago.

Still, unless otherwise noted, all churches have specific requirements for saints. While the exact requirements for sainthood vary from faith to faith, all require that the supplicant be absolutely dead. She must be ineligible for resurrection, even with a *miracle* spell. This requirement precludes living saints walking around causing contradictions for the faith. The would-be saint must have performed some legendary act that goes beyond the merely heroic. An example might be Saint Yashamin, a former slave who carried the Six Tablets of the Apocalypse to the nomadic tribes of the Elos Desert for thirty-eight years, converting thousands of them to the worship of the Raiser. Not only did this conversion work to cultivate tiny oases in the desert, it created a strong sentiment of good in the previously neutral tribes and prevented them from allying with the hobgoblin kingdom of Kruk-Ma-Kali generations ago.

Lastly, the saint's life and/or death must have contained an omen of some sort from the faith's god. In the case of Saint Yashamin, desert hares followed her throughout her last few years. With their natural proclivity, the hares grew to thousands, yet they never seemed to strip away the desert's sparse vegetation.

Traditional churches believe in, accept, and promote the concepts of sainthood, although even within this grouping, a wide gulf exists on the particulars from one church to another. In general, these faiths have many saints in their orthodoxy, many of whom continue to grow in stature and importance as time passes. Among these churches, the reverence shown to their saints approaches the same level as the worship of the deity. Prayers are offered up to saints or to the gods through the saints, sacrifices are made in their names (as well as their gods'), and their names are invoked for blessings and curses. In such churches, saints are more highly regarded than the celestial (or infernal or abyssal) servants of the god because they were mortals who attained such great heights, as opposed to beings created in such a state. The Halls of the Valiant is a prime example of this grouping of churches.

Several other faiths do have saints, but for one reason or another, simply do not put as much emphasis on the concept. For some churches, this attitude is for dogmatic reasons, or the natural inclinations of the faithful towards the glorification of the individual in light of the teachings of the god; for others, it is a reflection of how few mortals have attained such a high standard. These churches have far fewer recognized saints than the traditional churches, perhaps only one to four each. In these churches, saints are generally viewed as excellent examples, profound teachers, and paragons of the faith, but not as subjects that are actually due any spiritual reverence in their own rights. For these churches, the designation of a saint is an even more important event because of its rarity than it might be for the other churches, and the faithful are just as familiar with the legends and tales of their saints as those of any other church would be other their own – its just a matter of how exactly those saints are viewed in the doctrines that sets this kind of church apart. Such churches include the: Home Foundation, Church of the Life's Fire, Church of Night's Beauty, Church of Silver Mist, Parish of the Prolific Coin, Order of Agony, House of Hunger, Conventicle of Affliction, Temple of Strife, and the House of Vice. One important note from this grouping concerns the Parish of the Prolific Coin; that church recognizes only one saint at a time, and that person is the wealthiest person known. The current saint of the church is Sulat Ku'tak, of Kalamar (see below); no known person in the last three hundred years has approached his wealth, and as such he seems unlikely to be replaced anytime soon.

Another grouping of the churches in regards to saints is those faiths that have no official position on sainthood for one reason or another, and thus have no true saints. For the most part, this attitude is a result of the particular churches having no formal hierarchal structure combined with a doctrine that does not readily lend itself to the identification of what other faiths would describe as saints. For other churches, saints and sainthood is simply not a relevant or important issue. These churches include the followers of the Watcher, the Confuser of Ways, The Assembly of Four Corners, and the Friends of the Fields.

Finally, there are a couple of churches that actively oppose the veneration of saints, not just among their own churches, but even among other faiths. The Church of the Silver Mist is convinced that the uplifting of certain individuals to the exclusion of others is a uniquely disheartening proposition for the common man. While the church preaches reaching for dreams and aspirations, the setting apart of such a select few creates a plateau that too many simply cannot attain, and that leads to despair and disillusionment. It is better, the church teaches, for each individual to set and strive for her own goals, and define success for herself, rather than for some other agency to define such success. Also, the Order of Agony does not designate saints. For the Flaymaster, no single person has true value or meaning. Obedience and suffering are all that matter. For the Order of Agony, saints of its own might imply that devotees could take direction or inspiration from someone other than the Ice Priest (currently the Grand Theocrat of Slen). Saints of other faiths present perfect targets, but also are blasphemies that lead the weak to believe that something positive can come for a person who lives and dies for a cause other than the Flaymaster.

The Tale of Kornarr

Kornarr was born in IR 156, during last part of the Age of Great Anguish, to a minor Fhokki nobleman. Raised to a harsh life of constant warfare and strife, Kornarr developed into one of the greatest young warriors of his day. His father pledged the household to Thedorus of Kalamar and he and Kornarr led the family in faithful service for many years. In IR 174, Thedorus, now Emperor, appointed Kornarr's father to command the garrison town of Paketa, in the Wild Lands. It is here that most tales of Kornarr begin, as the young knight led a band of bold and courageous adventurers under his father's command.

Kornarr was trained from birth in the ways of war, and although he was not a paladin, he was a devoted worshiper of the Knight of the Gods. To a large degree, the current views of knighthood, chivalry, and nobility were already established at that time, and Kornarr, like most young nobles, was trained in their details. However, the Age of Great Anguish had taken a toll on the people, and many had rejected or simply ignored those principles. Kornarr became a focal point for the resurgence in the knightly virtues.

Kornarr was steadfast in his loyalty to his father and the Kalamaran Empire, and was an energetic disciple of the teachings of the Knight of the Gods, converting his whole band of fellow adventurers to the faith, as well as most of the city's garrison. Single-handedly, with his companions, or at the head of a body of troops, he fought seemingly countless battles against monsters, barbarians, bandits, rebels, and other sorted foes, always displaying courage, skill, bravery, and even compassion. When he was 30, he was married and only a few months later, his father died, passing his title on to Kornarr.

For the next two years, Kornarr ruled Paketa with wisdom and compassion, and defended it with courage and zeal. The area was showing every sign of becoming a safe, quiet, and peaceful region under his enlightened rule. The Knight of the Gods showed his favor towards Kornarr by bathing him in a continual nimbus of subtle light, and granting him a healing touch ability that treated wounds and removed disease. All those within the glow of his light were continually refreshed and healed of minor wounds, injuries, and illnesses. Kornarr and Paketa seemed set for a very bright future.

The Confuser of Ways came to be aware of Kornarr at this point, and decided to torment the young noble, and to undo his good works. For the next fifteen years, Kornarr and Paketa suffered nearly every imaginable hardship. Famine, disease, war, betrayal, crime, sloth, gossip and rumor mongering, and ill fortune of every type became common. Yet through it all, even the death of his wife and unborn child, Kornarr remained steadfast and faithful.

He selflessly looked after the needs of everyone he could; even his enemies received compassion and care. He spent his

A *worshipper pauses at a statue of Kornarr.*

considerable personal fortune to relieve the burdens on the commoners under his protection, and continued to withstand the evil and monstrous assaults that plagued the region once again. Throughout it all, Kornarr continued to praise and preach the glory of the Knight of the Gods. These trials, tests and challenges, he claimed, were tragic opportunities to prove the greatness of the god, and of a proper life of noble service. Kornarr's evangelism became less and less effective over time, but he never faltered in his efforts and his defense of his people. Kornarr finally died in IR 203, defending a commoner family from a pack of devils, his sacrifice buying them time to escape.

Kornarr's lifelong service and dedication earned him saint-hood among the Halls of the Valiant in IR 360, and the essence of his tale comprises the 18th Hero of the church's canon, To Serve. In addition, literally scores of local tales have sprung up throughout the region, many of which are true to some extent and many of which are pure fables arising from the collective good will he fostered during his reign. In many of these local stories, clearly impossible tasks are attributed to him, and he takes on the appearance of almost a god. He is considered a model for proper church rule and one of the greatest examples of chivalry on record. The machinations of the Confuser of Ways were eventually revealed, but only increased the power of his story, adding an element of endurance under unjust suffering to an already inspirational tale.

Kornarr is usually depicted as a huge man in full plate armor (although it is extremely unlikely that any true plate armor was available to him at that time), and his name is most often invoked by the faithful in times of great distress or in the face of impending defeat. In such cases, the prayer to the Knight of the Gods is usually a request for a measure of Kornarr's strength of arms and spirit, or a personal reflection on how Kornarr would face the challenge. Martyrs of the Halls of the Valiant often invoke the name and example of Kornarr when unjustly sentenced or oppressed. Devotions and shrines to St Kornarr are typically little more than small altars to the Knight of the Gods in Kornarr's name, or simple roadside statues marking his protection over travelers along the route. Most temples of the Halls of the Valiant house at the least small replica statues of Kornarr somewhere on the grounds, and his Hero is especially popular with youngsters who dream of one day being great warriors and kings.

Lakon the Leper

Lakon was a human who was plagued throughout his life by a myriad of diseases which resisted the most potent medical and magical cures. Lakon made his living by harvesting rare herbs and animal skins from the Alubelok Swamp and selling them in nearby towns. In IR 192, a horde of lizardfolk poured out of the swamp and overran the city of Punuka'ido. The survivors fled first to Kowathido, then to Thovodido, with the lizardfolk in pursuit the whole way.

Returning from the swamps to find the scenes of destruction among his kin, Lakon crept and fought his way through the army to Thovodido, and organized the survivors. Lakon was already considered an elite warrior in his own right, but his leadership during the three week long siege became legendary. His short but powerful speeches rallied the humans time and again, and the lizardfolk were repulsed in each assault. Lakon died in the fighting only two days before a legion dispatched by the Emperor arrived to drive off the invaders.

Lakon the Leper is venerated as a saint by the Halls of the Valiant for his gallant defense of Thovodido. His personal courage, sense of sacrifice, and loyalty to community are extolled as the pillars of a true hero, and he in fact appears as one of the Heroes detailed in To Serve, the canon of the faith. Lakon is also held as saint by the Order of the Pike. His use of tactics and conservation of force in the siege are regarded as masterful; he transformed an inferior, defeated, and broken rabble into an effective force that held firm against a numerically superior foe. His speeches and tactics are widely known among the church, although his tale does not appear in the Way of Strategy.

Interestingly enough, Lakon is also a saint to those who worship the Rotlord. Not only was Lakon "touched" by the Rotlord with many diseases over his life yet never died from them, his presence in the crowded confines of Thovodido during the siege is believed to be the principal factor in the waves of disease that crippled the population of the region for nearly two decades afterwards. Persistent rumors even proclaim that the survivors of the lizard man army live deep within the Alubelok Swamp and worship Lakon as a god they call the Scarred Blade.

Sulat Ku'tak

Sulat was born to a moderately wealthy herdsman in -63 I.R. He was quick with numbers and an excellent negotiator and soon after reaching adulthood had turned his father's herds into the largest in the region. He had also diversified, opening up trade shops and employing hunters, trappers, miners, artisans, and prospectors in great numbers. On his 22nd birthday, his father died and Sulat inherited the whole estate. His prosperity grew almost without limit, and while his wealth provided him great influence, he never wanted the trappings of government for himself. Instead of setting himself up as king, Sulat provided the primary funding for Ali Inakas' bid for kingship. In fact, when King Ali Inakas began negotiations with the nearby dwarves, Sulat was the primary representative. His influence at the court was so ingrained that even after Ali's assassination, the king's sons continued to trust and rely on him.

By this time, Sulat was a very old man. He sent agents and adventurers out on many missions intended to find ways to extend his lifespan. Eventually, one of his agents found a powerful magic item fashioned from a single copper coin that did, in fact, slow the aging process. For the next two hundred years, Sulat continued to grow his wealth and influence. Sadly,

he outlived his entire family: down even to the fourth generation, Sulat was the last of his line. When at last the coin's magics could no longer sustain him, Sulat died in 274 I.R. A brief war erupted among several thieves' guilds, wizards, and nobles for his coin. It was soon discovered, however, that the coin was not, and in fact had never been, magical. Arcane and clerical divinations finally revealed that the coin was nothing in itself, and that it was only the conduit for the blessing of the Landlord to grant Sulat his long life. The coin was taken by the Parish of the Prolific Coin, and it is kept on the person of the current Magnus, even though it has not given any measure of vitality to anyone since Sulat.

At the time of his death, Sulat was undoubtedly the richest person to ever live. He owned businesses and employed agents across the known world and had total assets that easily reached over a hundred million gold pieces in value. Local rulers and churches took a great deal of his former wealth in taxes, and many of his associates broke away from his organization to take their independence. Even after a decade of taxing, stealing, and separations, the remaining sliver of his once grand organization still boasted over a thousand workers and hundreds of thousands of gold pieces in assets. But it could not last; without Sulat's guiding hand, eventually even this remnant wasted away. The last vestiges of his vast enterprise faded away completely by 300 I.R. He was named Saint Sulat by the Parish in 316 I.R. (replacing a gold dragon named Kelhemat) and has remained the only saint of that church ever since.

Chapter Two:

Following the Faith

Characters of all classes pay some form of tribute to a divine force, exceptions like the Vessels of Man notwithstanding. Clerics excel in their dedication and knowledge, but other characters might be no less faithful or sincere in their worship.

Choosing Your Class

Whether clerical or not, roleplaying one of the faithful adds dimension and gives depth to your character.

Clerics

Clerics are devout worshippers bound to the rules and guidelines of their faith. This book deals intently with clerics, and players interesting in such a class should consider whether to use the basic cleric defined in the D&D *Player's Handbook* and the *Player's Guide to the Sovereign Lands*, or the advanced cleric option featured in this book. In either case, the first step for a cleric is to choose a deity to worship. Next, you may want to read the church entry to learn the specific benefits and restrictions of your faith.

Witnessing a miracle as his chains drop away, a freed prisoner decides to devote himself to The Guardian.

Druids

Druids may venerate the Orthodox gods (usually the Bear), but many believe that Nature is a force that outweighs even the gods. Gods are very finite in the druidic belief. Nature is not personified at all. Nature is an abstract, very distant force that cannot be fully understood. The druid is expected to guide worshippers in the preservation of nature and of the natural order.

The specifics of "the natural order" vary from druid to druid. Most druids interpret this to mean opposing the undead. Although their class abilities do not grant them any assistance in the destruction of undead, they see the undead as travesties against life. Destroying undead is always a high priority.

Aberrations are unnatural beings that live outside of the natural order, according to nearly every interpretation of the dogma. Aboleths, otyughs, driders, and rust monsters, for example, are all monstrosities. Druids labor to destroy these creatures and their evil works.

The druid must teach people about the druidic faith, conduct services on holy days (see the entry for the Brotherhood of the Bear), and protect the woodlands from the encroachment of civilization. Druids are free to either wander or dedicate themselves to a particular location, as they wish.

Druids do not build elaborate temples. An individual druid might choose to build a structure, but as a rule, druids worship in special groves or dales that were designated as holy long ago. An outdoor altar is established and guarded by dedicated rangers or by fey creatures such as dryads. They vary in size and in detail, but a ring of oak trees about a hundred feet across is common. One or more holly trees, representing the eternity of nature, might appear inside the circle.

Rules for the druid class are defined in the D&D *Player's Handbook*.

Paladins

These devout warriors train in the temples of their faith, having answered a spiritual call to destiny. Their beliefs are much like those of the cleric, though they view most problems to have a martial, rather than diplomatic, solution. Paladins on Tellene may worship the Knight of the Gods, the Holy Mother, the Speaker of the Word, the True, or the Eternal Lantern.

Rules for the paladin class are defined in the D&D *Player's Handbook*.

Shamans

Shamans believe that each individual tree, rock, stream and animal has its own spirit. All things have spirits Instead of worshipping the Orthodox gods, they believe that the spirits grant them their spells and powers. Millions of spirits exist, and the most powerful of these must be propitiated in a manner similar to the Orthodox worship of gods.

TABLE 2–1: COMMONLY WORSHIPPED DEITIES

Class	Principal Deities
Barbarian	Battle Rager
Bard	Raconteur, The Shimmering One
Druid	Mother of the Elements, The Bear
Fighter	Powermaster, The Old Man
Monk	Powermaster, The Watcher
Paladin	Knight of the Gods, the True
Psionic	The Eye Opener, The Old Man
Ranger	The Traveler, The Guardian
Rogue	Risk, The Unseen One
Sorcerer	The Riftmaster
Wizard	The Mule

Fire, the sun, the earth, water and animal spirits are powerful forces in the shaman's belief. A person who has bad luck may have angered one of these forces and should make an offering. These offerings tend to be sacrifices of blood or food.

The shaman might offer to make a fetish for the person, made from stray elements "given" by different spirits as an aid against the hostile spirits that are angry with the person.

Shamans deliver their sermons and rituals wherever it is convenient, but their belief was once far more popular and more organized. Ancient shamans were responsible for the construction of lone or grouped standing stones, some of them in complex patterns that show either extreme skill or divine guidance. Formations of these stones are common from the farms east of P'Bapar to Narr-Rytarr, and as far south as O'Par, but individual stones or small formations appear all across the continent. Shamans don't discuss their purpose, but sages have positively identified several with extraplanar travel and one trio of stones in Tharggy certainly held an enraged slaad in stasis until it was accidentally broken by a farmer who wanted to take the stone for a new well.

Like druids, shamans believe in reincarnation. In their belief, however, creatures only return as like forms. A dragon will be reborn as a dragon, an elf as an elf, and a goblin as a goblin. The spirit of dragons is the same, regardless of individual differences, but it is distinct from the spirit of wyverns or of giants.

This belief in reincarnation helps justify the willingness to kill so evident in many humanoid cultures. Death isn't permanent in any meaningful way, since the person killed will return in a short time. Death is just a setback. The belief also encourages the humanoids to fight to the death in defense of their home, when attacking weaker villages, or just to protect a haunch of meat.

Similarly, the concept of reincarnation is a way to gain popular support among followers. A chieftain or king who declares himself the reincarnation of a great character from the race's history has a strong claim to the tribe's leadership. Since such claims aren't easy to disprove, they are both frequent and influential.

Rules for the shaman class are defined in the *Player's Guide to the Sovereign Lands*.

Other Classes

Consider the rogue who believes that he lives or dies at Risk's whim, the barbarian who attributes his survival to the Bear's teachings, or the warlord who believes he can hear the Old Man whispering in his ear. No matter what class you choose, you can easily make religion a firm foundation for your character's personality.

Choosing Your Faith

Choose at least one deity and decide whether the character is a casual worshipper or an actual follower. When playing a faithful character, becoming a confirmed follower seems natural, but it is not mandatory. Perhaps you want to play a character whose faith deepens as he grows.

Although most characters' beliefs follow the guidelines on Table 2-1: Commonly Worshipped Deities, this does not have to be the case. As an interesting twist, you might choose a god whose connection to your character is not obvious. A fighter who worships the Old Man is common, but a fighter who worships the Lord of Silver Linings is unusual. A brief paragraph in your character's history about a dark situation in which only hope kept the character alive makes the character unique and interesting.

Ability Scores and Religion

When creating your character, you assign ability scores based on class and race. However, you may also want these scores to reflect your religious beliefs. If you wish to play an introspective and thoughtful character, your mental abilities should show it. Wisdom represents the character's ability to interpret the god's will and make dogmatic decisions clearly. A character with high Intelligence might be a sage on religious matters. A charismatic character excels at converting others to her chosen faith.

Physical attributes are irrelevant for many gods, but they are integral to a few (such as worship of the Powermaster). For example, deities that favor an above-average Strength score would at least include the Knight of the Gods and the Powermaster. The Great Huntress and Risk would certainly respect Dexterity, and a high Constitution would be admirable for followers of the Traveler, the Flaymaster and the Rotlord.

Selecting Skills and Feats

Most characters apply skill points to general skills that help them in their adventuring career (such as Listen, Search, Spot and Survival) and feats that enhance their ability to perform as a member of a particular class. However, you might also want to consider choosing skills and feats that fit well with your faith.

For example, any faithful character should take at least a few ranks in Knowledge (religion), in order to identify important concepts and personages of her faith. The Diplomacy skill is also good for presenting a positive image of the faith and for furthering the faith's interest in non-combat related situations.

Careful selection of feats, too, may fit well with your religion. A follower of the Bear might select Animal Affinity and Toughness, while Magical Aptitude and Spell Mastery are two options for followers of the Riftmaster.

Religious Equipment

Nothing identifies a character's beliefs more accurately and prominently than a holy symbol. A faithful character should at least own one, even if it stays at home while she adventures. A simple wooden symbol is a good starting point, but more elaborate and expensive ones demonstrate a strong faith as well as prosperity.

The faith might also encourage followers to own a canon (the written word of the faith). If so, the character should acquire one as soon as possible. Along with this precious item, the character should use some modest means to keep it safe from casual harm; an oilskin covering or a small locked chest should suffice. Wealthier characters might protect such valuables with spells such as fire trap or even one of the various symbol spells.

If brandishing a holy symbol and carrying a tome is not feasible, the follower often decorates her shield, armor, and other items with the god's holy symbol (or at least associated colors) to announce her devotion to the world. In theory, allies recognize the character's faith and lend aid, while enemies fear her. Maintenance on these images is necessary, for scratched and bloody holy symbols dishonor most gods.

Whenever possible, the worshipper should attempt to use the god's favored weapon in combat. Using it against the faith's enemies is even better. Even if the weapon is not the best one for the occasion, the follower should attempt to keep his favored weapon safe from harm while using a different weapon.

If you are playing a cleric, remember that your character's vestments identify him or her as a holy person, a person of rank and significance. In the appropriate situation, wearing the right vestments can be a strong aid in fulfilling her role as a spiritual guide. In the wrong situation, wearing the holy vestments might be awkward, embarrassing, or even sacrilegious.

The simple rule is that the cleric should wear vestments when performing official functions of the faith or when acting as a leader of the faith. Meetings with lay officials, blessing a home, naming a child, performing a marriage--all are very likely situations for clerical garb. Advisement sessions with worshippers, informal gatherings of worshippers and purely social meetings might allow or disallow official vestments, depending on the faith. Crawling through sewers, fighting bloody battles, looting dead bodies and other typical adventuring fare is taboo among nearly all faiths. Any cleric who allows herself to be seen in public in tattered, bloody, goo-spattered vestments is overdue for castigation from her superiors!

Druids and shamans have their own humble vestments, which they don less frequently than do Orthodox clerics.

Utilitarian apparel is the norm; a druid or a shaman is as likely to be seen in an explorer's outfit as anything else. Their ceremonies might require anything from as formal as full garb to total nudity.

Vestments cost 5 gp according to the D&D *Player's Handbook*. Clerics of advanced ranks might easily spend as much as a courtier (30 gp) or even a noble (75 gp) on their trappings.

Details, Details, Details

Once you have designed and created your character, be prepared for appropriate roleplaying. Visit temples, encourage others to join your religion, and actively avoid your faith's prohibitions while striving for its ideals. Share your character's point of view with other characters. Celebrate the faith's holy days and expected activities, such as the Eternal Lantern's Dark Watch.

You do not have to visit every temple of your faith, but you should visit new temples whenever you have the opportunity. Besides highlighting your religious qualities, your temple is probably a good place to make contacts. Remember that you might be obligated to pay a tithe there or make other donations or sacrifices.

The easiest way to encourage others to join your faith is to lead by example. Showing a strong moral code is one, while excelling in your class or profession is another. Unsolicited preaching rarely encourages converts, but being receptive to questions and discussions about the faith is a good idea.

Acts of Worship

The churches of Tellene allow racial and cultural influences to modify the specifics of worship services to meet the local demands. While the lawful churches allow for less variance, even they do not demand identical practices in all cases. Although this means that discussion of the actual specifics for a church's services is at best generalized, certain common acts of worship (prayer, music, edification, and sacrifice) exist among almost all faiths.

Prayer

The most common sign of piety by far is prayer. Whether offered quietly by an individual in times of need or thanksgiving, or as part of a formal worship service, prayer is the communication of the faithful to their god. As a part of a structured worship service, prayer is most often communal (all practitioners reciting the same words) or directed (one or a few individuals pray aloud while the rest either listen or offer their own prayers in silence). Communal prayers are most common among the largest congregations, with directed prayers being the most commonly found overall.

Chaotic churches de-emphasize prayer as a part of the worship service. Each individual is instead encouraged to offer up his own prayers as they feel it appropriate. Chaotic churches of any size that do incorporate prayer into the actual services use directed prayers, rejecting communal prayers entirely.

Prayer is always considered appropriate for the individual, even apart from formal times of worship. Prayers of thanks and devotion, invocations for protection or assistance, and affirmation of the individual's faith are common elements of the life of any devoted follower. All the churches of Tellene encourage prayer as a part of everyday life of the faithful.

Music

Music is common as an element of worship since it energizes and entertains all elements of the congregation, regardless of social status or level of education. Music is vocal, instrumental, or a combination. Vocal music is ether solo, choir, or congregational. Lawful churches tend towards congregational singing (regardless of the size of the local congregation), while chaotic churches avoid it, emphasizing solo performances. Choir based singing is common among churches of all alignments.

Similarly, instrumental music is presented as either a solo or a representative group (a band or an orchestra). Congregational instrumental music is virtually unheard of, although it exists among the smaller congregations of the Theatre of the Arts.

Combination music (vocal and instrumental together) is common in the more civilized and metropolitan temples, and less common in rural environments. There is no relation between the number of practitioners singing and the number playing an instrument.

Edification

Edification is here used as a general term to include all manner of techniques used to spread the teachings of the faith and encourage faithful adherence to those doctrines. The most common form of edification is the sermon. Most often delivered by the senior cleric of the temple, the sermon is a versatile and influential tool of the church that has instant access to the entire congregation of the faithful, as well as any potential converts. Sermons vary in length, structure, style, and tone due to the speaker, canon, needs of the church, and local circumstances. For good churches, the sermon often comprises the climax of the service.

Teaching is also an instrument of edification. The lack of formal schooling among the majority of the population means that most people cannot learn the details of their faith on their own (such as by reading the faith's canon). Teaching, either one on one or in classes, allows more detailed and personalized instruction than the sermon. Furthermore, teaching is used as a training and evaluation tool for the less experienced clerics, allowing them the opportunity to demonstrate the ability to convey the words of their god to a smaller audience before progressing on to sermons in front of the whole congregation. Teaching also includes leaderless group discussions of the faith, a feature common among chaotic churches.

DM's Note: Worship Benefits

Players who actively roleplay their character's involvement with the faith, such as by worshipping, using sayings of their faith, voluntarily paying a tithe, and exclusively using their god's favored weapon should reap some benefit when in communities where the character's faith has a presence. However, on average, the benefit should have a value no greater than 50 gold pieces. Appropriate benefits include:

- a +2 circumstance bonus to Gather Information checks
- an extra 10% when selling looted gear from an adventure
- a free *potion of cure light wounds* (CL 1) when actively furthering the faith
- free or reduced room and board when traveling

Admission of sin and atonement also falls under the heading of edification. Most churches allow for the process to be kept private; not only does such a practice encourage the sinner to repent, but it also avoids the unfortunate image of the shortcomings of the faithful from readily reaching the attention of the rest of the community. Lawful congregations more often promote public confession of sins, especially sins that are known publicly, but also celebrate the atonement process to make the prospect less intimidating for the individual. Atonement is sometimes simply the application of the spell of the same name, but more often it involves some minor task or punishment dictated by the canon or a cleric of sufficient rank. Evil faiths are very likely to include physical, mental, and psychological punishment as part of the atonement, and death (either encouraged suicide or execution) is not uncommon.

Sacrifice

The gods of Tellene accept sacrifice from their faithful as the most direct act of worship. The offering is consumed in a manner appropriate to the nature and spheres of influence of the god, with a divine light or fire engulfing the sacrifice being the most common. Any required sacrifices are detailed in the individual church listings, but as a rule the sacrifices of good and neutral churches are symbolic offerings of items, while those of evil churches are acts of literal sacrifices of living beings.

Sacrifices represent a mortal's devotion to a god or a petition for mercy from a god. In order to be meaningful, a sacrifice must be relevant to the god's sphere of influence and something precious to the supplicant. The latter priority is the greater; even an offering of great wealth is meaningless to the Landlord if the supplicant is expecting to reap a windfall in the near future. An offering of one gold piece might be very valuable when offered by a poor beggar, but it might be insulting if offered by a high-ranking member of the Golden Alliance. Routine sacrifices shouldn't threaten a person's living, but if a worshipper is praying for something significant, the sacrifice should represent an appropriate cost.

Outside of formal worship services, people regularly make sacrifices to multiple gods. A sailor might secretly make an offering to the Pure One before leaving on a lengthy voyage, fearing that his lover might find another in his absence. Once on board the ship, he offers a small sacrifice of the day's rations to the Storm Lord to stave off disaster. During the voyage, he can hope for frequent libations offered to the Laugher. If they make an extended voyage out of sight of land, he'll join the navigator with the other crew in a prayer to the Traveler. On the return trip, he might recite verses from the scriptures of the Watcher as he becomes homesick.

On Tellene, sacrifices actually disappear when placed on appropriate altars or the proper ceremonies are performed. The disappearance represents the god's acknowledgment of the offering--not necessarily its acceptance. The disappearance certainly doesn't obligate the gods to act on the offering. An inappropriate sacrifice, an insincere offering, or an improperly performed ceremony might result in the offering being declined. An offensive offering might anger the god, resulting in an irresistible *bane* or *doom* spell afflicting the supplicant for 24 hours. An example of an offensive offering might be carrion instead of fresh game given to the Great Huntress, or if the herbs offered to the Powermaster are used in making deadly poisons. Particularly offensive sacrifices might incur a *bestow curse*, requiring a *geas/quest* spell to correct the offense.

Tithing

Tithing (also called contribution) is a specialized form of sacrifice. The faithful are expected to give money to the church, and this coinage is used to support and direct the needs of the clergy. Lawful churches tend to demand contributions, and often in specific amounts or percentages, while neutral and chaotic churches allow for a member to give according to their ability and conscience. Evil churches tend to demand larger sums than good churches.

Fellowship

Acts of fellowship are those that are intended to bring the faithful together in closer bonds, and to reach out to the non-faithful with an eye towards conversion. Nearly any social activity not prohibited by the doctrines of the church can be called an act of fellowship. Meals, acts of charity and benevolence, dancing, plays, parties, and even the casting of divine spells for beneficial effects are all widely considered acts of fellowship.

Fellowship emphasizes the most appealing aspects of the church since it is meant not only to encourage the faithful but also to entice the non-believer. Perhaps surprisingly, evil churches place great emphasis on fellowship since it can be used as part of the recruitment process. Lawful churches convene in acts of fellowship most often. In fact, the faithful of a lawful church often partake in the more social fellowship practices (such as meals and festivals) even apart from actual

worship services. Chaotic churches place less emphasis on fellowship of groups, but instead their acts of fellowship are on more direct personal levels. Neutral churches use both techniques to meet the spiritual needs of their worshippers. Their acts of fellowship have a tendency towards inclusion and acceptance, which grants them some of the most effective patterns of fellowship.

Benevolence and charity are essential acts of fellowship among the good faiths. While such assistance is often unconditional, the degree of help provided and the selection of worthy or appropriate subjects for aid varies from church to church.

Evil churches encourage acts of indulgence that would otherwise be or scorned or prohibited by the community at large. The feelings of power and pleasure that come from such activity provide powerful inducement for new converts and become addictive to longtime practitioners.

Note that the Watchers have essentially no elements of fellowship; the only bonds they form are with their immediate teacher or pupil.

REGIONAL VARIATIONS

The 43 priesthoods that together make up the Orthodox faith are not uniform in their worship across Tellene. Some actively encourage regional variation, while others do their best to suppress all change over time and distances. Despite these efforts, native outlook, the mix of human and non-human races, and social history have their effect on religion in every part of the world.

In some cases, the distinctions are very minor. Vestments might be linen in one area and silk in another. A translation into the local language from the original might cause a slight difference in meaning of a particular verse. Such differences creep into every faith.

Brandobia

Brandobia's temples are stilted, formal institutions. Praying is a serious business in Brandobia, and cleric positions are highly sought after. Religious territories even cross state borders (except in Pel Brolenon), so a high-ranking cleric might control an area larger than the fief of an Eldoran duke.

Competition for these positions is steep, and the competition is measured in tithes. Often, the highest-ranking cleric is not the one who demonstrates the deepest insight or the humblest generosity, but the cleric who brings the church the most income. The rungs of the hierarchy's ladder are often composed of the treasuries of the landed nobility in Brandobia.

This competition leads to rivalries and feuds between clerics of the same faith as vicious as any of those between opposing churches. It's not uncommon for clerics to intimidate their juniors, blackmail their seniors, and frame their enemies for crimes against the church. In the past, they have been slow to unite against outside threats, but the churches have been striving to repair that problem.

Despite the competition for the coveted higher ranks, the clerics who minister to the people are devoted to their calling. Whether good or evil, they support the doctrines of their chosen faith with unsurpassed fidelity. Their followers expect them to lead by example, and the clerics do not disappoint them.

The Brandobian traditions descend from the former Brandobian Empire. They hold true most clearly in Eldor, but also in Mendarn and (to a lesser extent) Cosdol. They also affect the Brandobian islands and colonies.

Worship services tend to be longer than those in other parts of Tellene. The deep traditionalism means that churches are reluctant to let go of any previous behavior. Thus, any new prayer, hymn or litany adds to the regular services rather than replacing a similar practice.

The language used in many churches is Ancient Brandobian, which worshippers often parrot without fully understanding. Some "radical" churches have adapted their use of language, using modern usage but retaining some archaic language to retain the flavor. For every one of these progressive moves, however, another temple leads services in Celestial or Infernal, making it more difficult for the worshipper to understand.

The Kalamaran Empire

The religions of Kalamar are more worldly than divine. Their ministries concentrate on the material and the temporal. When urging their members to tithe, for example, the clerics stress that tradesmen who tithe will earn more trade from their fellow faithful instead of focusing on an intangible benefit.

This trend does not imply insincerity on the part of the clerics. The clerics have adopted these strategies to make their faiths as popular as possible among a broad group of people, including the nonhumans who have been making up a larger part of Kalamaran society through their membership in the military.

Despite the deliberate attempt to reach the common man, the messages of the gods are spoken most often by the nobles of Kalamar. While the oldest children of the nobility prepare for rulership of the fief on their father's death, the younger children see opportunities for wealth and fame in the various churches. Because they accompany their petition for training and ordainment with gifts or land, ranking clerics rarely refuse them. The superior education of the nobility is also a factor: the nobility often already know how to read, know the language used in the church, and can afford their own holy symbol, canon and other equipment.

Law is slightly dominant over chaos in the Kalamaran Empire. The various churches of the Orthodox faith have discovered that messages of personal liberty, freedom from oppression, and achievement based on talent rather than birth make them unpopular.

All temples preside over their services in Low Kalamaran, except where faith dogma overrides this trend. Certain temples of the Halls of the Valiant use High Kalamaran, but this trend is

quickly fading and is likely to vanish with a decade or two. The transition into the better-known language is rapid except among the eldest of clerics. Their temples will have to wait until their death before they yield to this particular social demand.

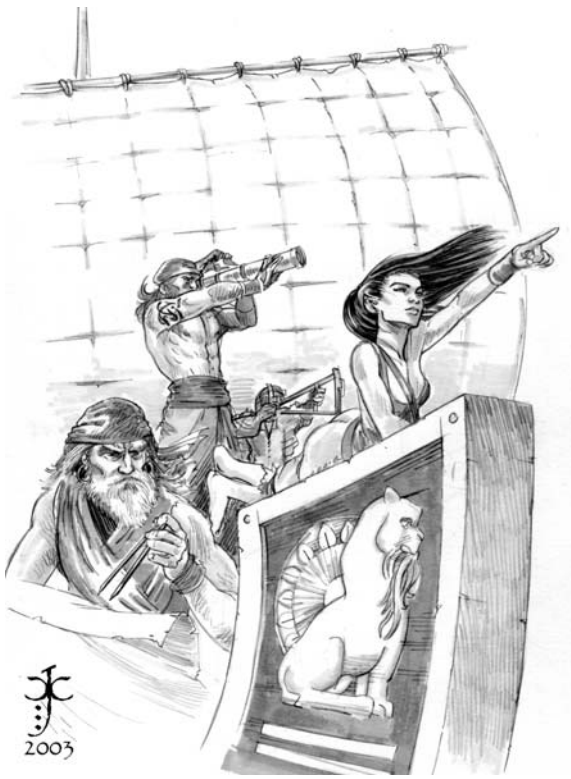
Reanaaria Bay

When a traveler mentions religion in the Reanaaria Bay to clergy elsewhere, the clerics wince. The people of the Bay espouse some of the most radical ideas concerning worship and religion on Tellene. The Ruvian Heresy, the Redeemers, the Santos Irimi—every lunatic with a theory on the gods seems to write his missives in Reanaarese.

More frustrating still, the Bay is a hotbed for dead god cults. Anyone you meet on the rocky little coastal roads of the bay might attack you for something your god supposedly did eons before humans were ever created.

Among followers of the Orthodox faith, Reanaarians are less outrageous. They attend services, sing hymns and make their offerings in a fashion familiar to travelers from outside the region. Their clergy seem to be a little more mercenary than elsewhere, even among the good faiths; Reanaarian clerics are loath to cast a spell without charging someone for it.

Reanaarian worshippers have their own mercenary streak as well. They often consider what benefits worship of a faith gives them. How much is the tithe? How often do I have to attend services? Where does the mayor worship? These questions are prominent in the minds of ambitious Reanaarians and present in the minds of folk happy with their own station. Whether the selection of Zoa as the seat of the Landlord's worship created this influence or was made because of an existing trend is a theological conundrum similar to the chicken and egg question.



While the official language of most temples across the Bay is Reanaarese, services in Merchant's Tongue are common in the coastal trade cities and Gnomish services take place in various spots. Many neighborhood temples in Dynaj use an ancient Dejy dialect.

Svimohzia

Svimohzia is the oldest region on Tellene inhabited by humans, and the religious institutions there are the oldest on Tellene.

Many religions maintain their seats on the island of Svimohzia, and many cathedrals on the island used to house the seats before most faiths moved to the continent to better serve the majority of their followers. This shift occurred between 250 and 300 IR, although it continued at a slower pace for another 100 years.

The temples and cathedrals on Svimohzia are large, opulent buildings which have been expanded and improved periodically for hundreds of years. The central halls of many of them might seem small; these halls are leftovers from an earlier time. Those that used to house a faith's seat might still have some an important relic or bear a great enchantment bestowing some blessing on the clergy or worshippers.

Hierarchies on Svimohzia are top-heavy, with more high-ranking clerics than are found on the continent. Honorary titles, especially those bridging the gap between ordained clergy and worshippers, proliferate. Temples are wide, sprawling affairs in the physical and social senses.

Svimohz tend not to revere one god above all others. Even more so than their continental cousins, Svimohz pay their respects to many gods. The concept of the Orthodox faith as a unifying theme is a dominant cause for this shared worship. Clerics in Svimohzia are the most likely to adhere to an alignment, choosing their domains freely.

In most areas, this free sharing of followers eases the stresses between the different religions. Conflict among faiths of similar alignment is rare, and cooperation even among faiths of differing alignment is the norm. Most of the prominent multi-faith gatherings on Tellene have occurred on the island of Svimohzia (like the Council of Monam-Ahnozh in 354 C.M., the earlier Council of Nenehi in 301 C.M., and the First and Second Councils of Ashoshani). While several of them have been pivotal moments in inter-faith relationships, their attendance is sporadic because of the difficulty in reaching the island and the distance involved.

Because of the cooperative rather than competitive nature of most faiths in Svimohzia, it is rare for one faith to dominate one of the human regions. Instead of one cathedral claiming all of the worshippers in a city, the division is fairly even among most of the good and neutral faiths—or at least less stratified than in other parts of Tellene.

Services take places in Svimohzish. Where the individual faith requires it, temples use Celestial or other planar languages, but this use is largely restricted to specific prayers or titles. Services in Ul-Karg are in the Hobgoblin language exclusively, despite the prevalence of goblins across the country and bugbears in the far north.

Wild Lands

The Wild Lands contain so many exceptions to the generalities of worship that it's hard to identify the common traits.

The fluid borders and continuous conflict of the Wild Lands have forced some changes to the way people worship in the Wild Lands. The temple is less important. Spreading the words of the gods is more closely tied to the individual cleric rather than the building. Clerics, even elders, often wander, taking their words with them.

Laws reflect this importance. Harming a cleric is as vile an offense as harming a noble in Tharggy, Skarrna and Thybaj. Brigands have been known to apologize to their victims and return their goods on discovering a cleric among them.

This respect even extends to evil clerics. Although the people of the Wild Lands have no love for evil, they seem to have an acceptance of the evil clerics as a necessity of the conflict between the gods. As long as a cleric of the Harvester or the Vicelord has committed no crime, people are courteous and respectful. They might excuse themselves as soon as courtesy allows, but while they are in the presence of the cleric, they speak no offense.

Strangers to the Wild Lands might be puzzled by the empty buildings that they find near rivers and roads. These generic shrines allow travelers to make sacrifices to a god of their choice, or even to multiple gods as they wish. These buildings rarely feature an altar. At one point altars were standard, but clerics began consecrating and re-consecrating them to different faiths. No cleric wishes to use an altar that has been dedicated to another god. When it became obvious that no one would win that war, the more liberal faiths began stealing them, removing the source of conflict altogether.

Of course, the Wild Lands have their share of exceptions to the rules. The Theocracy of Slen is one of only two theocracies on Tellene and has little in common theologically with any other state, even its counterpart in Pel Brolenon. Known to the public more for its wars than for its religion, the other clerics of Tellene never forget that Slen could grow to become far more dangerous than a couple of thousand soldiers.

Paru'Bor is also unique in its tolerance of worship of only one god. Although the Courts of Justice are generally benign, their suppression of other religions has led to an entire country with little knowledge of the other gods and their clerics. Worship is a part of daily life for most people on Tellene, and the relative paucity of its impact in Paru'Bor seems odd to merchants and travelers who pass through there.

Clerics hold services in the local language. When two or more languages are common in an area, the temples usually have a junior cleric who knows the minority language leading the service in the second language simultaneously. This minor concession to a diverse body of worship has the additional benefit of allowing clerics of a lower rank develop the ability to speak in front of a large crowd than is common in other parts of the world. It seems to be an effective tool. Clerics of lower ranks (2 to 3) in the Wild Lands often have a confidence and independence superior to that of clerics from other parts of Tellene.

The Young Kingdoms

The Young Kingdoms, like Reanaaria, are home to some of the most progressive thinking on Tellene. Unlike Reanaaria, these thinkers tend to work inside the Orthodox faith instead of seeking alternate belief systems. Some of the most provocative religious writing in the last century has come out of the states that have broken away from the Kalamaran Empire.

The history of religion in the Young Kingdoms is tied to the growth and recession of the Brandobian, hobgoblin and Kalamaran Empires. Each of these expansions brought a surge in the building of temples and the ordainment of clergy. While the two cultures came into violent conflict, after the battles were fought, the clergy battled mostly in their oratory and missives. This fierce competition for the minds and hearts of the common worshippers drove the theological exploration that led to the current advanced beliefs.

Cities and towns tend to have many temples in a wide variety of sizes and influence. Even a simple farming village like Lefido in Ek'Kasel has a dozen temples or shrines. Each attempt to bring "civilization" to the area has brought new temples, and hundreds of them followed the expulsion of the Kalamaran troops, as well.

The gods of chaos in the Young Kingdoms are slightly more popular than elsewhere on Tellene. The independent spirit of the Young Kingdoms has influenced and been influenced by the divine message of these churches. Also, the humans who oppose the strict lawful nature of the Kalamarans find it patriotic to differ from their enemies on a spiritual level as well as a physical level.

Clerics come and go often in the Young Kingdoms. The region has excellent opportunities for adventure, and many Young Kingdoms clerics desire to take war to the hobgoblins of Norga-Krangrel, explore the mysteries below the Elos Desert, or seek treasure below the Elenon Mountains. Those who fail leave openings in the ranks, while those who succeed bring back wealth and power. Thus, while the temple leadership might lack continuity and experience, the clerics in the temples often have the benefit of gold and sometimes even magic items to help them in their daily efforts.

The worshippers share a similar view. They worship at the temple that catches their attention. Congregations move from

one temple to another like the waters churning at the mouth of a river. A cleric of the Raiser with tales to tell of how he saved a village from disaster fills his temple. Two weeks later, the Assembly of Light might plan a massive undead hunt, with a dozen clerics leading the fray.

This trend doesn't prevent a skillful orator from establishing a large and faithful following of worshippers. Those worshippers might be in the temple every week, but the temple will still have others who come and go as their interest changes.

Temples use the local language, which is Kalamaran in most area. A few small, rural temples deliver their sermons in the local Dejy dialect. Some of the temples in P'Bapar use Merchant's Tongue for brief services. These services see Brandobian, Dejy, and nonhuman worshippers who have little else in common besides faith and a basic understanding of the Merchant's Tongue. To overcome the difficulties of using a language so poorly equipped for discussing theological issues, the clerics who oversee these services import some terms from Low Elven, Kalamaran, Celestial and other sources.

FALLING FROM FAITH

Heresy

A church declares a heresy when a cleric or other character who considers himself faithful rejects a principle of the faith. The difference could be simple, but religious scholars consider the entirety of the faith sacred; none of it is open to debate. These differences have no bearing on how the god is worshipped, clerical advancement, or anything material. They might involve unprovable aspects of a god's nature, or the importance of an aspect of worship.

An important point is that the heretic believes that the faith is true, except for one or a few points in which it needs to be corrected. The heretic stays within the faith, hoping to make changes for the better. The heretic may or may not be publicly condemned, depending on how loudly he speaks and how far he deviates from accepted teachings. If the heresy is extreme enough, a cleric may be demoted in rank or have all official privileges and abilities removed until such time as he publicly recants and rejoins the faith. The fact that some religious leaders who have been branded heretics have retained their divinely bestowed abilities makes the conflict even worse as each side believes to have the righteous path.

One example of a heresy is the belief espoused by Xuuren Kailier, a gnome from Shyff. He was a Powermaster who scorned any healing medicines, calling them a crutch relied upon by the weak. Indeed, Kailier's body was astonishingly resilient and recovered within days from the most extreme punishment. The threat of excommunication and a severe reduction in rank caused him to recant his message, but followers continue to spread the message among the halfling and gnome population of the Reanaaria Bay.

One of the most prominent heresies is the teachings of Sotak Malatar, a former Doderan rice farmer who joined the Congregation of the Dead as a young man and now teaches the mercy of death for those suffering from great pain. Malatar's teachings have made him eternal enemies of the faith he claims to represent. He hopes that his killings have earned him a position as a ghost after death, so he can continue to ease the transition to death for the old or the weak.

Apostasy

Apostasy is a stronger departure from accepted teachings than heresy. An apostate is actively opposed to one or more tenets of the faith. The apostate has abandoned his faith, feeling that it is too "wrong" to be corrected. Instead, a common point of view is that the faith is acting contrary to its stated goals and the lie should be exposed for all to see. In extreme cases, the apostate believes the faith needs to be destroyed for its errors. If it can not be destroyed, it needs to be damaged in popularity, political power, or divine power. The best example of apostates on Tellene are the Vessels of Man.

The Vessels of Man

Although primarily composed of disaffected clerics, the Vessels of Man also include skeptical rogues, angry fighters and cynical barbarians. Sorcerers who wish to prove their power over that of clerics might seek membership, joining psions and wizards with the same goal.

The Vessels of Man seek to prove that clerics and gods are not needed on Tellene. The Vessels pursue their goal in three ways.

A Vessel of Man interrupts a service for the Assembly of Light.

DM's Note: Apostates

In game terms, treat a cleric who no longer wishes to advance as a cleric, and chooses levels in another class, as an apostate. Since the cleric's power comes from the gods, the character can no longer cast spells and use other divinely inspired abilities beyond those available to a 3rd-level cleric. In rare instances, if the apostate behaves in a such a way as to further the goals or spheres of influence of another deity, that deity may choose (at the DM's discretion) to grant previously earned higher level clerical powers to the fallen cleric. In any case, the church revokes any ranks the apostate has attained.

First, they use rhetoric and demagoguery to convince people that clerics are not beneficial, and that they are in fact dangerous. Secondly, the Vessels desecrate temples, burn canons and disrupt religious services. Their last and most violent method is to attack and kill clerics of all faiths.

Korak, O'Par, Ek'Kasel, Pekal, Dodera, Tokis, Paru'Bor, Tharggy, Thybaj and Prompeldia have the greatest number of Vessels of Man. They sometimes appear among the savage shamans of Tellene's harshest regions as well.

The Vessel of Man prestige class is detailed in the *Player's Guide to the Sovereign Lands*.

FRAGMENTING YOUR FAITH

While most players have characters of the established Orthodox faith, and a rare few may be apostates, there is no reason why you cannot create a character with differing beliefs. Simply because a character does not follow the Orthodox view does not make him a villain or monster – merely someone with a different point of view.

Sects

A sect is a branch of a religion with doctrinal differences from the majority of their peers. However, they still call themselves by the same name and have more similarities than they do differences with others of their faith. Tradition from the days when they were scorned by the other faiths still remains, however, and the name has not changed despite official recognition. (Note that the Earth, Air, Fire and Water cults of the Mother of the Elements are examples of sects, though the cult name persists.)

A sect worships the same god as the main faith, although it might not worship the god in the same way. One obvious example is the church of the Peacemaker. The division between the Pacifists and the Peacemakers shows a distinct difference of doctrine within a single faith. The sects are friendly with each other, although their theological debates behind closed doors are heated.

Within the Orthodox faith, several sects may be active. Within the Congregation of the Dead, different sects perceive different undead status as the pinnacle, their reward for murder. The recognized greatest undead status is lichdom, but different sects consider the vampire, ghost or nightspawn superior. One persistent cult insists that spectres are superior to all other undead.

Yet another example exists among worshippers of the Eternal Lantern. A quickly growing faction within that faith teaches that the aspect of light and the sun should be the faith's principal worship, and that hatred of the undead, while good, is a lesser part of the faith. They teach that the neglected aspect of light should be dominant. Their clerics are more active within their communities and less martially inclined than the undead-hunters who typify the current leadership.

Belief in or membership in a sect has no effect on abilities. A cleric who believes something slightly different from his faith's primary teaching generally does not lose abilities.

The Divine Order of Druids

This sect exists to give the druids a unified voice to the outside world, and claims thousands of members across Tellene (though this has not been verified). Unlike the Brotherhood of the Bear, they have different raiment, no holy books, and their own temple ranks. They also differ from the Orthodox belief when it comes to the concept of reincarnation. They believe souls do not go to be with the Bear, nor do they appear from nothing. When a creature dies, its soul is reborn in another creature. When deaths outnumber births and no newborn creature is prepared to accept the spirit, an undead creature arises.

The Order has a loose structure, with the druids organizing their priests more strictly by power than any other religious organization. No huckster with a smooth tongue will advance in rank in the Divine Order. Neither seniority nor skill nor strength of will outrank personal power.

An Arch-Druid is a druid of the Order who claims stewardship of a large region, often about the size of a small country or a province of a large kingdom. These regions are said to include: the Western Shore (Voldor Woods to Pel Brolenon and the islands to the west), the Heartland (the Young Kingdoms), the Waste (the Legasa Mountains, the Elenons, the Elos Desert and Norga-Krangrel), the Two Rivers Valley (named after the Ridara and the Badato Rivers and encompassing the Kalamaran Empire and the Duchy of O'Par), and the Ward of the Dead. The latter is based in Dynaj and the eastern coast of the Bay. Its name comes from the serious duty of protecting the "living" lands of Tellene from the heresies found in the Khydoban Desert.

Arch-Druids must be able to cast druidic spells of 6th level. Once a druid gains that power, he may petition to become an arch-druid. He visits the Great Druid of his region to state his wishes. The Great Druid demands a task that benefits the faith and shows the petitioners dedication to the faith. The task might be to remove an undead threat, clear out all aberrations

within a certain area, or build a shrine in the heart of an area dedicated to the Bear.

The petitioning druid may use any resources available to him in his quest. He can undertake the task alone, bring adventuring companions, rally the people, or even convince another druid to do it for him. In many cases, the task is not as important as the revelation of character his method yields. If the petitioner's methods and results please the Great Druid, the Great Druid assigns him a region and gives him the title of Arch-Druid (see sidebar for duties and benefits).

The current Grand Druid is a Dejy human named Ruasha. He has been the Grand Druid for sixteen years and is nearing the end of his life already. During his time as Grand Druid, Ruasha has spent his time caring for the great woods of the north—specifically the Voldorwood and Brindonwood forests. He has reached a delicate peace with Slen concerning the treatment of its natural resources.

Ruasha is a stern, almost callous man who is nonetheless skilled at dealing with worshippers of other faiths (which usually means "the Orthodox faith"). He has a strict policy of avoiding any moral or dogmatic discussions with Orthodox clerics, which removes nearly any chance of a theological disagreement. He has thus excelled in deflecting Orthodox hostility toward the druids.

His critics say that Ruasha has ignored the southern lands. The Elos and Khydoban Deserts have both expanded into fertile regions during the last two decades, and he has never visited Svimohzia at all. The repeated rumors of aberrations in the Obakasek merit investigation, and Ruasha has ignored the rumors and warnings from his Arch-Druids whose regions border that area. Druids are not known for subtlety on certain topics, and some of Great Druids say that Ruasha's death will allow a new and more focused leadership to take over the faith.

Sacrifice: Sacrifice is an important part of the Order's worship. The sacrifice is usually a livestock animal like a young bull or a prey animal like a deer. Among fishing villages, a particularly large catch might serve. Evil druids prefer to sacrifice captured humans and nonhumans. In any case, the sacrifice should be healthy and strong. Sacrificing a weak animal is offensive.

Worship: Fortunately, worship offsets such a hefty cost with fewer meetings than is typical of the Orthodox faith. The druids feel that the idea of worshippers needing weekly reminders of their faith insults the worshippers. The faithful show their faith daily through their actions and don't need to draw attention to their faith every week.

Worshippers gather for solstices, equinoxes and rare events like solar eclipses. These ceremonies take place during occasions important to the heavens: solstices, equinoxes, solar eclipses, and other astronomical events. The druids credit themselves with first learning to predict these events, and knowledge of such events is part of their teaching.

Divine Order of Druids: Ranks

An Arch-Druid character gains the following rights and abilities.

The Arch-Druid gains the right to call upon the services of a 1st level druid acolyte. This character serves the Arch-Druid as a faithful follower and gains experience points as a cohort.

Once per month, the Arch-Druid may send a telepathic summons to every druid in his region as a spell-like ability. Each druid receives the same message. This summons is similar to the spell sending, except that the receiving druids may not reply.

The Arch-Druid may remove a druid from a particular location if the druid has been lax or incompetent in his caretaking.

The Arch-Druid may command a druid to remain in one place and care for a location.

The Arch-Druid may speak for the druids, obligating them to certain tasks and reaching agreement with individual creatures, isolated settlement and towns. While any druid may reach such agreements, he may only obligate himself. The Arch-Druid speaks for every druid within his region.

Great Druids must be capable of casting druidic spells of 8th level. The process of becoming a Great Druid is simple but far from easy. First, the Arch-Druid wishing to advance must make his desire known to the Grand Druid. The difficulty inherent in this early stage underlines the challenge of the rest of his tasks; the Grand Druid does not stay in one place. Thus, the Arch-Druid must first find out where the Grand Druid is and travel to that place before he leaves again. Spells like transport via plants or wind walk become useful in this search.

Second, the Arch-Druid must perform a series of tasks for the Grand Druid. By tradition, the Grand Druid asks for seven tasks. The first task is menial and often a test of humility. "Wash my feet" is the archetypal example. If the Grand Druid wishes the applicant to fail or wishes to make it difficult as a test of character, he might follow such a command by fleeing the scene, forcing the applicant to capture him and forcibly wash his feet. The tasks quickly increase in difficulty, danger, and importance to the faith. These missions might involve the end of a war, the recovery of a region from flood or tidal wave, the destruction of a gate to an elemental plane, or conversion of a town or small city.

Lastly, a position must be open. In some rare instances, Great Druids retire and relinquish their title, but many of them continue their activities until death. In the case of a retirement, an applicant may begin the process before the Great Druid retires.

The Order has only one Grand Druid. Unlike lower-ranking positions, the Grand Druid ascends based solely on availability of the office. On the death of a current Grand Druid, the Great Druid with the highest total divine caster level assumes the new title. The title of Grand Druid is not associated with any site in particular. Individual Grand Druids, however, often make a point of protecting or visiting a particular site and become associated with that site.

In addition to services involving worshippers, druids have additional worship obligations. They are required to observe nature, be alert to threats, and say prayers of blessing over creatures and places in need. A druid in nature conducts three or four such blessings per week; less if he remains in one place, and sometimes as many as two a day if he wanders.

Sacred Groves: Sacred groves serve the same role for the Order as do temples for Orthodox clerics. They provide a base of operations for the clergy and a meeting place for the worshippers. Groves often have a token of each of the four elements. The earth underfoot is a propitiation of Earth. The lack of a substantial roof shows reverence for Air. Groves not built around a spring often have a basin of water to represent Water. The Fire reference need not be literal. While the druids might light a bonfire for night-time services, many rely on the use of a ritual knife with a wavy blade, reminiscent of a flame. An important distinction of this symbolic raimel is that it is rarely sharp. A different knife, called the luinoli is used for the sacrifice. Non-worshippers often confuse the two. (In game terms, use the dagger's statistics for a raimel or luinoli.)

Shrines: The Order's shrines take the form of monoliths in places removed from civilization. They might be a single stone serving as a marker or a collection of stones arranged in mystical formations. Most of them are ancient. Nature has reclaimed many of these stones, unknowing Orthodox worshippers have torn down many of them to use their stone in building their homes, and brute beasts have toppled others.

Druids number far fewer now than they did in the past and rare is the druid who commands enough manpower to create new shrines or even maintain the ones that remain. While worshippers and druids still celebrate some of the remaining shrines, others go unnoticed and forgotten.

According to the Order's lore, shrines once serviced as divine focuses for powerful spells. The druids relied on ritual spellcasting to make casting epic spells accessible, and the monumental focuses allowed their most powerful leaders access to magic beyond the normal limits. Druidic lore is full of references to spells that created the first treants and allowed them to breed true, sent hurricanes spinning across the vastness of Tellene, staved off Winter for two weeks, or hastened Spring.

Vestments: Druidic acolytes often travel the countryside doing what they can to teach the balance of nature and encourage people to live with the land. People recognize them by their white cloth robes and the common sickles they use to harvest their mistletoe. Sandals are common, but the ever-practical druids wear boots in colder weather. Many druids prefer bare feet, however, for the connection with the earth.

Some acolytes become personal servants of a higher-ranking druid instead of wandering. They typically wear a silver brooch in the image of an oak or holly leaf on their robes. While not an official distinction, a druid's acolytes tend to wear their brooches in a similar location (left arm, hem, neckline, etc.) to mark their loyalty at gatherings.

Higher-level druids wear green or brown robes tied with a rope belt in a simple, rustic fashion. Titled druids wear silver torcs around their necks. They often enchant these torcs with a variety of effects ranging from energy resistance to enhancing their wild shape ability to protection.

The very highest-level druids, the hierophants, have advanced beyond rank. They are former druids of Arch-Druid or even higher rank who no longer serve in an administrative capacity. They return to white robes, although they usually retain the torc.

Some hierophants adopt a policy of total immaterialism, refusing to use tools of any sort. They wear white robes, but they often travel in one of their varied wild shape forms. They consort with the ancients of nature more often than they do with humans. They are rumored to enjoy the company of treants, titans, storm giants, and dragons.

Holy Books: The Order has no holy books, not even the Brotherhood of the Bear's canon, "Laws of Nature." Their druidic dogma is simple and passed on from generation to generation orally. In the past two hundreds years, some druids, inspired by the Orthodox faith, have written their thoughts down, but worshippers consider these papers private opinions rather than official decrees. Some worshippers might read them as a curiosity, but the documents have little religious or commercial value.

Cults

Technically, a cult is a system of religious beliefs, as legitimate as any commonly recognized worship. Because of the mental images called up by the word "cult", however — slinking worshippers performing dark rituals in secret, cabals of human sacrifice in crowded cities, and insular groups centered on a dominant personality's ego — cult has an inferior connotation. A cult in the *Kingdoms of Kalamar* campaign setting is any system of beliefs other than those Orthodox views.

Cults tend to be small and short-lived; their principal drive is the personality who creates them. Occasionally, they grow large enough to gather a certain momentum and may last for generations, although their doctrine may change several times as each individual leader modifies the cult to his personal preferences.

Clerics do not lead or follow cults. The leaders typically follow the cultist variant class, but exceptions are common. Bards, sorcerers, rogues, and even dedicated fighters sometimes create cults. Any class may follow them, of course.

The Cult of G'Tiru

G'Tiru of the Trench is an unthinkably massive, black-hearted and disgusting creature that has been the source of many reference to a mythical Kraken god over the centuries. Said to hail from some abyssal trench in the floor of the deepest parts of the Kalamaran Sea, no one is sure if the monstrosity ever existed, nor, if it did, if it exists still today. Certainly it has not been sighted or encountered in many lives of men.

The creature G'Tiru is revered in a few hidden places of Sobeteta and certain other port cities (including a few in Svimohz) by a small, paranoid cult of beast-worshipping fanatics. It is also worth noting that certain small, truly nauseating carvings have depicted a massive squid-like creature that is said to be G'Tiru. These pieces of artwork command incredible prices if sold, but supposedly lead to misery and murder when kept, as persons unknown perpetrate gruesome acts and atrocities to obtain them.

There are purportedly a few actual clerics worshipping the creature as a deity and receiving spells. How this is possible is unknown, nor is it clear that G'Tiru is granting the spells itself (it is very likely that other evil gods may be doing so for their own reasons or to spread misery). Such clerics have thus far been rumored to gain 1st-level to 3rd-level spells only, but no one knows if that is the limit. Clerics of the Cult of G'Tiru are also said to have gained spells of both the Destruction and the Ocean Domain.

The small cult is secretive and sadistic, given to grotesque ceremonies and torturous, foul sacrificial rites. Their prayers beseech their obscene beast god to come forth from some abyssal sea trench and destroy the coastal cities of the world, particularly Sobeteta (where the cult seems to be headquartered). They are dangerous and undoubtedly mad, to desire to see or summon the creature, but they are neither stupid nor reckless.

If G'Tiru does exist, it is very likely that it has lain dormant since time immemorial. If it awakened, the resultant devastation to Sobeteta and the surrounding area would be beyond imagining, for surely only a colossal protector could defend against such a creature.

The Earth Mother Cult

This faith of the Defohy, and certain other Dejy tribes of the Young Kingdoms, wanes daily as the Orthodox faith replaces their ancient values. The cult teaches that Tellene herself is a living entity, a creating divinity whose role has been supplanted by the Orthodox Creator. The gods sprang from the ground, which gives the element of earth a powerful symbolism within the faith. It is connected with birth, creation and divinity.

After their creation and growth (all things require growth to maturity in this faith, even the gods), the gods bickered over what lands they thought best for Tellene. Some argued for

A helpless victim awaits his fate at the hands of the cult of G'Tiru.

plains, some for mountains, and some for islands. The end result is that Tellene is covered in different lands, but each represents the divine vision of a god and tampering with it is an affront to that god.

In this view, Tellene is still an active creator, giving life and growth to all things that live in the ground. The gods vie for her attention by spreading their favored lands at the expense of others; She expects this conflict, but she cautions them against drastic behavior by spawning destructive earthquakes and other calamities.

In this faith, when a creature dies, its soul returns to Tellene, becoming a part of her. New creatures are an aspect of Tellene and their soul is a tiny fragment of hers, having only an infinitesimal fraction of her wisdom and power. Mortals and gods alike draw their power from Tellene, which explains why the gods desire to spread their lands over each of the others. The Dejy teach that it is the role of each creature to share his knowledge and wisdom with others, such that a larger part of Tellene's mind will be revealed.

This faith does not have clerics. Instead, the cult is such an integral part of the tribe's belief that it is taught by all of the elders as part of a child's upbringing. At best, a wizened adept becomes an expert on matters of the faith and others turn to her for advice. The role within the community is similar, but the lack of clerical powers makes for a distinct difference.

Elemental Cults

Elemental cults are primarily humanoid faiths in which the worshippers revere the raw basic elements themselves. These congregational faiths are small, usually just within a single tribe, although they often have a long history of association within the tribe. Their leaders might be cultists or adepts, but they are just as likely to be sorcerers or rogue charlatans.

These cults might have dogmatic similarities to the teachings of the Mother of the Elements, but the similarity ends there. They are violent and teach the supremacy of their chosen element by stressing its destructive power.

Adventurers tell of certain cults that have gained unusual powers in at least some instances. In the absence of organized priesthoods, the worshippers were be able to work together to conjure an elemental of their faith. The worshippers could, once per month, stand together and chant as a full-round Supernatural action to conjure an elemental with 1 HD per worshipper, as the *summon monster* I spell. The elemental was under its own power, but its reaction to the summoning was friendly. Since these elementals tended to take one of the worshippers back to its own plane as a price for the summons, these situations were rare.

Monster Cults

Certain creatures can command powers so great that they seem to rival the gods to those easily impressed. Outsiders, dragons, beholders and other monsters sometimes force or coerce foolish humanoids into their "worship." Because of the individual nature of these cults, they have little dogma or theology to discuss. One mighty creature dominates lesser creatures.

These worshippers tend to hand over much of their wealth in the form of donations or tithes. They serve with as much devotion as the creature can generate with his ability to intimidate and awe his servants. While gratifying to the ego, these worshippers do not confer any divine power or status to these monsters…at least, not in small numbers.

Longstanding monster cults, usually crafted over generations by cunning mariliths or red dragons, are led by members of the cultist class. Followers might gain a particular feat (or variation of that feat), usually granting them an ability that mimics a trait associated with the worshipped creature.

When a cult obtains a certain size, power and influence, the gods take notice. When one god takes notice, that god's enemies take notice. Then either the interested god (or his enemies) begins to grant the cult power. The cult's priests might then gain divine spells. Blackguards might even join the cult as champions.

The Old Faith Cult

Orthodox sages refer to these believers as lunatics and trouble-makers. Worshippers of Alom, as they call their own belief, claim that the Orthodox faith didn't originally have any myth about the 11 dead gods when their two religions first clashed, during the Fhokki migrations into then-exclusively Dejy lands. As the Fhokki drove into their lands, destroying some Dejy tribes and integrating others, their Orthodox clerics incorporated the existence of the Alomist gods into their story as the gods who were destroyed in the Dissension.

This myth paralleled the mortal events which took place. While some Fhokki tribes were content to mingle with their peaceful predecessors, others wanted conquest, and more land, always more land. These warriors plowed through the Dejy lands, often at the behest of Orthodox clerics, who sought divine favor through conversion of their defeated enemies.

The principal Alomist worshippers are Dejy tribes in the Brindonwood and on the northern edge of the Reanaaria Bay, but some elven beliefs offer interesting parallels to their myths, as do certain tales told by the metallic dragons. The creation story of the couatls shares elements with the Alomist story of the universe being created out of the conflict between Law and Chaos.

While the Alomist gods are nearly completely forgotten, they live on in some Dejy art, songs and ancient ruined temples. Their gods were passionate, involved themselves in mortal affairs, and spawned offspring with mortals on multiple occasions. An acerbic Orthodox theologian once joked that the Alomist gods must have died because they were too busy frolicking with mortals to grant their clerics any spells.

Alomist Speakers (as they call their clerics) usually advance in one of several NPC classes, but once in a while, an unusual

Speaker gains actual cleric powers, sowing a seed of doubt among the Orthodoxy. These Speakers are a unifying force for the Orthodoxy, since clerics of all alignments band together to silence them. They tend to die young or learn silence and subtlety quickly.

The Redeemers

The Redeemers are a new movement that began in Reanaaria Bay, probably starting in Geanavue or Zoa, but it lay quietly for generations. Within the last hundred years, the movement has seen ample growth through the Reanaarian trade with the rest of the world thanks to the voyages and writings of the outspoken ship's captain Jerez Simoon, a Zoan free trader.

Simoon standardized the faith's claims, bringing the scattered believers into a homogenous group. His clarity of vision and persuasive ability were unparalleled, according to his biographers. Simoon's thoughts were recorded in a heavy collection of books humbly called The Redemption Pages. He claimed to have been divinely inspired and wrote his book in a frenzy, barely taking time to eat or sleep. Fearing to lose the vision if he took time away from the project, Simoon's health deteriorated as he wrote. At the end of the writings, nearly three years later, his health was wrecked. He died a few days later.

The Redemption Pages posit that humans have the potential to become gods. They can learn, as one learns to cast spells or improves in skill, and that the gods are not special by birth or by nature; gods are simply better at all things than mortals. Mortals who improve enough can "break through" the threshold to divinity and become gods themselves. In fact, Simoon stressed that all of the Orthodox gods were once mortals. In the Redeemer's belief, the Orthodox creation myths are lies spread to discourage mortals from attempting to gain divine status for themselves.

The Redeemers alienate potential worshippers by stressing that only humans—not elves, dwarves, or hobgoblins—can become gods. In fact, the Redeemers' most extravagant claim is that the Orthodox Coddler is the most recently ascended human; in fact, he used to be a Kalamaran wainwright! Despite the refutation of some of this faith's central tenets by simple divinations, it is growing rather than shrinking. The lure of potential godhood is strong, and the faith boasts a high number of dedicated followers compared to casual worshippers.

Churches and the Undead

One moral question that sometimes arises is the attitude of the churches toward the undead. After all, a cleric or follower must understand her faith's guidelines so she can avoid a costly moral error. The following guidelines indicate how each of the churches feels about the subject, and how clerics and followers are expected to deal with the undead.

The faith needs to address three key issues. The first is the proper behavior of the faithful (including clerics) when they confront mindless animated undead. The second is the expected level of association with intelligent undead such as vampires and liches. Finally, the faith must address its treatment of clerics and worshippers that deviate from dogma.

Intelligent undead are assumed to be evil. In any review of discovered association with undead involving intelligent undead that are not automatically evil (such as ghosts), the head clergy assume that the undead were evil until the cleric under investigation provides evidence otherwise.

Generally, a cleric's alignment prevents him from casting spells with an alignment descriptor (so a good cleric cannot cast the evil spell *animate dead*). However, this same cleric might be able to cast the same spell through a magic item with the Use Magic Device skill.

Never!

Clerics of these faiths are required to destroy undead at all costs. The lives of clerics, worshippers and even innocents are secondary to the destruction of undead. A cleric preferably uses her power to turn or destroy undead through the power of her faith. Lay followers should use any means at hand. If the undead are mindless, any person that discovers them should endeavor to determine the identity of the cleric or wizard that animated them. If the creatures are of a type that spawns other undead, the spawning undead must be discovered.

Characters or creatures that associate with undead need to be destroyed. These faiths allow for little flexibility with this rule. If a character or a worshipper is unable to personally defeat such enemies, she should endeavor to ally with others of like mind or work to hinder any organization to which the enemy belongs. If possible, she should alert her superiors to the presence of undead in case she should fail to destroy them herself.

Such clerics that cast *animate dead*, *command undead*, *control undead*, *create undead* or *create greater undead* may be excommunicated (in game terms, lose any church rank they have) once knowledge of these activities reaches the church. The loss of rank is considered permanent, although heroic deeds might some day restore the cleric to good standing and allow her to begin regaining rank. If the cleric has no rank, he must undergo a quest to atone. The quest should be short – something the character can usually accomplish in one or two game sessions.

Churches that fall into this category include the: (LG) Halls of the Valiant, Home Foundation, Hall of Oaths, Courts of Justice, Assembly of Light; (NG) Church of the Life's Fire, House of Solace, Parish of Love, Church of Everlasting Hope; (CG) Face of the Free, Church of the Night's Beauty, Church of the Silver Mist; and the (LN) Founder's Creation.

Rarely

These clerics are required to destroy undead at great cost. They need not sacrifice themselves, but they should show no fear or indolence in their pursuit of the undead. Clerics are urged to use whatever technique is most appropriate to the situation at hand.

These clerics can cast *animate dead, command undead, control undead, create undead* or *create greater undead* in those rare vital situations, though situations that are important to the cleric's friends may not be important to the church. One acceptable situation might be when the cleric must animate a corpse so that the body can be raised from the dead and no other means of recovery is possible or feasible. The church also differentiates between the wrongness of animating the bodies of intelligent creatures and animating the bodies of animals. It is speculated that this permissiveness may be acceptable since their gods do not grant them the power to turn/command undead (if you are using the advanced cleric class as detailed with each church).

Clerics that unjustly cast such spells may be excommunicated (lose any church rank they have) once knowledge of these activities reaches the church. The loss of rank is considered permanent, although heroic deeds might some day restore the cleric to good standing and allow her to begin regaining rank. If the cleric has no rank, he must undergo a quest to atone. The quest should be short – something the character can usually accomplish in one or two game sessions.

Churches in this category include the: (LN) Temple of the Three Strengths, Temple of Armed Conflict; (N) Assembly of the Four Corners, and the Conventicle of the Great Tree.

Occasionally

The cleric must destroy undead that threaten any worshippers or that might threaten to hinder the faith in the future (most faiths teach that it is safest to destroy them, if possible). The cleric can animate dead for life or death situations. Most importantly, the cleric is free to animate dead, create undead or associate with evil undead if the association substantially furthers the faith's goals and has no ability to bring harm later.

The key word is "substantially." For example, a junior cleric that offers great treasures to a vampire if the vampire destroys a rival cleric is committing an error. First, the cleric is helping the vampire by giving it wealth or magic. Second, the vampire might spawn the rival, worsening the problem. Lastly, even if the agreement is honored on both sides, the vampire has the ability to blackmail the cleric or use the information for evil purposes later.

If the cleric uses any undead for purposes that are antithetical to the god's faith, the cleric has committed an offense against the faith and must atone. If the cleric animates or controls undead, or associates with evil intelligent undead in a matter unrelated to the faith, the cleric must undergo penance (which might include giving up a treasured item), but the cleric remains in good standing with the god and the faith's community.

Clerics that commit errors against the faith concerning undead might see a loss of stipend if they are members of the faith's hierarchy, or they might be forced to pay a fine to the temple. Minor errors earn a stiff sermon and an admonition. If an error results in major harm to the faith, the offending cleric will be forbidden to rise in temple rank in the future.

Churches that fall into this category include the: (CG) Theater of the Arts, Temple of the Patient Arrow; (LN) Order of Thought; (N) Temple of Enchantment, Parish of the Prolific Coin, and the Inevitable Order of Time.

Brainless Yes, Intelligent No

These faiths view the animation of skeletons and zombies as a neutral act. These gods teach that the creation of unintelligent undead is an exercise of magic, much like casting a fireball. Casting a fireball by itself is neither good nor evil. The moral ruler is the situational use of the spell. Hurling fireballs into orphanages is probably evil; animating skeletons to take over the world is evil. Animating skeletons to row a lonely lifeboat when you are hundreds of miles from the nearest shore is acceptable, since you don't know if you will be able to sustain your own strength without food.

On the other hand, the intelligent undead are inherently evil, and their creation is dangerous. Even if you think you can control them, an accident could befall you, the undead could attract the attention of something greater than yourself, or something else could happen to ruin your control and allow these evil creatures into the world at large. The very intelligent undead could even take you over. Associating with these creatures is a sin and earns a character reduction in temple rank, penance, and legal sanctions (such as fines or prison) if the temple has any legal power to do so. If the cleric committed a severe offense but has no rank, he may also be required to undergo a quest to atone. The quest should be short – something the character can usually accomplish in one or two game sessions.

Churches that fall into this category include the: (NG) Temple of the Stars; (LN) Fraternal Order of Aptitude; (LE) Courts of Inequity; and the (NE) House of Scorn.

Not Addressed

The faith's canonical texts do not speak of the undead. The raising or use of undead is meaningless to the faith and poses no dogmatic issues for the clerics or for the faithful. Clerics face no sanctions for the acts of casting *animate dead*, making bargains with intelligent undead, or so on.

In this case, the use of undead is less important than the specific function for which the undead are created or the capacity in which they are commanded to serve. Commanding ghouls to carry an altar to a new location is just fine. Using shadows to punish offenders of the faith is acceptable. Animating the skeletons of followers who died in good standing with the faith is unacceptable if it shakes the faith of other earnest worshippers.

Churches that fall into this category include the: (CN) Way of the Berserk, clerics of the Watcher (no formal church), Thunderer's Temple, Church of Chance, Order of the Passionate One; (LE) House of Shackles; (CE) clerics of the Confuser of Ways (no formal church), and the House of Vice.

Encouraged

These clerics are urged to animate or create undead in their attempts to further the god's ends. The undead spread chaos, terror and evil in general. Intelligent undead, which act on their own, take steps to protect themselves, and spawn other undead, are the best of all.

Clerics are not always allowed to destroy undead created by another cleric of their own faith. They are freely allowed to destroy undead created by junior clerics. They are allowed to destroy undead created by another faith if those undead interfere with the god's vision (that is, if the undead hinder the cleric in an act that furthers the faith's ends). Clerics are not allowed to destroy undead created by a senior cleric of the same faith. If intelligent undead must be controlled, the cleric must free them of control as soon as possible.

Violating the restrictions on destroying undead is an offense against the faith, whereupon the cleric loses one temple rank. If the cleric has no rank, he must undergo a quest to atone. The quest should be short – something the character can usually accomplish in one or two game sessions.

Churches that fall into this category include the: (LE) Church of Endless Night, Order of Agony; (NE) House of Hunger, House of Knives; (CE) Conventicle of Affliction, Temple of Sleepless Nights, and the Temple of Strife.

Unique

The Congregation of the Dead is a special case. Final Word teaches that undeath is a blessing for the faithful. Those who worship the Harvester and strive to further his ends in life may be rewarded with undeath, according to how many sacrifices they claimed in the service of the Harvester.

The Harvester places no restriction on the control of undead not created by clerics of the faith. His clerics are free to do as they wish with these undead. Association with undead carries no stigma within the faith and actually brings the character prestige according to the power of the undead.

Violating the Harvester's strictures concerning the undead is an offense of both faith and form. The cleric's imaginary "ledger" that determines his status after death is "docked" accordingly to account for his crime against the faith. Furthermore, the temple imposes a period of fasting in accordance with the nature of the error. While this fasting period ranges from a single day to three or even four days, occasional mistakes have resulted in death by starvation.

Only a cleric of the Harvester of Souls would enjoy sitting down at this table.

TEMPLE RANK

Characters that join an organized religion may choose to follow the path of temple official. The temple official is a dedicated member of the clergy, as faithful as his wandering kin, who believes that she has the skills and temperament to assist the structure of the faith's organization. These folk include everyone from the lowly guardian of a wayside shrine to the highest spiritual leader of the faith.

Clerics do not automatically improve their rank in the church hierarchy as they rise in character level (even in cleric class level). Instead, the prospective official must meet certain requirements of knowledge, dedication and skill. In game terms, this dedication is measured in skill ranks, miscellaneous requirements and an expenditure of experience points. As with any voluntary expenditure of experience points, a character may not choose to spend experience points if doing so would place her below the minimum for her current level.

In fact, the temple official need not be a cleric at all! Lower ranks are open to paladins, monks and other faithful followers, even commoners. In most religions, rogues are suspect and barbarians among the hierarchy would be downright bizarre. However, most faiths open their doors to all who have a proven willingness to advance the faith, deity and ideals of the church.

Advancement

You must advance through each rank, skipping none of them. You may advance through as many ranks as you like at each character level, as long as you meet the requirements. Ranks and requirements differ by faith. See the appropriate church description for variations on the following text.

Since each clergy has different rank titles, and the faiths have different numbers of ranks, the clerical titles compare to the ranks in different ways. Servants of the Swift Sword, for example, have eight titles. Clerics of ranks 2 and 3 have the title Defender, and ranks 4 and 5 are Protectors. After that, each increase in rank brings a new title.

Depending on the clerical order and circumstances at the time, higher ranks may only be available in restricted numbers. Your DM may restrict movement beyond rank 6. Becoming such a powerful, influential member of the world merits special attention. This significant event requires role-playing beyond simply attaining the stated numbers. In other words, your character may only gain these ranks with the DM's approval.

Rank 1

Description: This beginning rank within the faith is open to all ordained clergy. It carries the lightest duties and restrictions, and all adventuring clerics and druids have this rank without cost. The role of this rank is that of a wandering missionary in nearly all faiths.

Duties: You must accept donations. This privilege differs from that of collecting tithes. You must turn collected monies over to the nearest or most appropriate temple within a reasonable amount of time. You may not borrow from or intermingle the funds with your own (although many clerics do).

You must strive to maintain roadside shrines that you find in your travels. Typically, these duties include simple cleaning, chopping a few pieces of wood to replace what you use and removing graffiti or other unsightly leftovers from faithless (or blasphemous) trespassers. From time to time, this duty includes the removal of some dangerous beast that has made the shrine its home. You may freely call upon companions for help.

You might be required to perform ceremonies appropriate to your faith, which principally include marriages and funerals. Many faiths also prefer the presence of a cleric at births so they can bless the child.

Primarily, you must display your faith openly and attempt to recruit others to pay greater attention to your faith. Converting someone to exclusive worship is a rare accomplishment and an outstanding coup. Recruiting a person to become a cleric of your faith gives you great prestige among your peers.

Privileges: Most clerics consider the ability to perform ceremonies a great privilege. They are a central part of the lives of the people around them, and they enjoy being able to guide their friends and neighbors through life with their counsel.

Few material benefits exist at this level, but they do include the right to three days' room and board at any temple or monastery of your faith. Allied faiths (see the Kingdoms of Kalamar sourcebook) extend room and board for at least one day, perhaps more if the cleric is performing useful favors in return for his stay (such as guarding the temple's poor box, copying documents or casting spells).

Rank 2

Description: Clerics of this rank are most often permanent guardians of a shrine, whether on a traveled road or a shrine in

DM'S NOTE: ADJUDICATING PUNISHMENT

When determining whether a cleric's actions warrant punishment, carefully read that god's description in the Kingdoms of Kalamar sourcebook and determine if the offense is a matter of form or faith. Form refers to the institutions of mortals, that is, offenses against the laws or policies of the clerics, not the gods. Keeping a tithe too long, short-changing the tithe, or abusing the relationship between mentor and acolyte (perhaps by seducing her) are all examples of offenses against form. These offenses earn minor retribution, usually in kind. Stealing earns a fine, short-changing earns reduction of stipend and abuse results in the removal of the abused follower.

Offenses against the faith are usually far more serious (from the cleric's point of view). A cleric of the Traveler who fails to make any journeys for over a year, who advocates heresies such as staying in one place and who urges merchants to use shorter routes commits grave crimes against his faith. The church may reduce or remove the cleric's rank, reassign his followers and/or demote him one or more ranks. If the offenses are serious enough, the church might prohibit him from gaining rank again.

their own homes. Alternatively, they might have extremely minor positions in a city temple. In order to achieve this rank, you must spend 100 XP and obtain (through purchase, gift or otherwise) a copy of the faith's canon.

Duties: The increase in duties varies with the priesthood, but you must be more dedicated to your particular shrine or shrines. Should a senior member of the faith visit and find the shrine unattended, you might be punished according to the faith (fines for good or neutral faiths, physical punishment for evil faiths). If you serve in a city temple, you might be responsible or partially responsible for an element of the temple, such as the school or the graveyard.

You must also perform services for worshipers at the shrine, but these occasions are rare and take place when you have visitors, rather than on regular occasions. Your faith might also require you to perform services on holy days, regardless of the presence (or absence) of other worshipers.

Privileges: You may ask for one potion from your faith. A follower, a senior cleric or a traveling paladin gives you the item within 1d6 days. The potion must be of less than 300 gp value, and you must make a payment of equivalent value in gold or services (such as spells or holy water).

At this rank and each higher rank, you may appoint clerics (and others) up to one rank below you. The character must meet the requirements and pay the experience point cost, but you can always find a role within the church for a close ally. You may also reduce the rank of clerics one rank (or more) below you (initially) as punishment for transgressions. At low level, this power is subject to extreme scrutiny, and your judgment is subject to reversal by senior clerics.

Rank 3

Description: Your character is a rural cleric of a village or other settlement of 900 or fewer people. If in a city, you might lead services one day a week or have a moderate responsibility, such as running a hospital. To reach this rank, you must pay 250 XP and must have at least 4 ranks in Knowledge (religion).

Duties: You accept tithes from the faithful and surrender them to the temple. You must surrender these tithes to an appropriate location or individual within 30 days.

Privileges: At this rank, you gain your first follower, a 1st-level adept. This character does not have the lifelong devotion to the faith that a full cleric has, nor is she willing to go on adventures with you. Her job is to assist you in your temple duties and learn from your experience.

This rank is the lowest at which you can ordain new clerics. Training a new initiate takes 5-8 weeks of game time or more depending on circumstances (and the DM's discretion), after which the character may (if she has enough experience points) gain one level of cleric. You receive room and board, plain clothing and enough food for yourself only, but the benefits are indefinite.

Your position in the faith allows you to demand the use of one minor magical item. The item must be one that could be created by a cleric of your level, and you must make a token payment of 1 gp per XP spent in the item's creation. The item becomes available within one week and is delivered by an unquestionably loyal (either by devotion or fear) member of the faith.

Rank 4

Description: You are a cleric of a town or other settlement of fewer than 5,000 people. If you are a city cleric, you minister in a smaller or older temple. To reach this rank, you must pay 500 XP and you must have made a copy of the faith's canon (an exact duplicate of the text and, depending on religion, components, as possible).

Duties: Your position in the public eye requires you to act within the dictates of the faith. As an example for the followers and worshipers, you must adhere to a strict code of conduct. The code varies from faith to faith, but deviation from the code results in a loss of benefits (including stipend, followers and/or permanent loss of rank, depending on the frequency and severity of these abuses).

You must also oversee the other clerics of the temple (if any). Besides preparing and delivering sermons, you plan holiday events, maintain your building (or buildings) and perform other works to further your faith's tenets.

Privileges: Your character's followers now number 1d3 1st-level clerics. Only one of these characters might be exceptional in Wisdom or have feats worthy of an adventurer. The others wish to pursue more cloistered lives. Otherwise, these followers make excellent servants, assume some of the temple's duties and solve routine problems on their own. They honestly (out of devotion, fear of retribution or both) turn over the monies they receive from donations or for performing services, and expect little in return other than your guidance and teaching (and perhaps protection).

You receive food, clothing and lodging for yourself and your family. If you have no family, you instead receive a one-time stipend of trade goods equal to 25 gp.

Rank 5

Description: Your character is a cleric of a city of 5,000 or more people. To reach this rank, you must pay 1,000 XP, be able to cast divine spells and have at least 4 ranks of Diplomacy. If you live in a town, your faith has gained you a reputation in the area and a few families begin to move into the area just to follow your leadership and counsel.

Duties: As a community leader, people now bring you secular problems as well as problems of faith. You resolve as many of these issues as you can with counsel and words of wisdom. On others, you must assign your followers to investigate, arrest or punish wrongdoers. You must use your resources wisely and know when to delegate this responsibility and know when you must address the situation personally.

Privileges: Your temple includes an even greater number of loyal followers at this rank. The senior cleric below you is now a cleric of level 1d4+2, and you also oversee 1d3 1st-level clerics. The temple employs 1d4 commoners or experts as well. Typical commoners include cooks, grooms, messengers, personal servants and laborers; experts include scribes, librarians, herbalists and others. These followers are all in addition to the ones gained at ranks 3 and 4.

In addition to room and board, you now have a personal servant to assist with daily chores such as cleaning and laundry. This servant is a 1st-level commoner with no exceptional abilities or skills. The servant does not perform extraordinary acts of courage such as adventuring, defending the temple with his life or undergoing quests in the temple's name. You are entitled to a stipend of 50 gp per month as well.

Rank 6

Description: Your character is the chief cleric of the faith in a city of 10,000 people, a smaller city with an extremely large rural population, or a busy trading city with many visitors. In order to attain this rank, you must pay 2,000 XP and have at least 8 ranks of Knowledge (religion).

Duties: At this rank and higher, your character's sphere of influence increases dramatically with each rank. Your character now ministers to a large number of followers; you might oversee 1,000 worshipers for large holy days if your faith is popular in your region.

Privileges: You accumulate an additional 1d4 clerics of level 1d4+3 each, plus 2d4 1st-level cleric acolytes as new followers.

You also gain special benefits of your faith. You may create a special unique spell in concert with the DM. This spell is a rare or restricted spell available only to those clerics who show the wisdom and dedication to earn it. It can be of any level you can cast and you pay nothing for the spell.

Rank 7

Description: You lead a temple in a large city and minister to at least a thousand faithful worshipers. By this time, you influence not only your immediate city, but thousands of farmers, merchants and travelers in the area near the city as well. You may also set policies for the clerics underneath you, including punishments for offenses, rewards and promotions, fees for services and other details of clerical life. You must pay 3,000 XP, have at least 8 ranks in Sense Motive and you must have written one treatise or commentary on the interpretation of a portion of the faith's canon to earn this rank.

Duties: Your temple and its priests are influential not just within your community of followers, but within your overall community as well. Your faith introduces powerful merchants to each other, serves as a meeting point for nobility and attracts the attention of thieves and other criminals. A monarch, royal noble or powerful unrelated noble may ask for your service. The noble expects you to respond to this summons, but you gain great prestige by doing so.

You are a powerful individual. You might have to oversee several ministering clerics and handle any troubles that are too much for them to handle alone. At any given point, you might have to administer the building of a new temple or school, appoint a new cleric, hear the solicitation of nobles or guild masters and entertain visiting clerical dignitaries. Somehow, you are also expected to write theses, correspond with your peers, cast spells beyond the capacity of your junior clerics and maintain the connections that might allow you to gain greater rank within the faith. The demands on your time are extensive.

Privileges: Due to your prestige and position in the community, you are immune to prosecution for violations of secular law. If you break the law, you might still go to prison or pay fines, but your sentence is handed down by the faith instead of by a magistrate (of course, if you are a cleric of the Courts of Justice, have no doubt that punishment will be severe!).

In addition to the followers gained at ranks 3-6, you gain 2d6 1st-level warriors who defend the temple and its interests. These followers usually stay with the temple and guard its treasures from theft, but you may choose to assign them to protect pilgrims, guests or clerics on a dangerous journey.

At this level, the faith considers you a major boon, and a senior cleric gives you a gift of a medium magical item. Most often, this gift takes the form of a book that contains several spells on scrolls (2d6 spells of any level you can cast). Occasionally, the item is a large and immobile statue, shrine or bell intended for use in your temple.

Rank 8

Description: Your character no longer administers regular services. Instead, your duties deal directly with the priesthood and the clerics who oversee over a large region. You must pay 5,000 XP, have at least 10 ranks in Diplomacy and you must have written a treatise or commentary on the interpretation of the entirety of the faith's canon to earn this rank.

Duties: Your duties are entirely supervisory, and you are judged more on your ability to appoint and organize than your ability to deliver a fiery sermon or demolish undead with your faith. A monarch might call upon you for your service, but you are certainly within your right to refuse (and might even be required to do so, according to the dictates of your faith).

A typical cleric of this rank is a senior administrator in one of the largest countries or the highest ranking cleric of Paru'Bor, Cosdol, Zazahni, Tharggy or other large nations.

Privileges: Another follower joins you. This follower is a cleric four levels below your level and serves principally as an advisor. You also gain one other advisor of similar level from another character class appropriate to the faith. For a cleric of the True, this follower might be a paladin. For a Veiled Priest (of the Unseen One), it might be a rogue.

You also gain an additional unique spell, as at rank 6.

Your stipend increases to 100 gp per character level each month.

Rank 9

Description: You are one of the faith's principal living theologians. Except for your single superior cleric, you are ultimately responsible for interpretation of the faith. You choose how the faith follows the dictates of its canon, declare heresies and apostasies and interact with clerics of similar rank among your allies. This rank requires the expenditure of 10,000 experience points. You must also have 16 ranks in Knowledge (Religion).

Duties: You share the duties of making policies for the entire faith, and you might also have temporal control over large amounts of land that your temple owns (farmland, a monastery and surrounding grounds, a mine, or some other source of wealth). You are the highest authority of your faith in a huge nation (such as Eldor, Ozhvinmish or Kalamar) or an entire area with no large nations (such as the Reanaaria Bay region).

You are almost entirely removed from daily contact with the public at this point. Your communications are with your peers, your immediate juniors and the faith's leader. You must make sure that your image remains unblemished and you must respond to scandals or threats to the faith immediately.

Privileges: You have the right to decide policy and interpret theology in your area, subject only to the faith's leader's disapproval. You have the right to declare a dead character a saint of your faith as long as that character met the basic qualifications. Depending on the faith and the number of clerics at this rank, you might have exclusive say over one element of the faith's doctrine (such as Sea Travel for the Traveler's faith).

You also gain a special additional follower; this character is likely to be an aristocrat or expert with several levels of cleric or monk. Specializing in politics and diplomacy, she likely has a high Charisma score and high ranks in Diplomacy, Sense Motive and Bluff. She might also have feats or magic items to enhance these skills. Her role is that of liaison, initial contact and otherwise barrier between you and people with whom you do not want to (and do not have to) meet directly.

Rank 10

Description: You lead the faith in all respects. You may choose to add or delete chapters of the canon, call for new writings, and drastically change how people worship your god. Depending on the faith and its popularity, you might rival the mightiest of potentates in power. You have the power to remove your support from an entire country, removing your clerics from its land and your services from its people. Clerics of militant or evil faiths have other threats at their disposal through their spells: war, pestilence or destruction.

This final rank costs 15,000 experience points. You must also have at least 18 ranks in Knowledge (religion) and 12 ranks in Diplomacy.

Duties: You are ultimately responsible for the actions of your junior clerics, your followers and your worshipers. The prosperity of the faith depends on you.

DM'S NOTE: HOLDING THE HOLY SEE

Allowing a player character to gain this type of world-influencing power is a campaign-changing decision you should not undertake lightly. The character can handle all but the most dangerous problems through intermediaries. Her commands might move armies. Few traditional adventures might motivate a character with this much power.

Adventures for characters of this rank might involve threats to the faith from (or on) another plane, assassination attempts, negotiations with other political and clerical leaders and all-out war. This focus does not appeal to all players, and you are certainly within your right to bar the highest position of a faith from the PCs if you choose.

Privileges: You gain a second advisor similar to the previous one (at rank 9), but with a different background or motivation. Your character benefits from opposing points of view and complementary skills. As a primary target of opposed faiths, you also retain 3d6 fighters, paladins, rangers or barbarians (as appropriate to the faith) as bodyguards. As long as they are treated properly, these characters certainly fight to the death to protect you or the faith. The total of their levels does not exceed 80, and no individual is higher than 12th level.

Your political power is immense. You have the power to lay an interdiction on a nation or region. An interdiction is the complete removal of your faith from that nation. Your clerics there must leave or lose their status (no loss of clerical level, but complete removal of all ranks within this faith). You cease to perform spells or services for that nation until they comply with your demands. If your faith's seat is in that nation, you must move it to another location.

An interdiction is extremely dangerous. The common folk and nobility alike stand to rebel against the ruler who led them into such dire straits. The monarch who rules the country may attempt to counter the move by inviting senior clerics of other faiths to fill the power vacuum you create. The possibility of inadvertently helping enemy faiths gain great power is very real and something your character must consider before ever using this power. Its main utility is in its unstated threat, not its actual application. More than once a faith's misuse of this power has rendered it impotent in the subject region. Such impotency may require generations for the faith to recover its strength, if at all.

Depending on the nature of your god, you might also receive visions or omens upon which you are expected to reflect, interpret and then act on.

Your income increases to 250 gold pieces per character level each month, although in reality there are few items that you could not receive from the faith on demand. In theory, you may order the surrender of any item owned by any cleric of your faith!

Chapter Three:

The Celestial Council

The good-aligned deities of Tellene are known as the Celestial Council, when referred to as a group. This chapter describes the churches of each deity, beginning with the lawful good churches, then neutral good, then chaotic good.

NAME (CHURCH): The formal name of the faith, if any.

QUOTE: A typical view of the religion from one of its' clerics.

NAMES (DEITY): The god's Merchant's Tongue nicknames. The deity's name is also provided in each major human and humanoid language.

SPHERES OF INFLUENCE: The deity's areas of control.

ALIGNMENT: Moral and political bent of the god and the ethos of the clergy.

APPEARANCE: Description of the physical manifestation(s) of the god as she or he might appear to mortals.

NAME (CLERGY): The name of the clergy within the church organization.

WORSHIP: This section is a brief overview of the elements of worship among the churches of Tellene, along with the general patterns and notable exceptions. Dungeon Masters can then use these as a framework to depict specific practices of a given congregation.

HOLY SYMBOL: The representation of the god or religion in pictures, sculptures and other works of art. It is commonly painted on the shields or armor of clerics.

HOLY DAYS: Days revered by the religion or days on which followers must perform certain rituals. Regardless of what morals or truths they preach, religious teachers across Tellene must meet with those who would listen to them in person, face to face, in cities, towns and farmhouses across the land in order to spread their message. Whether they meet openly in a huge building of stone or brick or clandestinely in shadowy alleys, those who preach must speak to those who pray regularly.

Faiths worshipped in the open usually hold weekly services on Veshday, the end of the week. For most faiths sermons, rituals and hymns are standard in some combination. Services might also include chanting, sacrifices, morality plays and readings from the canon or other holy works. Solicitation for donation is universal in some form or another. In most cases, bowls or urns are placed near the entrance to the temple and worshippers drop in coins on the way in or out.

In the case of religions forced to operate clandestinely, services might change their schedule in order to escape the attention of the authorities, but overall the activities involve the same type of activities. Their acts of fellowship must be practiced in secret or under some pretense.

Larger and more important holy days vary with each faith. Most faiths have one or two major holy days that identify them most closely. Lesser annual events point out key elements of the faith or highlight their peculiarities. The largest holy days affect the community outside of the worshippers as well. Just like real-world religious holidays affect traffic, mail delivery and other factors, the Raiser's Gift means food for all people and is generally a time for peace.

HOLY COLORS: The colors associated with the deity or religion. Used on ceremonial garments and in the decoration of the place of worship.

HOLY ANIMAL: Animal(s) respected or considered holy by the religion.

RAIMENT: Clerics in good standing with their church are required to wear the appropriate synodal raiment during all official church functions and ceremonies. It is considered a sign of disrespect to do otherwise. Most clerics wear their synodal vestments at all times, and they are actively encouraged to do so. This sets them apart from lay persons, and allows worshipers to find them quickly and easily.

ADVANCEMENT: The hierarchical order within the church. Respect and power are only gained by serving the interests of the religion and the deity. Requirements for advancement within the church hierarchy are detailed. Advancement within the church usually has little to do with skills gained while adventuring. Titles for clerics indicate level of power or

Table 3-1: The Celestial Council

Alignment & Deity	Spheres of Influence	Priesthood	Church	Canon
LG- Knight of the Gods	chivalry, valor	Servants of the Swift Sword	Halls of the Valiant	To Serve
LG- Holy Mother	home, industriousness, marriage	The Brotherhood of Industry	The Home Foundation	The Home
LG- Speaker of the Word	honor, oaths, ethics	Keepers of the Word	The Hall of Oaths	The Word
LG- The True	justice, truth	Truthseekers	The Courts of Justice	Judgment
LG- The Eternal Lantern	day, light, dawn, sun	The Order of Light	The Assembly of Light	The Radiant Order
NG- The Raiser	fertility, agriculture, harvest, life	Friends of the Fields	The Church of the Life's Fire	Blessings of the Land
NG- The Peacemaker	peace, comfort	The Peacemakers	House of Solace	Amities
NG- The Pure One	love, harmony	Children of Love	Parish of Love	The Way of Love
NG- Lord of the Silver Linings	mercy, hope, healing	The Merciful Fates	Church of Everlasting Hope	Every Cloud
NG- The Traveler	travel, stars	The Journeymen	Temple of the Stars	The Endless Journey
CG- The Guardian	happiness, liberty, freedom	Messengers of Liberty	The Face of the Free	Liberation
CG- Raconteur	art, poetry, music, humor	The Merry Muses	Theater of the Arts	Creation
CG- The Shimmering One	beauty, moon	Moonknights	Church of the Night's Beauty	True Beauty
CG- The Great Huntress	archery, hunting, patience	The Golden Arrows	Temple of the Patient Arrow	One Arrow
CG- The Coddler	restful sleep, dreams, aspirations	Dream Weavers	Church of the Silver Mist	Tranquility

Table 3-2: The Celestial Council: Holy Colors, Spells, and Domains

Alignment & Deity	Colors	Cleric Spells Restored	Domain
LG- Knight of the Gods	Blue, gold, white	Dawn	Good, Law, Protection, Valiant, War
LG- Holy Mother	White, blue, gray	Dawn	Family, Good, Healing, Home, Law
LG- Speaker of the Word	Red, silver	Dawn	Ethics, Good, Knowledge, Law, Strength
LG- The True	White, gold	Dawn	Good, Knowledge, Law, Protection, Truth
LG- The Eternal Lantern	White, yellow, gold	Noon	Fire, Good, Law, Sun, Sentinel
NG- The Raiser	Brown, green	1 hour before dawn	Good, Healing, Life, Plant, Protection
NG- The Peacemaker	Sky blue, lt. green, lavender	Dawn	Community, Good, Healing, Protection, Warding
NG- The Pure One	White, pastels, floral	Dawn	Charm, Community, Good, Healing, Love
NG- Lord of the Silver Linings	Sky blue, rainbow, silver	Dawn	Good, Healing, Luck, Mercy, Purificatioin
NG- The Traveler	Yellow, black, silver	1 hour after dusk	Good, Journey, Portal, Sun, Travel
CG- The Guardian	Black, gray, white	Dawn	Chaos, Good, Guarding, Protection, Travel
CG- Raconteur	Red, gold	Dawn	Chaos, Good, Knowledge, Luck, Raconteur
CG- The Shimmering One	Silver	Dusk	Chaos, Good, Moon (Veshemo), Moon (Pelselond), Moon (Diadolai)
CG- The Great Huntress	Green, brown	Dawn	Animal, Chaos, Good, Hunting, Luck
CG- The Coddler	Midnight blue, lt. gray, silver	Dusk	Chaos, Good, Healing, Inspiration, Protection

Table 3-3: The Celestial Council: Weapons, Symbols, Focuses, and Animals

Alignment & Deity	Weapon*	Symbol of Deity	Divine Focus	Sacred Animal
LG- Knight of the Gods	Greatsword	Golden eye on blue/white diamond patterned field	Blue/white patterned cloth bearing golden eye symbol	White stallion
LG- Holy Mother	Light Hammer	House encircled by ring	Two linked metal rings	Beaver
LG- Speaker of the Word	Mace	Open book	Canon entitled "The Word"	Lion
LG- The True	Longsword	Scale balanced on golden sword	Small golden sword or tiny scale	Falcon
LG- The Eternal Lantern	Mace	Half sun shining over horizon	Shiny half sun emblem	Rooster
NG- The Raiser	Sickle	Blazing hearth	Pouch of seeds or sheaf of wheat	Deer
NG- The Peacemaker	Quarterstaff	Two hands clasped in friendship	Small carving of clasped hands	Sheep
NG- The Pure One	Net	Dove over a white rose	Silver rose	Dove
NG- Lord of the Silver Linings	Quarterstaff	Psi symbol w/circle above center vertical, upon a rainbow	Medallion bearing psi symbol	Dog
NG- The Traveler	Quarterstaff	Shooting star on a black background	A silver star	Pigeon
CG- The Guardian	Longsword	Eagle claw on black	An eagle's claw	Eagle
CG- Raconteur	Club	Theatrical mask or jester hat	Tiny theatrical mask	Peacock
CG- The Shimmering One	Rapier	Full moon breaking through clouds	Full moon emblem	Owl
CG- The Great Huntress	Spear	Hawk with spread wings on a green background	Gold or silver hawk's head or hawk w/ spread wings	Hawk
CG- The Coddler	Halberd	Crossed hands resting on chest as if sleeping	Small pillow or blessed sand	Felines

*In addition to indicating the favored weapon of each deity, the above list provides the weapon type created by the divine spell *spiritual weapon*. Weapons deal 1d8 points of damage regardless of form, though threat ranges and critical hits function as the weapon listed above. Note that ranged weapons created by the spiritual weapon function in the same manner as melee weapons; they have no advantages over spiritual melee weapons.

respect within the church and in no way reflect the experience level of the clerics.

Special Requirements: Lists any unusual requirements that a cleric must perform, either before or after his acceptance into the faith.

Special Notes: Lists any particular happenings, events or other information that might be relevant to a ranking cleric of this faith.

SACRIFICES: Details of physical or abstract actions performed by worshippers to pay tribute to the god.

MAJOR TEMPLES: Lists the cities where the major temples of the faith are located. However, such temples are not merely larger collections of worshippers. They represent a great investment of faith by the designing clerics and the community of followers in that area. They serve the mundane functions of refuge and meeting during emergencies, but they are also something more important than their mere physical presence. The gods watch over temples as centers of their faith. Their attentions give these places certain divine blessings.

Walls, doors, altars, and other permanent parts of the temple (including stained glass designs) typically have an additional 10 hardness and +2 hit points per inch of thickness. All such temples are immune to the effects of the following spells: *earthquake, transmute rock to mud, stone tell* and *disintegrate*. The temple and its contents are immune to all mortal scrying devices, spells and effects.

In a temple devoted to any god other than the Mule, clerics not considered allies of the faith must make a Concentration check in order to cast spells. The DC for this check is 20 + the spell level. Clerics of the god worshipped and its allies may cast spells freely. The Mule allows divine spellcasting without impediment from all non-evil spellcasters inside temples devoted to him.

FRIENDS AND ALLIES: This section lists the primary alliances of the religion and the god.

FOES AND ENEMIES: Similarly, this section lists the chief adversaries of the religion and the deity.

SAYINGS: Common sayings of clerics and followers of the religion. They are given to add flavor and aid in role-playing characters of the religion.

THE HOLY BOOK: At some point in the past, each of the gods expressed his commands through the written word. Typically, a saint or cleric of the faith actually recorded the doctrine for the layman, although some faiths claim the god wrote the original words personally. The primary source of doctrine among most faiths came from the content of the canon.

Considering its prime importance within the faith, the canon is a prominent possession of clerics and followers. Among clerics of importance, the canon is mandatory. Followers who wish to appear sincere find that even grand largesse carries little weight unless backed up by ownership of a canon.

The Knowledge (religion) skill allows a character to associate a faith with its god (DC 5), identify the source of a religious quote (DC 15 to DC 20, depending on obscurity) or remember a specific passage (DC 20). A character that has studied a canon gains a +2 circumstance bonus to Knowledge (religion) checks (+4 when the religion in question is their own), and clerics of a faith gain an additional +2 circumstance bonus when the question applies to their own theology.

In addition to the canon, many other religious texts abound within each faith. Most religions have one or more texts that either extend the original canon or contain in-depth commentary of the canon. Such texts vary greatly in scope, acceptance and authority.

For example, several ancient prophetic tomes exist that for various reasons are considered holy by several religions. Probably the most famous is the Kabataroth. Written by a mad Prophet, it covers literally hundreds of topics, most of them undecipherable. Some scholars have spent their lifetimes studying the Kabataroth with little or no progress. The bits of information that make sense deal with everything from predicting the weather to signs of the Time of the Void to the return of Emperor Thedorus. In reality, each passage could be interpreted in multiple ways, so pragmatic types find little use in the Kabataroth and similar prophetic texts.

CLERICS: This section describes the goals and behaviors of those in the clergy and the congregation members. It also details the beliefs, mythology and some of the quests related to the religion. Note that the clergy are well aware that the power of the gods is based on worshippers and expansion of the spheres of influence. This goal is prime and overrides all others. Consequently, religions in certain areas may stress one portion of their faith while in an area that persecutes another sphere. Some religions, particularly the evil ones, stress that the locals can pray to their god to ensure that the god is appeased and will thus contain its spheres of control from wreaking havoc upon them.

Adventures: Describes how and why clerics of the faith usually set out on adventures.

Characteristics: Common characteristics of a cleric of this faith (particularly emotional temperaments).

Background: Where clerics of this faith often come from (rural, urban, noble, poor, etc).

Races: This section lists what player character races are most common to this faith. Unless otherwise stated, no character is excluded due solely to his or her race. Persons join the clergy based on the strength of their convictions, their culture, and other similar factors.

Relations With Other Classes: This section details how clerics of this faith prefer to work with (or avoid) other classes.

Relations With Undead: This entry notes whether or not clerics and followers of this faith may animate, create, and associate with the undead.

Role: The cleric's typical role (leader, follower, backup fighter, etc.) within an adventuring party, and which of their abilities such a party might find useful.

ADVANCED GAME RULES: The diverse religions of Tellene make for fascinating clerics with diverse beliefs, but their divinely gifted abilities are often limited to those of the basic cleric as seen in the D&D *Player's Handbook*. Even with the addition of special feats and domains as described in that book, as well as the *Player's Guide to the Sovereign Lands*, clerics of vastly different gods are still too often of a startling sameness.

Experienced players and DMs may use this section to build a new cleric following a faith that essentially serves as his own character class. For example, with these rules a cleric of the Valiant is no longer just a 1st-level cleric with some specialized domains, but a 1st level Servant of the Swift Sword. However, players that use this class must follow certain requirements and restrictions as laid down by the church (limited weapon and armor proficiencies, for example). In exchange for such requirements, a cleric gains extra abilities.

Normally, a cleric who ignores this decree is unable to cast cleric spells or use any supernatural or spell-like class abilities while doing so and for 24 hours thereafter. The DM should strictly enforce this, but should also allow the cleric's god to show leniency in special circumstances (such as when a cleric's required equipment is forcibly taken from him, or perhaps when a weaponless cleric snatches a forbidden weapon off the ground at the last instant, in order to prevent the climax of some evil, horrific ritual).

While the faith may seem prohibitive to outsiders, its members believe that the benefits from their god are worth the restrictions. Each cleric also receives all of the abilities of the standard cleric (such as turn/rebuke undead), unless otherwise noted.

While efforts were made to provide balance, it is possible that some clerics, with the skills and divine powers available to them, have the potential to unbalance the game. As always, it is up to the DM to adjust the powers of any advanced cleric class if he or she feels it is necessary.

At the DM's option, the standard cleric in the *Player's Handbook* may remain available as an option for a hidden cleric of the Creator – the original deity from which all other gods were born. Such clerics may be of any alignment, claiming to worship any aspect of the Creator ranging from lawful good to chaotic evil. The other aspects of a cleric of the Creator (holy animal, domains, etc) vary by cult, as determined by the DM.

A *Truthseeker, cleric of the Order of Light, Servant of the Swift Sword, Brother of Industry, and Keeper of the Word.*

Halls of the Valiant

"We do the jobs that no one else wants to do. We right the wrongs, defend the weak and help the needy. There is no injustice too small to avoid our wrath, no monster too horrible to escape our sword, and no evil too small to evade our ever-watchful eyes… We are all that stands between you and the darkness."

THE DEITY

NAME(S): KNIGHT OF THE GODS, THE VALIANT, THE SWIFT SWORD, CHAMPION OF TELLENE, EVIL SLAYER

REGIONAL NAMES (HUMAN): Brovadol (Brandobian), Dejfo (Dejy), Vorr (Fhokki), Deb'fo (Kalamaran), Naemae (Reanaarese), Whenhesh (Svimohzish)

RACIAL NAMES (HUMANOID): Lusurk (Dwarven), Berereldar (Elven), Mirazi (Gnomish), Adaran (Halfling), Thargaz-Tuborg (Hobgoblin), Rorg (Orc)

REGIONAL NAMES (HUMAN): The Knight of the Gods is the god of chivalry and valor.

ALIGNMENT: Lawful good.

APPEARANCE: The Knight of the Gods appears as a muscular, golden-eyed being with long, wavy, white hair streaked with gold. He wears blue clothing with gold full plate armor, and wields either a greatsword (known as "Valiant") or a lance (named "Evil Slayer").

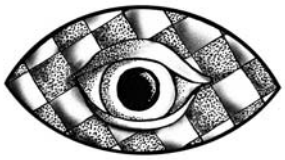
THE CLERGY

NAME: Servants of the Swift Sword

WORSHIP: The Halls of the Valiant keep temples and altars in many cities, towns or villages. Weekly worship includes a short sermon, usually centered on a heroic deed, and a ceremonial destruction of an orc double axe or other common weapon associated with evil. Clerics urge worshippers to act according to their abilities. They ask large, strong men to fight evil with sword and spear, but ask other folk to give aid in whatever capacity they best meet. The innkeeper who offers free bed and board to questing holy men is no less worthy of praise than the one who kills the dragon.

The faith has suffered a gradual decline in active members of the church over the last few years. While theories abound as to the cause, church leaders all over the world are encouraging the more energetic pursuit of new converts. Fortunately, the situation has not reached a crisis level as of yet, and there is still no lack of disciples willing to lay down their lives in the service of the Knight of the Gods – though the numbers of average followers in the worship services has been noticeably dropping.

HOLY SYMBOL: The symbol of the Halls of the Valiant is a golden eye on a blue and white diamond pattern.



HOLY DAYS: High Holy days occur on the spring and fall equinox, the latter during the new moon of Veshemo. Services on these days begin at dawn. They include sermons, hymns, and sacrifices. The church calls these events Marshalings. Vigilance Day falls on the 12th of Arid, and its celebration is quite festive. Worshippers usually make paper monsters and bash them to bits with sticks in grand public scenes.

HOLY COLORS: Blue, gold, and white.

HOLY ANIMAL: White stallions are revered by the Halls of the Valiant, and to own and care for such an animal is a worthy act indeed.

RAIMENT: The Servants of the Swift Sword wear simple robes, dyed in the holy colors according to their rank in the church. It is very common for Servants to wear either ceremonial or actual weapons at their belt, as well as their visible holy symbol.

ADVANCEMENT: Advancement within the Halls of the Valiant comes by confronting, combating and destroying evil. Specifically, there are three missions that a cleric of the Swift Sword must undertake during his lifetime. These include a mission from the Swift Sword, a mission for the Halls of the Valiant, and a mission of Searching. Missions from the Swift Sword or the church vary and clerics perform them as needed. Clerics on a mission of Searching spend at least four years traveling the lands. Without question, the clerics aid those in need, and combat evil whenever they find it. Glory in combat, gained by defeating powerful monsters, is of utmost importance.

At rank 3, the Defender gains a warrior follower instead of an adept. The warrior has medium armor, a shield, and at least two bludgeoning weapons. The Defender is required to provide him with all other equipment and arms.

Becoming a Protector requires that the Servant have completed his mission for the Halls of the Valiant. This quest is

TABLE 3-4: SERVANTS OF THE SWIFT SWORD

Rank	Title	Raiment
1	Purifier	white
2	Defender	blue
3	Defender	blue
4	Protector	gold
5	Protector	gold
6	Guardian	white & blue
7	Champion	white & gold
8	Gallant	blue & gold
9	Hero	blue, white & gold
10	Valiant	white and blue checkered robe with a gold belt

a mission directed by the senior clerics that benefits the faith somehow. The quest might involve escorting a senior cleric on a dangerous mission, slaying an evil monster, or recovering stolen treasure. Protectors and higher ranking clerics of the Swift Sword are required to project a knightly, noble image. A Protector who does not own a warhorse is given a light warhorse upon achieving that rank. He is responsible for acquiring a replacement mount if it dies or grows too old to ride.

In order to become a Guardian, the squire must have completed his mission from the Swift Sword. These missions are personal and frequently involve confronting the cleric's greatest fear. The cleric usually receives these missions in a personal vision from a solar or a planetar serving the Knight of the Gods. The Guardian gains an increased stipend; the new amount is 100 gold pieces per month.

The cleric is free to perform his Searching at any time, but squires are usually encouraged to begin early, lest they fail to survive. At any rate, this four-year journey to combat all evil and render aid to those in need is mandatory before becoming a Gallant.

A Gallant's second follower is a paladin. This paladin is usually a senior warrior who wishes to increase his knowledge of the divine or his diplomacy skills as he becomes more of a leader. The paladin might therefore have levels in a prestige class such as contemplative, divine oracle or hospitaler (see *Complete Divine*).

SACRIFICES: Immediately after battle, Servants of the Swift Sword make sacrifices to their god by destroying the symbols or weapons of defeated foes.

MAJOR TEMPLES: Important centers of worship for the Servants of the Swift Sword can be found in Crandolen, Bet Kalamar, Bet Urala, Bet Dodera, Kaleta, Baneta and Gaketa.

Many temples of this faith are like miniature fortresses. The goal is to make even the meanest and most common worshipper feel like nobility. The temple's windows are arrow slits. Temples usually have a gated wall and an area dedicated to a moat, which the followers might excavate in time of need. The temples always have a stable attached. If possible, their followers breed and train warhorses. Temples often have a kennel with a pack of hunting dogs.

Cathedrals often have a full moat with a drawbridge. Cathedrals sport a mews and several expensive trained raptors (peregrines are a favorite). A nearby tilting field serves for jousting tournaments, although the field might exist outside of the city that houses the cathedral.

The holy seat in Sobeteta boasts tested and secure fortifications. Its great hall is 300 feet long by 240 feet wide, with an upper balcony for up to 800 noble (and royal) worshippers. Its stable holds 30 pure white heavy warhorses. Its kennel holds only a few well-bred hunting dogs that rarely get a chance to hunt, since the island is entirely settled. One sign of prestige within the faith comes from its imperial gyrfalcon that rules its mews as certainly as Vanamir rules the faith.

Vanamir became the faith's Valiant in 552 IR. His rise to power began when he was 10 and rushed to defend his home village of Sossin from a kobold attack, killing five before the villagers secured the area. He confessed to a wandering Servant of the Swift Sword that he was thinking only of his younger sister and not of the safety of the whole village.

Vanamir's life has since been one heroic feat after another, although he still chastises himself for placing personal friendships and attachments over the safety of others. His friends say it makes him a hero, and even his rivals within the faith cannot deny his prowess in battle.

Winning fights is commonplace in the Halls of the Valiant. What makes Vanamir stand out is his Common Doctrine, an argument he made and defended in temple after temple for the last 20 years. Worship of the Knight of the Gods has increased from the lowest point in centuries to one of the most popular faiths on Tellene since he began his personal crusade.

FRIENDS AND ALLIES

The Courts of Justice: "A good group, but somewhat light on the punishment. They need to be more swift with their 'swords of justice'."

The Hall of Oaths: "Worthy people; their honesty makes them useful in the search for evil."

The Temple of the Three Strengths: "Strength and power and purity of soul… If only they would fight more often."

The Church of Everlasting Hope: "Everyone needs hope. Evil tries to take it from you, and they help bring it back."

The Assembly of Light: "Anyone who makes it their business to fight and destroy undead is a friend of mine."

FOES AND ENEMIES

The Impostors: "They are the very epitome of why evil still lurks in this world. If they can be found, they should be destroyed."

The House of Knives: "Sneaky, conniving, and dangerous adversaries."

The Temple of Sleepless Nights: "Spreading terror is not only evil, but foolish. Why, it is simple for us to undo their foul works – we merely arrive and the peoples' confidence is restored."

SAYINGS

"Kindness is its own reward."

"A coward dies 1,000 times, a brave man only once."

"Evil turns on itself while good helps itself."

"A good hand is a helping hand."

THE HOLY BOOK

The canon of the Halls of the Valiant is entitled "To Serve." Each copy traditionally includes 21 scrolls, each known as a "Hero." Within the last two hundred years, the church has

collected the scrolls into a single book, but old clerics and rural temples still use the old scrolls.

The Heroes are biographical accounts of different people, some currently revered as saints, and some nearly forgotten. The accounts are almost certainly exaggerated; even zealots have difficulty imagining Saint Nolano, the old halfling (and 3rd Hero) carrying a bear carcass for seventy miles without rest.

The scrolls emphasize manners and etiquette. Certain Heroes also exhibit endless courage and good humor, even in the face of imminent death. The contemporary custom of Searching (a four-year period spent traveling) has been around for centuries and springs from the theme of Heroes going on journeys for the sole purpose of aiding others. Violations include allowing evil to flourish, refusing aid to someone in need, and disgracing the faith.

To Serve costs 50 gp for a modern version, and is available in temples dedicated to the Knight of the Gods across Tellene. Older copies in scroll form sell for up to 100 gp, and they appear in secluded temples, monasteries and libraries.

CLERICS

The Servants of the Swift Sword are people of valor. They embody all that is good and just and are in the vanguard of combating evil everywhere. Personal bravery and good deeds direct their activities. They will neither use missile weapons nor attack opponents from the rear because these practices may call their personal bravery into question.

Clerics of the Knight of the Gods are well known for their acts of chivalry and kindness. The Servants of the Swift Sword often shelter orphans and their acts of valor are the source of many a bard's tale. In one such tale, a cleric of the Valiant confronted an evil dragon that had swallowed all the children of a nearby village. The dragon, unimpressed with the cleric, let out a mighty roar. The cleric leaped into the dragon's mouth, made his way to the belly of the beast and cut it open to free the children.

A traveler may encounter clerics of the Champion of Tellene rescuing pilgrims from bands of brigands, defending a lady's honor, or combating a black knight. They may join adventurers who are intent on slaying evil creatures.

Adventures: Servants of the Swift Sword are born to adventure. They go out of their way to find trouble and soothe it – by reason, if possible, but by combat if not. Adventuring is a key part of this faith's dogma, and even squires tied to a location for some reason (including family obligations, leading weekly services, tending for sick and wounded, etc) must either support quests by sponsoring others or by lending aid and advice as necessary.

Characteristics: Servants of the Swift Sword, although skilled at casting healing or divination spells, prefer to act on their ability to turn themselves into a weapon through enhancement spells such as *bless*, *divine power* and *prayer*. They point out that, through the right prayers and skills, any worshipper can become a holy vessel through which the Knight of the Gods can slay evil. Although not required to become a Servant of the Swift Sword, such clerics often choose the Blind-Fight and Endurance feats. Furthermore, they always seek out the best armor and shields available.

Background: Servants of the Swift Sword are born to the faith more often than not. Most are noble children expected to pursue socially acceptable paths, although the young pig farmer who wishes to fight evil and protect his village is also a potential Swift Sword.

Races: As with all faiths, humans and humanoids become Swift Swords based on the strength of their convictions. Most Servants of the Swift Sword are human, although the dwarven contingent of the priesthood is highly respected. Halflings and gnomes sometimes become Servants of the Swift Sword, although these smaller races devote most of their time and attention to the defense of their own lands and tend to wander less than humans or dwarves.

Relations With Other Classes: Servants of the Swift Sword identify most closely with paladins, preferably of their own faith. They tend to have the same likes and dislikes as paladins, uphold the same values and cherish similar ideals.

Relations With Undead: Clerics must destroy undead, and those that associate with them, at all costs. Animating, creating, or otherwise associating with undead may bring excommunication from the church. The faith allows for little flexibility with this rule.

Role: When adventuring with other characters, Servants of the Swift Sword do not view themselves as teachers and guides through a spiritual maze. They see themselves as chosen heroes whose duty is to kill – and sometimes die – in the name of the Knight of the Gods. Their views on most topics are simple and vociferous. If it is evil, kill it. Complicated argument is the defense of the weak-willed. The physically weak should be protected, and the strong are obligated to act. Servants of the Swift Sword consider themselves strong in faith, even if they are not physically powerful, and duty mandates ceaseless action against the evil creatures of the world.

ADVANCED GAME RULES

A Servant of the Swift Sword has the same game statistics of a cleric in the *Player's Handbook*, with the following changes or clarifications.

Abilities: Strength is highly important, and Constitution desired, for the ability to take the battle to the enemy. Wisdom is important for casting powerful spells to destroy the faith's enemies and for making sound tactical decisions in combat. Charisma is less important for the Servant, for although they strive to serve as examples of piety and self-sacrifice for those around them, their true intent is the slaying of evil.

Alignment: Servants of the Swift Sword must be lawful good.

Class Skills

The Servant of the Swift Sword's class skills (and the key ability for each skill) are Climb (Str), Concentration (Con), Craft (Int), Diplomacy (Cha), Heal (Wis), Intimidate (Cha), Knowledge (arcana) (Int), Knowledge (monsters) (Int), Knowledge (nobility and royalty) (Int), Knowledge (religion) (Int), Knowledge (the planes) (Int), Profession (Wis), Ride (Dex) and Spellcraft (Int). See Chapter 4: Skills in the *Player's Handbook* and the *Kingdoms of Kalamar Player's Guide* for skill descriptions.

Class Features

A Servant of the Swift Sword has the same class features as a cleric in the *Player's Handbook*, with the following changes or clarifications.

Weapon and Armor Proficiency: Servants of the Swift Sword are proficient with simple and martial bludgeoning weapons, plus the lance and the bastard sword, and are prohibited from using any other weapons. Clerics are strictly forbidden from using missile weapons (even bludgeoning ones).

They are proficient with all types of metal armor (light, medium and heavy) but must use the strongest (best AC bonus) available. They are prohibited from wearing non-metal armor, such as leather, hide, and wooden (including armors like studded leather where metal is not the primary defensive material).

They are proficient with metal shields (except tower shields).

A cleric who uses a prohibited weapon, or wears "weak" armor when stronger armor is available, or carries a non-metal shield, is unable to cast cleric spells or use any supernatural or spell-like class abilities while doing so and for 24 hours thereafter.

Domains: As protectors of the weak and defenders of good, Servants of the Swift Sword may choose from the Valiant (PGttSL), Good, Law, Protection, and War (PHB) domains.

Divine Focus: The divine focus for Servants of the Swift Sword is a cloth bearing the symbol of the church.

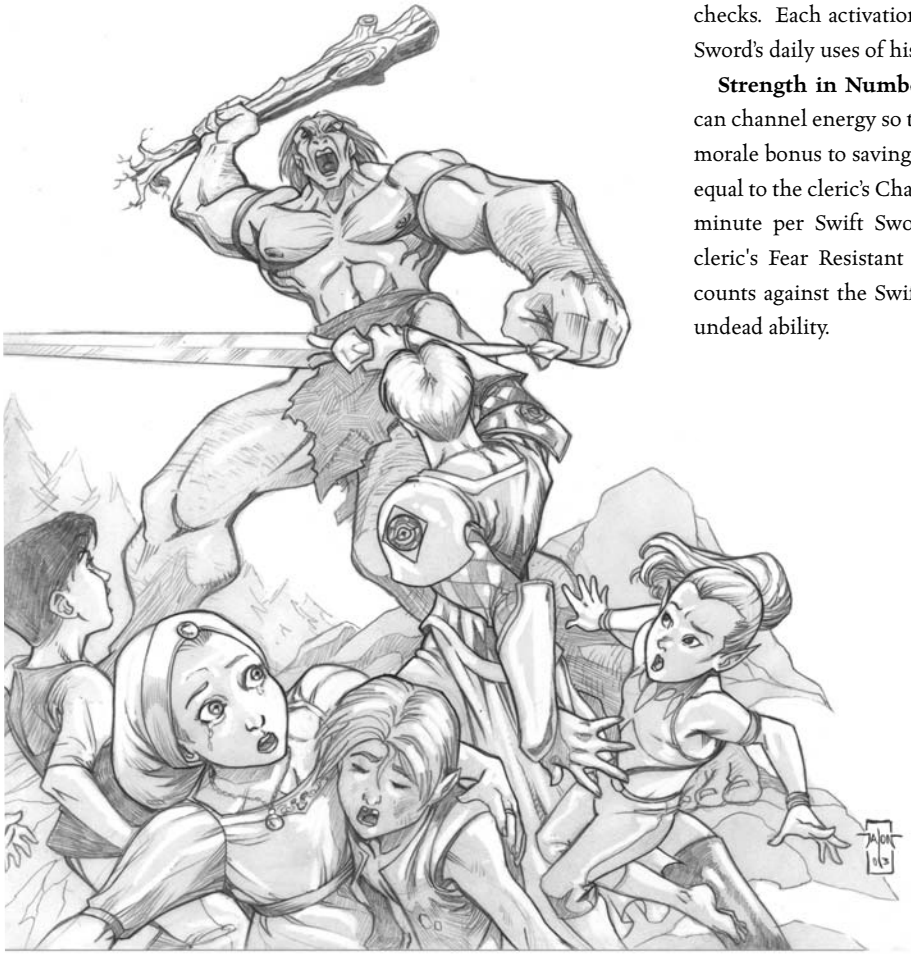
Spells Restored: Servants of the Swift Sword have their divine spells restored at dawn.

Spiritual Weapon(s): In addition to being the favored weapon of the Knight of the Gods, Servants of the Swift Sword receive a force replica "Valiant" greatsword when they cast the divine spell *spiritual weapon*. When mounted (preferably on a white stallion), a Servant of the Swift Sword may choose to receive a force replica "Evil Slayer" lance instead.

Fear Resistant (Su): A Servant of the Swift Sword gains a +2 sacred bonus to saving throws against fear, magical or otherwise.

Detect Evil (Su): A Servant of the Swift Sword can channel energy to cast *detect evil* in place of one of his normal turning checks. Each activation of this ability counts against the Swift Sword's daily uses of his turn/rebuke undead ability.

Strength in Numbers (Su): A Servant of the Swift Sword can channel energy so that he and all allies within 20 feet gain a morale bonus to saving throws against fear effects; the bonus is equal to the cleric's Charisma modifier. This ability lasts for one minute per Swift Sword level. This bonus stacks with the cleric's Fear Resistant ability. Each activation of this ability counts against the Swift Sword's daily uses of his turn/rebuke undead ability.



Home Foundation

"We know what is important in life: family, home, hard work, and the simple life. I work, I plan, I take care of my family and my home. That is all that I can do, and yet, it is enough. If we all did as I am doing, just think how good and peaceful Tellene could be!"

The Deity

NAME(S): THE HOLY MOTHER, HOMEMAKER, THE COUNSELOR

REGIONAL NAMES (HUMAN): Brampmonel (Brandobian), Trondar (Dejy), Thokkarr (Fhokki), Taladari (Kalamaran), Mosia (Reanaarese), Moimivam (Svimohzish)

RACIAL NAMES (HUMANOID): Manklim (Dwarven), Adraladdlaen (Elven), Thimaneo (Gnomish), Periva (Halfling), Gulmab-Thrakkro (Hobgoblin), Barag (Orc)

SPHERES OF INFLUENCE: The Holy Mother is the deity of home, industriousness, and marriage.

ALIGNMENT: Lawful good.

APPEARANCE: Homemaker appears as a male or female commoner dressed in work clothes.

The Clergy

NAME: The Brotherhood of Industry. Female followers of the Holy Mother refer to themselves as Sisters of Industry, but the clergy itself is still known as a Brotherhood. Even when women make up the majority of a congregation, neither sex considers the term "Brotherhood" as referring specifically to men or denigrating the female members.

WORSHIP: Churches are found in cities, towns and villages. Services are commitments to family. Each family member has a different recitation based on his role: son, brother, wife, grandparent, etc. After formal services, the clerics make themselves available for settling disputes between family members, helping families new to the area meet new "brothers" and "sisters" and urging lovers to commit to marriage.

HOLY SYMBOL: A house encircled by a ring.

HOLY DAYS: The First of Renewal is called "Betrothal," and the clerics urge the faithful to plan their weddings on this day. In fact, some clerics spend most of the year trying to arrange for mass wedding on this date. At the higher levels of the hierarchy, it is a deliberate attempt to try to associate the beginning of the year with the Home Foundation. At the lower levels, the clerics jockey for the prestige of having the largest wedding ceremonies.

Local holy days always celebrate the wedding anniversary of the local ruler. Followers are expected to send token gifts to the ruler. While commoners see this "gift" as yet another tax, the wealthy see it as a way to curry favor. They lavish very generous gifts on the rulers. The local church may even declare a particularly good and popular ruler's anniversary to be celebrated for centuries.

HOLY COLORS: White, blue and gray.

HOLY ANIMAL: The industrious beaver is the revered animal of the Brotherhood.

RAIMENT: Brothers of Industry tend to dress very simply out in public, in an attempt to make commoners feel more comfortable around them. During official ceremonies and services, they wear robes and accessories dyed according their rank in the church. Regardless of their garb, clerics of the Holy Mother wear a short gray cylindrical cap (a fez).

ADVANCEMENT: Advancement within the church is based on seniority and service to the community. Brothers of Industry have no additional skill, feat, or quest requirements to advance in rank. Characters who spend their time between active adventures idly will find their seniors soon reproach them. Further chastisement may be harsh and might include suspension of privileges such as followers or stipend.

Characters not otherwise occupied must volunteer their services among the community. Serving with the militia is one way to spend this time, as is participation in a work project like building a bridge, a road, or a wall. If the nobility do not enforce these activities, the Brother or Sister of Industry must arrange a volunteer group.

An Uncle or Aunt can use the volunteer labor group of lower level clergy and worshippers to reduce the cost of constructing a personal home, stronghold, temple or other building by 10%.

A Father or Mother can reduce building costs by 25% by calling on volunteer labor and donated materials. A Father or Mother's stipend increases to 200 gp/month.

A High Father or High Mother who constructs a building reduces its cost by 25% and reduces the time required to build it by 25% as well.

Special Notes: Recently, the Brotherhood of Industry gained a great coup in converting a young gold dragon named Desertyna, living along the northern coast of Reanaaria Bay. Desertyna already has two wyrmlings and has become an effective evangelist for the faith. Babysitting her children has

TABLE 3-5: BROTHERS OF INDUSTRY

Rank	Title	Raiment
1	Binder	blue robe
2	Brother, Sister	blue robe, white sash
3	Brother, Sister	blue robe, white sash
4	Uncle, Aunt	white robe
5	Uncle, Aunt	white robe
6	Father, Mother	white robe, blue collar
7	Father, Mother	white robe, blue collar
8	Father, Mother	white robe, blue collar
9	High Father, High Mother	white robe, blue collar and cummerbund
10	Grandfather, Grandmother	white robe, blue sash

become an almost unmatchable honor among the faithful and many adventurers have undertaken grand quests in order to prove their worth to her. In some cases, the local High Mother may approach a group of potential sitters and request their help while Desertyna is traveling.

SACRIFICES: Followers perform one week of hard labor for a worthy community cause, at least twice per year. They also sacrifice scrap lumber on a monthly basis by burning it. The clerics then mix the ashes with holy water and use the mixture to bless new building material.

MAJOR TEMPLES: Important centers of worship for the Home Foundation can be found in Crandolen, Dalen, Bet Kalamar, Sobeteta, Bet Urala, Aroroleta, and Bet Bireli.

The Home Foundation's temples are practical buildings designed to fit with the local architecture and building materials. They feature a large, rectangular hall for worship, but they also use the same hall for their dances and other social activities. Popular decorations in the halls show portraits of large, happy families. Temples feature only one story for the safety of the children and the comfort of the elderly.

The temples are very friendly to children, and services tailored to a young audience are common. The clerics spend many hours tending to orphaned and lonely children and help many of them grow up to be a useful part of society. Child-sized private rooms are a luxury of space that not all temples can afford, but comfortable barracks-style common rooms for the children are an important part of the temple.

Cathedrals spread wide rather than high. Their central hall usually boasts a grand continual flame-chandelier, and the altar is covered in gold. The lighting effect is warm and comforting.

The holy seat of the Home Foundation is in Zha-Nehzmish, where it has been for centuries. A few generations ago, one of the Grandfathers began a tradition there that has spread to some of the other Svimohzish temples: the Grandfather conducts ceremonies while standing in the middle of the worshippers, who sit on the floor. The worshippers enjoy this close connection with the highest cleric in the faith, and he has instilled great personal loyalty with his followers.

Razhan Hoshano Newhiz has been Grandfather since 548 IR. He's unique in that his real grandfather was a Grandfather also from 480 to 503 IR. Razhan literally grew up in the faith's seat and knows the faith's inner workings better than anyone else.

Razhan's critics claim that he fails to fully utilize the enormous power he controls within the city of Zha-Nehzmish. His followers are very numerous and include the entirety of several guilds. He could conceivably manipulate legislation very effectively.

Razhan counters this criticism by pointing out that the ability to do something does not mandate its doing. He spends his time with his wife and among his dozen children and grooming Hamaka to take over when he retires. That, he says, is exactly what any Brother of Industry should do, regardless of rank.

FRIENDS AND ALLIES

The Founder's Creation: "They do good work, providing sound foundations for people to build a life on. They also make good buildings."

The Parish of Love: "Any group that can see this much love in the world is a good group of people. They sometimes put love over family, but love is a very important part of any family."

The Theater of the Arts: "An entertaining group; they are useful in maintaining a community."

The Hall of Oaths: "Every community is based on a foundation of trust, and these fine people show us how to build that foundation."

FOES AND ENEMIES

The House of Vice: "Every community has someone who would rather starve in the winter than save in the summer…"

Temple of Strife: "They are a blight on the world, and we work to protect ourselves from them."

The Confuser of Ways: "We need trust on which to build a strong community, but every act the Impostors perform hurts that trust."

The Courts of Inequity: "They are sickeningly righteous, even while they kill and spread envy throughout the lands."

SAYINGS

All that is good in the world can be traced back to a loving family.

If you work hard, all your goals will be in sight.

Early to bed and early to rise makes a man healthy, wealthy and wise.

You get what you work for.

Dreams don't build themselves.

Laziness builds nothing.

THE HOLY BOOK

The canon of the Home Foundation, known simply as "The Home," contains no pictures of animals or people. Its only designs are simple geometric patterns used sparingly to break up longer texts. Its few pages contain clear print on faint lines.

The Home has no apparent order. Instead of organized chapters, it contains essays, parables and vignettes. The pieces have been carefully selected by a cleric of great skill (and no doubt inspired by the Holy Mother) so that when read in order, they paint a beautiful and clear image of the faith's beliefs. The cleric wrote the pieces in a simple, clear manner, making this canon one of the easiest to read.

Forbidden acts mentioned in The Home include adultery, the mistreatment of children and laziness. The Holy Mother's canon strongly discourages divorce, lewd behavior and selfishness. Clerics are encouraged to have large families, to make no distinction between natural and adopted children, and to work hard to support their families.

The faith monitors prices for The Home to ensure that it is available, but that the scribes who copy it earn enough for their families. It costs 35 gp and is available at any temple of the faith.

CLERICS

The Brotherhood of Industry believes in the simple joys of life, home, work and family. Followers understand that anyone who works hard and plans for the future will have a long and happy life. The Brotherhood has a large following among honest and hard working people who hold to the concept that good labor is its own reward. By setting examples of industriousness, they act as powerful motivators and can increase the morale of the populace with an inspiring sermon.

The Holy Mother's clerics are matchmakers who often host dances or other romantic gatherings. Additionally, the Brotherhood settles household disputes for their congregants. Clerics are required to help the poor of their society and, if necessary, will raise orphaned children as their own. Clerics must always show hospitality to others and all worshippers are encouraged to extend such benevolence. These habits make the Brotherhood of Industry and their followers popular among commoners.

Since clerics of the Homemaker have close family ties, they usually do not like to travel far away from home unless absolutely necessary. They will go to great lengths to protect their homeland, and are not afraid to raise a hammer in arms against forces that threaten their flock, their homes or their lands. These clerics tend to use guarding, charm, creation and protection type spells.

Adventures: The Brotherhood of Industry's adventures serve the common folk. They hunt down predators that would rob the rancher of his livestock, endanger the farmer in his field, and threaten the poor in their hovels. If the Servants of the Swift Sword (see the Halls of the Valiant, in this chapter) epitomize chivalric ideals, the Brotherhood of Industry are the heroes of the common folk.

Characteristics: Brothers of Industry work long and hard for the faith and for the community with little thought of reward.

Background: Brothers of Industry, because of the faith's ties to family and community, are often born into the faith. Following in the footsteps of one or both parents, the Brother of Industry is expected to serve as well. Others follow this faith initially as an effort to join a community into which they have recently moved, and then find that they are unwilling to leave.

Races: Dwarves and halflings, with their emphasis on family and clan, rise through the ranks of the Brotherhood readily. Elves and half-human races are rare within the Brotherhood of Industry. While gnomes are fond of family and community, they favor hard play over hard work.

Relations With Other Classes: A Brother of Industry tends to respect members of any class who demonstrate that they are willing to follow through with a commitment, preferably one that helps others. Rogues, bards, gladiators, infiltrators and sorcerers–all those who tend to be loners – are viewed with distrust.

Relations With Undead: Clerics must destroy undead, and those that associate with them, at all costs. Animating, creating, or otherwise associating with undead may bring excommunication from the church. The faith allows for little flexibility with this rule.

Role: The Brothers of Industry consider themselves a unifying force within any community. They endorse virtually any activity that brings people together, ranging from dances and festivities to militia training and large-scale civil engineering projects. Since their clerical training includes leadership and administration, they make excellent leaders.

ADVANCED GAME RULES

A member of the Brotherhood has the same game statistics of a cleric in the *Player's Handbook*, with the following changes or clarifications.

Abilities: Wisdom is important to bestow advice on the members of the community who turn to the Brotherhood for aid. Constitution is held in high regard for the ability to maintain a strong work ethic and render unending service to the community.

Alignment: Brothers and Sisters of Industry must be lawful good.

Class Skills

The Brother or Sister's class skills (and the key ability for each skill) are Concentration (Con), Craft (carpentry) (Int), Craft (usually carpentry) (Int), Diplomacy (Cha), Heal (Wis), Knowledge (arcana), Knowledge (history), Knowledge (religion) (Int), Perform (usually dance) (Cha), Profession (usually carpenter) (Wis), Spellcraft (Int), and Use Magic Device (Cha). See Chapter 4: Skills in the *Player's Handbook* and the *Kingdoms of Kalamar Player's Guide* for skill descriptions.

Class Features

A member of the Brotherhood has the same class features as a cleric in the *Player's Handbook*, with the following changes or clarifications.

Weapon and Armor Proficiency: Brothers or Sisters are proficient with all simple and martial bludgeoning weapons, and restricted to these. All clerics must have some type of hammer among their weapons. They are proficient with all types of armor (light, medium, and heavy) and with shields (except tower shields).

A cleric who uses non-bludgeoning weapons, or fails to keep a hammer among his traveling weapons, is unable to cast cleric spells or use any supernatural or spell-like class abilities while doing so and for 24 hours thereafter.

Domains: As proponents of home, industry and community spirit, members of the Brotherhood may choose from the Home (PGttSL), Good, Healing, Law (PHB), and Family (SC) domains.

Divine Focus: The divine focus for a Brother or Sister of Industry is two linked metal rings.

Spells Restored: Members of the Brotherhood have their divine spells restored at dawn.

Spiritual Light Hammer: In addition to being the favored weapon of the Holy Mother, Brothers or Sisters of Industry receive a force replica light hammer when they cast the divine spell *spiritual weapon*.

Suggestion: The *suggestion* spell is available to a member of the Brotherhood as a 3rd-level cleric spell.

Mending (Sp): A Brother or Sister of Industry can cast *mending* once per day, as a spell-like ability.

Cornerstone (Su): A member of the Brotherhood can channel energy so that he gains the durability of the cornerstone, the key point on which a temple or fortress stands. In game terms, he may choose to temporarily gain either the Endurance feat or a +4 sacred bonus to Fortitude saves versus disease and poison, for 10 minutes. Each activation of this ability counts against the cleric's daily uses of his turn/rebuke undead ability.

Hall of Oaths

"Lying is an evil that is simple to avoid. Most people will be honest, given the chance, and we Keepers of the Word simply try to serve as a good example. To lie is to tarnish and dishonor oneself, and those with such dishonor must be punished."

The Deity

NAME(S): THE SPEAKER OF THE WORD, THE LORD ON HIGH, HONORABLE HIGHNESS, THE IRREPROACHABLE ONE, THE HONORABLE ONE

REGIONAL NAMES (HUMAN): Fornor (Brandobian), Fyjner (Dejy), Fonorr (Fhokki), Forinori (Kalamaran), Foornaar (Reanaarese), Shozhor (Svimohzish)

RACIAL NAMES (HUMANOID): Seslik (Dwarven), Calamassi (Elven), Lulipa (Gnomish), Resim (Halfling), Kurgaz-Thal (Hobgoblin), Pruuk (Orc)

SPHERES OF INFLUENCE: The Speaker of the Word is the god of honor, oath, and general ethics.

ALIGNMENT: Lawful good.

APPEARANCE: The Lord on High appears as a knight in shimmering platemail, or a tall thin being dressed in red and silver robes with a book in one hand.

The Clergy

NAME: Keepers of the Word.

WORSHIP: Temples to the Speaker of the Word exist almost exclusively in cities, and Keepers of the Word who live in that city visit the temple every day at dawn. Whether in the temple or not, clerics of the Irreproachable One kneel down every day at dawn, pledging an oath to the Lord on High to bring honor to him, the Hall of Oaths, and other Keepers of the Word.

Keepers of the Word believe in regular services with full attendance. They ask worshippers to promise to attend the next week's services and sternly denounce the evil of unfulfilled promises. Fortunately, services are short, featuring a catchy chant, a simple oath that is easily met and a review of oaths made since the previous service.

HOLY SYMBOL: An open book.

HOLY DAYS: Clerics must gather on the eve of each new moon (Veshemo) with other worshippers for an entire day of prayer and celebration, wherein they make offerings of one or more silver coins each according to their wealth. Since the occasion lasts all day long, the services include several breaks for meals and tend to be a bit informal.

Adventuring clerics of the Honorable One may be granted special permission to miss these monthly gatherings, provided they return at the next opportunity with either a new worshiper or a substantial monetary gift to the church.

HOLY COLORS: Red and silver.

HOLY ANIMAL: The lion is the holy animal of Keepers of the Word, and those who harm such a beast are said to commit blasphemy.

RAIMENT: Among the clergy, formality is of the utmost importance. Keepers of the Word are almost never seen unattired in their ceremonial robes, and the higher-ranking clerics often have expensive, custom-made robes with elaborate needlework created for them.

ADVANCEMENT: Advancement within the Hall of Oaths is based on seniority, but may also be gained by performing a particularly honorable deed or by fulfilling an important oath. Servants or higher-ranking clerics who can cast *zone of truth*, *detect thoughts* and *discern lies* can cast those spells without a divine focus.

An Esquire's stipend increases to 250 gp per month.

A Grand Esquire's second follower is a paladin or monk (DM's choice).

Special Requirements: Keepers of the Word are prohibited from ever telling a lie. Violating this prohibition results in the inability to advance in further rank until the Keeper receives the benefit of an *atonement* spell.

Special Notes: Rumors abound that the Esquire in Aroroleta (named Feltak Remel) is falling out of favor with the city's ruler, Lord Kasimer. This loss of favor has yet to result in any official acts by Kasimer, and the source of the friction is different every time the tale is told. The most common theme seems to be Feltak's refusal to divulge some vital information Kasimr is

demanding of him. The church's leadership worries that Feltak's reputation is causing the issue. A covert or official investigation might be required to maintain the stature of the church in the city.

SACRIFICES: Each time the moon of Veshemo grows full, Keepers of the Word sacrifice silver coins to their deity. A Keeper must sacrifice at least a number of silver coins equal to 10 x his cleric level.

MAJOR TEMPLES: Important centers of worship for Keepers of the Word can be found in Dalen, Premolen, Bet Kalamar, Rosaleta, Sobeteta, Bet Dodera, Aroroleta, and Gaketa.

The temples of the Hall of Oaths often feature large rectangular halls, with the cleric presiding over services appearing in a small balcony about 10-20 feet above the worshippers at one end of the hall. The hall slopes gently, lowering as it approaches the balcony, making it even easier for the worshippers in the rear to see and hear. The ceiling is high, with a pointed roof.

Cathedrals are larger in all dimensions, with the cleric's platform rising ever higher. They usually feature additional entrances along the sides of the hall to facilitate traffic. The wall from which the cleric's platform protrudes usually displays an enormous fresco of images from the faith's history.

Svowmahni's cathedral is the ancestral holy seat of the faith. Its best-known feature is its library, in which three dozen clerics and scribes work to make copies of The Word and other liturgical and legal works. The cathedral's grounds include housing for all of the libraries workers.

Hilano Wheshan Aziri ascended to the post in 561 IR, only two years ago. His hold is still tenuous as he has not made many changes among the senior clergy and his predecessor was a wise and powerful cleric. While influential among the followers and the citizens of Svowmahni, Aziri barely commands the respect of the majority of his high priests. They think him too young (he is not even 40 yet) and too inexperienced.

FRIENDS AND ALLIES

Halls of the Valiant: "They value glory above all else. I just wish they were not so violent."

The Courts of Justice: "The law is just because it understands the value of truth, and so do the followers of the Blind One."

The Founder's Creation: "A solid foundation is very important. Truth is the mortar for the Founder's bricks of law."

FOES AND ENEMIES

The Confuser of Ways: "They will all collapse under the weight of their lies."

The House of Vice: "The Vicelords have no respect for anything, including truth."

The Congregation of the Dead: "They sacrifice anything to attain their goal of bypassing the final truth. If they were not dangerous and violent, they would be pitiable."

SAYINGS

"You honor me with your goodness."
"I give you my word."
"Do good and avoid evil."
"One is only as good as his word."
"My word is my bond."
"Death before dishonor."
"Do unto others as you would have them do unto you."
A greeting: "You honor my presence."
A farewell: "May honor go with you."

THE HOLY BOOK

True to the nature of the god it represents, the canon known as "The Word" is always faithfully copied. No more than six transcription errors may occur (even if later repaired). Transcribers must destroy the copy, regardless of how far along they may be, once the sixth error befalls their work. Thus, while most religious canons transform slowly and perhaps inadvertently over the centuries, this is not so with The Word. Additions to The Word never occur, but a growing mass of commentaries outweighs such works for any other religion.

TABLE 3-6: KEEPERS OF THE WORD

Rank	Title	Raiment
1	Servant	red
2	Advocate	red
3	Esteemed	red
4	Venerable	red with a single silver stripe on the sleeves
5	Reverend	red with two silver stripes on the sleeves
6	Reverend	red with two silver stripes on the sleeves
7	Esquire	red with three silver stripes on the sleeves
8	Grand Esquire	red with three silver stripes and a broad silver belt
9	Priest	red with three silver stripes, a broad silver belt and silver collar
10	High Priest	red with three silver stripes, a broad silver belt, silver collar and a silver shawl

The Word consists of 12 chapters called Oaths. Paladins of all faiths love The Word because its verses clarify a great deal about the conflicts between oaths of fealty given to a feudal lord, a temple and the god. Monarchs also prize it because it encourages compliance with the law and active participation in society.

The Word contains a massive code of ethics, codified and commented upon in great detail. It espouses fairness to all, but stresses that the needs of the many outweigh the needs of the few. One parable describes a town's utter destruction and the loss of 1,000 lives as a welcome sacrifice, because it meant saving the kingdom (and there was no way to save both).

Honor is held most holy. Glory for the Lord on High in and of itself is good. The Word states in no uncertain terms that insults to the Irreproachable One, one's family, the Hall of Oaths, the Keepers of the Word, one's country, one's place of birth, etc. (and in that order) should be dealt with immediately and harshly. Even violence is permissible in this instance, but only if no other method will or seemingly will suffice to rectify one's honor.

Major violations of The Word include lying, deceit (lying through omission of the truth), disloyalty, adultery and oath breaking. Punishment includes public humiliation for minor offenses and lashings for greater offenses. In extreme cases, an offense calls for expulsion from the faith. Allowing intentional harm to come to The Word as a physical representation of your oath is a minor offense.

The Word costs 40 gp and the book (in Oath 9) requires it to be sold when asked. It also states that the person making the request should pay in coin or other commodity equal in value. The Word is available throughout most of Tellene, except in the Wild Lands, where it is uncommon. Surprisingly, the wealthiest of hobgoblins of Norga-Krangrel consider it a sign of prestige to own a copy and be familiar with it, so The Word is available there as well.

CLERICS

Clerics and worshippers of the Lord on High are trustworthy and honorable. They never make covenants lightly. However, they naively expect this behavior from others, as well. The Keepers of the Word believe that every time a promise is kept their god grows stronger. They often serve as witnesses to contracts, treaties, marriages and other agreements.

Their holy prayer book contains the code of ethics by which they live. It promotes fairness to all, yet it states that the needs of the many outweigh the needs of the few. Many kingdoms have incorporated large portions of the Word into their legal system. When making a vow, a Keeper holds forth this book. This is how the expression "I give you my word" came to be.

Adventures: Keepers of the Word go to extreme lengths to make sure that their word, once given, is not broken. If an unforeseen event causes them to undertake epic quests, they endeavor with all their might to see that no obstacle prevents them from keeping the promise, no matter how dire the threat or minor the reward.

Characteristics: Keepers of the Word must exercise great Wisdom in their comments. They regard even a stray comment as an oath, and major promises are meant to be inviolate. In order to keep from promising the impossible, they must be deliberate and insightful. The Keepers of the Word do not attack opponents from the rear because they believe doing so to be dishonorable.

Background: Keepers of the Word might be inspired to join the faith because they have been hurt by dishonesty or mistrust. They join the ranks of the Keepers of the Word initially to prove their merit, and eventually they accept more and more of the faith's dogma.

Races: Dwarves are prominent Keepers of the Word, as are gray elves, humans, hobgoblins, half-hobgoblins and halflings. The other races, while individuals may be able to keep their word, do not have equal reputations within the faith.

Relations With Other Classes: Keepers of the Word deal with any individual that demonstrates trustworthiness and honesty. Paladins, whose ideals are well known, are instant friends, while rogues have to work hard to earn their trust.

Relations With Undead: Clerics must destroy undead, and those that associate with them, at all costs. Animating, creating, or otherwise associating with undead may bring excommunication from the church. The faith allows for little flexibility with this rule.

Role: In society, Keepers of the Word serve as witnesses to documents, contracts, marriages and other agreements between people. In this capacity, they might act as auditors, reviewing a merchant's documents for evidence of fraud or embezzlement.

ADVANCED GAME RULES

A Keeper of the Word has the same game statistics of a cleric in the *Player's Handbook*, with the following changes or clarifications.

Abilities: Physical and mental attributes are not as important as someone's reputation for making good on his promises. Charisma is considered a good indicator of a person's ability to keep his word, since the Keepers of the Word teach that an untrue person's guilt shows like a visible mark.

Alignment: Keepers of the Word must be lawful good.

Class Skills

The Keeper of the Word's class skills (and the key ability for each skill) are Concentration (Con), Craft (Int), Decipher Script (Int), Diplomacy (Cha), Heal (Wis), Knowledge (ancient languages), Knowledge (arcana), Knowledge (nobility and royalty) (Int), Knowledge (religion) (Int), Profession (Wis), Sense Motive (Wis) and Spellcraft (Int). See Chapter 4: Skills in the *Player's Handbook* and the *Kingdoms of Kalamar Player's Guide* for skill descriptions.

Class Features

A Keeper of the Word has the same class features as a cleric in the *Player's Handbook*, with the following changes or clarifications.

Weapon and Armor Proficiency: Keepers of the Word are proficient with simple and martial bludgeoning weapons. The Keepers of the Word do not use missile weapons because they believe it weakens their faith in the Honorable One.

They are proficient with all types of armor (light, medium and heavy) and with shields (except tower shields). Clerics must make an effort to wear the best possible armor that they can afford, and go to great pains to keep their armor in excellent repair.

A cleric who uses a non-bludgeoning weapon, a missile weapon, or intentionally lets his armor fall into poor repair is unable to cast cleric spells or use any supernatural or spell-like class abilities while doing so and for 24 hours thereafter.

Domains: As believers in the rightness of truth and honesty, Keepers of the Word may choose from the Ethics (PGttSL), Good, Knowledge, Law, and Strength (PHB) domains.

Divine Focus: The divine focus for Keepers of the Word is a holy prayer book entitled "The Word."

Spells Restored: Keepers of the Word have their divine spells restored at dawn.

Spiritual Mace: In addition to being the favored weapon of the Speaker of the Word, Keepers of the Word receive a force replica mace when they cast the divine spell *spiritual weapon*.

Ethos (Su): A Keeper of the Word gains a +4 sacred bonus to saving throws versus spells from the Enchantment (Charm) subschool.

Oathbind (Su): A Keeper of the Word can channel energy so that a single target may not utter a lie for 1 minute per Keeper level. Each activation of this mind-affecting ability counts against the cleric's daily uses of his turn/rebuke undead ability.

Courts of Justice

"Justice and truth! These watchwords should adorn every city. We bring order and structure to every city, town and home we inhabit. Without our influence, the kingdoms would crumble, the lawless would rule, and chaos would engulf the world. We are the backbone of society, and you are safer for it."

The Deity

NAME(S): THE TRUE, THE BLIND ONE, THE MAGNIFICENT MAGISTRATE, THE EXALTED JUDGE

REGIONAL NAMES (HUMAN): Vrilnan (Brandobian), Lydthesh (Dejy), Aydharra (Fhokki), Fapeki (Kalamaran), Mosaa (Reanaarese), Svishozh (Svimohzish)

RACIAL NAMES (HUMANOID): Salimak (Dwarven), Eleria (Elven), Treslin (Gnomish), Lareki (Halfling), Graz-Vagh (Hobgoblin), Rork (Orc)

SPHERES OF INFLUENCE: The True is the god of justice and truth.

ALIGNMENT: Lawful good.

APPEARANCE: The Magnificent Magistrate appears as a young, beautiful, athletic being. She has long blond hair and piercing blue eyes. The Exalted Judge is clad in gold chainmail and a flowing white cloak; she wields two longswords ("Truth Seeker" and "Justice Bringer") known as the Swords of Justice.

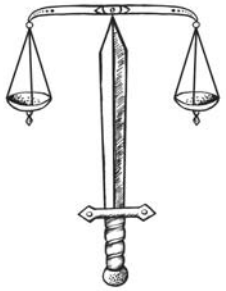
The Clergy

NAME: Truthseekers.

WORSHIP: Worship of The True is held predominantly in city temples, which often contain courtrooms. Truthseekers open each religious service with the phrase "The truth must be told" and close each service with the phrase "All was truth." These phrases are often used by Truthseekers in their official positions of judge and magistrate, even when local law does not provide for such invocations.

While the Truthseekers themselves sacrifice gold, they offer special tokens for the poor who might not be able to afford a real gold coin. The faith sells these sacrifice tokens, called "scales," for one silver piece each.

HOLY SYMBOL: A scale balanced on the tip of a golden sword against a white background.



HOLY DAYS: Summer and winter solstice. Furthermore, the first of Declarations is called Almsday, and worshippers are expected to make donations to the poor as well as sacrificing their gold. The clerics have to examine their supplicants carefully; the largesse can become considerable, and scoundrels sometimes sneak in to accept the donations. Incidentally, Almsday also marks an annual gathering of high-ranking clerics to discuss major theological and legal issues.

HOLY COLORS: White and gold.

HOLY ANIMAL: A falcon. Some Truthseekers argue against falconry, while others claim that falconry is an acceptable part of the religion, provided that they give their animal the greatest care.

RAIMENT: Truthseekers frequently act as magistrates and adjudicators in larger towns and cities. As such, it is critical that they maintain a professional appearance. They wear white or gold robes in accordance with their rank in the church, along with the appropriate accessories. Their robes are always made from the finest materials. Truthseekers who live in impoverished areas make do with simple linen robes, but they are fastidiously maintained.

ADVANCEMENT: Advancement within the Courts of Justice is by seniority or by the apprehension of outlaws. Truthseekers who serve as official judges or magistrates for a local government typically draw salaries from the government in addition to any that result from their rank within the faith. The nature of the faith's doctrine and the additional source of income means that Truthseekers are rarely caught accepting bribes.

To become a Magistrate, the character must have apprehended a known criminal subsequently convicted upon evidence he uncovered. The Magistrate must also have 5+ ranks in Knowledge (local). (Note that this Knowledge skill includes local laws.)

An Adjudicator must have at least 8+ ranks in Knowledge (local).

A Justifier must have 10+ ranks in Knowledge (local). A Justifier's stipend increases to 200 gp per month.

A True Seer gains a ranger as his second follower.

SACRIFICES: Truthseekers sacrifice a number of gold coins equal to their cleric level, or other equivalent gold items, once per month.

MAJOR TEMPLES: Important centers of worship for the Courts of Justice exist in Dalen, Bet Kalamar, Rosaleta, Sobeteta, Bet Dodera, Bet Bireli, Balelido, and Bet Seder.

The temples of the Courts of Justice allow for the hearing of legal and civil cases. Even in those communities in which they do not have the exclusive right to try cases, they usually manage to retain this right for their own clergy and followers. Even in places where their dire enemies, the Courts of Inequity, are prevalent, the Courts of Justice maintain the courtroom design of their temples to be ready to offer justice to the people at any time.

The temple combines the function of judicial bench and altar, with the senior cleric performing services from a raised dais on which the bench/altar rests. Junior clerics, who serve as scribes and advocates, sit nearby. Worshippers or petitioners stand on a lower level. The temple is scallop-shaped, with the bench at the center of a wide fan.

Cathedrals have multiple benches, with each trying different cases. The faith only constructs cathedrals in places where it has a strong presence and long-term control over the judicial system. Therefore, cathedrals are always busy places, with court functionaries, petitioners and litigants and seekers of justice small and large present during all the daylight hours.

Temple shape varies with the cathedrals, although the architects maintain the scallop shape whenever possible. Balelido has a unique design in that multiple stories feature successively smaller scallops, forming a ziggurat-like building. It has become a favorite appointment for the Truthseekers and is rapidly gaining prestige within the faith.

The faith's seat in Monam-Ahnozh displays an artistic quality uncharacteristic among this austere faith. High towers rise above it, and a double row of columns completely encircles the building. A wide shallow pool fills four acres in front of the temple, containing a fountain that sprays 30 feet high during the daylight hours.

High Seer Hava Tanshen enjoys enormous popularity among followers and clerics alike. She seems to have a celebrity akin to that of a famous gladiator or a national hero. She brings a kindness to her justice that makes even her most severe pronouncements seem generous. She has only held her title for four years, and with her youth and favor, she should expect to hold it for decades to come.

FRIENDS AND ALLIES

The Hall of Oaths: "Truth is the foundation to justice. The Hall of Oaths is the keeper of that truth."

The Halls of the Valiant: "They work to bring justice and glory to the people. I only wish they were a little more peaceful in their actions…"

The Founder's Creation: "The foundation of justice is law. The Founder's Creation helps lay down those laws."

The Order of Thought: "The Seekers of Sagacity know that wisdom walks hand in hand with judgment."

The Church of Everlasting Hope: "To bring about the dreams of another is a good deed, so long as it breaks no laws…"

TABLE 3-7: TRUTHSEEKERS

Rank	Title	Raiment
1	Referee	white
2	Arbitrator	white with a thin gold hem
3	Magistrate	white with a broad gold hem
4	Justice	gold with a thin white hem
5	Adjudicator	gold with a broad white hem
6	Adjudicator*	gold with a broad white hem
7	Justifier	gold with a broad white hem and sash
8	True Seer	gold with a broad white hem, sash and collar
9	True Seer	gold with a broad white hem, sash and collar
10	High Seer	gold with a broad white hem, sash and collar plus a gold head band

*A rank 6 Adjudicator is informally called a Senior Adjudicator, but most clerics ignore the distinction.

The Inevitable Order of Time: "Everything comes back to time. We all have to do what is right and just, for we will meet our own justice in the end…"

FOES AND ENEMIES

The Temple of Strife: "Wars and destruction are unjust, and forcing such things on the innocent is horrible."

The Way of the Berserk: "Berserk rage is insanity with a sword. There is no right or wrong, merely bloodlust, and bloodlust is wrong."

The Courts of Inequity: "To judge yourself greater than others because of where and to whom you were born is foolish. These rich fops should be ashamed of themselves."

The Confuser of Ways: "Lies undermine justice at all times, and these Imposters are a major obstacle to justice."

The Congregation of the Dead: "They have no respect for justice or honor, if it obstructs their search for undeath…"

SAYINGS

"When a man lies, he slays forever a part of the world."

"Bearing false witness is the greatest injustice that can be performed on society, for without truth, reality is an illusion."

"Justice is best performed in a court of law."

"Be just and true and only good will come to you."

"If one chooses to live within society, one must follow society's laws else suffer her rightful and just wrath."

"Lying is capital punishment for the soul."

"The truth shall make you free."

THE HOLY BOOK

"Judgment" might be the thickest canon of all holy books. Thick black covers of wood typically bind the book, with sturdy leather straps keeping it closed. First-time readers might expect a bland, joyless book of punishments or images of grotesque executions. Instead, the stern canon of The True contains a surprisingly colorful palette of images. A large segment of it is devoted to laws and punishments, but it also contains exhortations to live righteously, comply with laws and tell the truth.

Worshipers may not attempt to escape a prison if they were justly jailed, and may not free a justly jailed person. When a person is executed as punishment for a crime they have committed and for which they have been tried, a Truthseeker says, "The Blind One sees. He has spoken." Vigilantism or justice without a trial is a profound heresy that the faith strives to stamp out at great cost.

Nearly every city contains copies of Judgment for sale, either in a temple or shrine of The True, or in the home of the principal dispenser of justice. It costs 55 gp.

CLERICS

Justice and truth are the foundation blocks upon which the Courts of Justice and its faith are laid. The Truthseekers believe all who defy justice should be brought before the Exalted Judge. However strong their desire to see justice done, it is tempered by their adherence to the laws of society (as long as the laws of a society are just and true in the eyes of the Courts of Justice). When residing in a city, all clerics must attempt to intervene and resolve any disputes they encounter.

Before becoming a Truthseeker, an initiate must confess all lies and unjust acts he has told or committed in the past. Thereafter, if a Truthseeker knowingly bears false witness he must seek out a higher-level Truthseeker and ask for atonement. Any cleric who knowingly tells a falsehood a second time or willingly commits an act of injustice is defrocked. A Truthseeker would rather die than tell a lie or give information that a captor could use to commit an injustice.

Travelers can find temples and altars to the Exalted Judge in most cities and larger towns in civilized societies. Lords often appoint Truthseekers as magistrates or judges. Some Truthseekers travel the countryside in search of those who commit crimes against society.

Adventures: Truthseeker adventures usually begin as the search for information or a renegade who has broken the law. While other elements of the government might be charged with this task, the Truthseeker sometimes take matters personally. A criminal who wishes to hide from a Truthseeker had best be prepared to flee a long, long way.

Characteristics: Truthseekers need a high Wisdom score in order to sift the truth from the lies of the unfaithful. They use their divine magic to aid in detection of falsehood, and they apply their combative abilities to their enforcement of the laws of the land.

Background: Truthseekers might begin play as aristocrats or experts. They might be the children of enforcers of the law (in whatever form that takes locally), inspired by their parents to the same lofty goals. Truthseekers are respected for their reliability and determination to see a job through.

Races: Humans, dwarves and halflings are the most common Truthseekers. Gray elves and high elves join the faith in no great numbers. Each of the other races contributes members sporadically.

Relations With Other Classes: Truthseekers associate with any character that operates within the confines of the law, regardless of class.

Relations With Undead: Clerics must destroy undead, and those that associate with them, at all costs. Animating, creating, or otherwise associating with undead may bring excommunication from the church. The faith allows for little flexibility with this rule.

Role: Nobles seek out veteran Truthseekers as judges or magistrates, while civil leaders employ them as investigators, adding potent divine magic to their own police forces. While

their adventures are primarily urban in nature, Truthseekers do journey into the wilderness in search of renegades and rogues.

ADVANCED GAME RULES

A Truthseeker has the same game statistics of a cleric in the *Player's Handbook*, with the following changes or clarifications.

Abilities: Wisdom is far and away the Truthseeker's most important asset. Judging truth and deceit is important, and maintaining the willpower to refuse to submit when unfortunate circumstance makes it difficult to submit to failing to keep your word is paramount. Charisma is important for portraying an earnest and trustworthy attitude.

Alignment: Truthseekers must be lawful good.

Class Skills

The Truthseeker's class skills (and the key ability for each skill) are Concentration (Con), Craft (Int), Diplomacy (Cha), Heal (Wis), Knowledge (history), (Int), Knowledge (local) (Int), Knowledge (religion) (Int), Profession (Wis), Ride (Dex), Sense Motive (Wis), Spellcraft (Int) and Survival (Wis). See Chapter 4: Skills in the *Player's Handbook* and the *Kingdoms of Kalamar Player's Guide* for skill descriptions.

Class Features

A Truthseeker has the same class features as a cleric in the *Player's Handbook*, with the following changes or clarifications.

Weapon and Armor Proficiency: Truthseekers are proficient with simple weapons and longswords. Clerics are strictly prohibited from using other weapons.

They are proficient with, and restricted to, light armor and chainmail armor. They are also proficient with shields (except tower shields). Armor and shields must be at least partially gilded with gold (see Chapter Six).

A Truthseeker who uses a prohibited weapon or prohibited armor, or wears armor or carries a shield that is not gilded, is unable to cast cleric spells or use any supernatural or spell-like class abilities while doing so and for 24 hours thereafter.

Domains: As warriors for truth and justice, Truthseekers may choose from the Truth (PGttSL), Good, Knowledge, Law, and Protection (PHB) domains.

Divine Focus: The divine focus for Truthseekers is a small golden sword or tiny scale icon.

Spells Restored: Truthseekers have their divine spells restored at dawn.

Spiritual Longsword: In addition to being the favored weapon of the True, Truthseekers usually receive a force replica longsword ("Truth Seeker" or "Justice Bringer") when they cast the divine spell *spiritual weapon*.

Discern Lies: The *discern lies* spell is available to a Truthseeker as a 3rd-level cleric spell.

Track: A 2nd-level Truthseeker gains Track (see the *Player's Handbook*) as a bonus feat.

Tempered Mind (Su): Truthseekers receive a +4 sacred bonus on saving throws against spells from the Illusion school.

Unblinking Eye (Su): A Truthseeker can channel energy so that he gains a +20 bonus to Sense Motive checks when attempting to determine a lie, for a 10 minute duration. Each activation of this ability counts against the cleric's daily uses of his turn/rebuke undead ability.

Zone of Truth (Su): A Truthseeker can channel energy to cast *zone of truth* in place of one of his normal turning checks. Each activation of this ability counts against the cleric's daily uses of his turn/rebuke undead ability.

Assembly of Light

"We bring our Faith with us everywhere we walk. The only thing that can make one pure is to be Illuminated by the Light of Radiance, for evil lurks everywhere, and we must shine the Light in every corner. The Lord of Light is the only thing holding back the darkness."

THE DEITY

NAME(S): THE ETERNAL LANTERN, THE SHINING ONE, LORD OF LUMINOSITY, RADIANCE

REGIONAL NAMES (HUMAN): Bleslelna (Brandobian), Sharynath (Dejy), Natrakk (Fhokki), Dirasip (Kalamaran), Naetuir (Reanaarese), Shanvim (Svimohzish)

RACIAL NAMES (HUMANOID): Resgad (Dwarven), Javaeclya (Elven), Serit (Gnomish), Birin (Halfling), Kuban-Randtak (Hobgoblin), Gank (Orc)

SPHERES OF INFLUENCE: The Eternal Lantern claims sway over day, light, and certain special times of sunlight (dawn, noon).

ALIGNMENT: Lawful good.

APPEARANCE: The Eternal Lantern appears as a beautiful young lady with porcelain white skin and gleaming golden hair. Her garb is shining plate mail with a white cloak that radiates bright sunlight. The Shining One wields a golden mace (Daybringer).

THE CLERGY

NAME: The Order of Light

WORSHIP: Worship of The Eternal Lantern takes place in open air temples, found in many cities. Altars and shrines dedicated to Radiance also exist in smaller towns and villages. Veshday services begin at dawn, usually with a raucous din of bells or drums. If no instruments are available, worshippers shout to greet the dawn. After a rousing chorus, worshippers who stood the Dark Watch return home to sleep briefly before working, while other worshippers face east and sing the praises of the sun, the visible incarnation of the Eternal Lantern. These praises are spontaneous, although some praises are considered good enough to repeat.

A rift grows among the faith, with the smaller, more vocal faction stressing the need to oppose all forms of evil. In their

opinion, the church has placed too much emphasis on the crusade against evil undead and that such focus has allowed more subtle forms of evil to grow unopposed. While this might normally mean little more than difference of opinion, some evidence exists of an increase in undead world wide, and the minority is seen by some as encouraging a dangerous trend that might lead to leaving the undead threat unchecked. The issue has yet to create a split in the church, and the High Lantern does not consider the minority to be heretics. Time will tell if the discussion will generate a new sect within the church, lead to a more balanced position in church doctrine, or fade away.

HOLY SYMBOL: Half of a shining sun, as if seen over a horizon.

HOLY DAYS: The summer solstice is the highest holy day for the Order of Light. On this day, the sun blesses Tellene with her presence longer than any other day during the year. As a token of the Eternal Lantern's favor, her clerics cast certain spells at no charge for worshippers. These spells are: *continual flame*, *remove blindness/deafness*, and *remove disease*.

HOLY COLORS: White, yellow and gold.

HOLY ANIMAL: The holy animal of the Order of Light is the rooster, associated as it is with the rising of the sun and the coming of daily light into the world.

RAIMENT: The Order of Light wear white or yellow robes according to their rank. It is not uncommon for some clerics to have pieces of shale or other shiny materials sewn into the weave of their robes to add a scintillating appearance to them. There is even rumor of an elven cleric from Doulathanorian who had 1,001 shining white pearls woven into his robes – one pearl for each elven warrior lost in defense of the Edosi Forest.

ADVANCEMENT: Advancement within the church is based upon service in the form of missions to battle the forces of evil, conversion of followers, and participation in the Dark Watch.

To advance beyond the level of Spark, a cleric of the Eternal Lantern must stand a Dark Watch at least once. Before future rank advancements, he should stand the Watch within recent history (no more than a week ago). Without a major victory of some sort against the Church of Endless Night, advancing past the rank of Torch is impossible. Major victories include destroying vampires or more powerful undead, saving a town from an undead threat, or stopping a Nightbringer from creating a large number of undead.

A Flicker can usually find or appropriate help in fighting undead. If undead creatures are known to plague the area, the Flicker gains a +4 bonus to skill checks made to persuade others to help (usually Diplomacy, but sometimes Intimidate is appropriate).

A Flame must be able to cast divine spells of at least 3rd level. A Flame who is killed by an undead creature with the spawn ability does not become an undead.

If a Torch has the Craft Arms and Armor feat, he can craft weapons with the disruption property at half the normal cost in gold (the experience point cost remains unchanged). Also, a Torch's stipend increases to 150 gp/month.

A Lantern must have access to the Sun domain. A Lantern's second follower is always another cleric.

SACRIFICES: Members of the Order sacrifice small white, yellow or gold gems on a monthly basis.

MAJOR TEMPLES: Important centers of worship for the Order of Light exist in Bet Kalamar, Sobeteta, Bet Urala, Baneta, Bet Seder, and Gaketa.

High ceilings, open windows, and a large door facing west mark these temples. The door faces west so that the worshippers can enter into the light of the rising sun, which shines behind the cleric through a window. The interior contains continual flames for keeping the darkness at bay after sunset.

Construction guidelines for cathedrals are stricter. The faith allows only the purest white marble for the walls. Frescoes emphasize yellow, orange and red. Permanent *daylight* spells maintain a warm and even light throughout the interior.

The faith's holy seat rests in Zoa's Circle of the Gods, where its size and opulence must conform to that city's restrictions on the Cleric's Guild. Its main building stands sixty feet high, all encompassing one massive worship area. The window overlooking the Bay contains sixteen huge pieces of glass, allowing for the most impressive indoors view of the harbor the city offers.

TABLE 3-8: THE ORDER OF LIGHT

Rank	Title	Raiment	Divine Focus Color (Material)
1	Spark	white	white (ivory or painted wood)
2	Flicker	white with a gold necklace	white (ivory or painted wood)
3	Flicker	white with a gold necklace	white (ivory or painted wood)
4	Flame	yellow with a gold necklace	yellow (painted stone or wood)
5	Flame	yellow with a gold necklace	yellow (painted stone or wood)
6	Torch	yellow with a gold necklace and gold bracers	yellow (painted stone or wood)
7	Torch	yellow with a gold necklace and gold bracers	yellow (painted stone or wood)
8	Lantern	yellow with a gold necklace, gold bracers and gold belt	golden (gold)
9	Lantern	yellow with a gold necklace, gold bracers and gold belt	golden (gold)
10	High Lantern	yellow with a gold necklace, gold bracers, gold belt and gold turban	golden (gold)

In addition to the lesser buildings around the temple that provide living space for the Magnus and his staff, the Assembly also maintains Zoa's lighthouse. Due to cramped quarters in the Circle of Gods, the lighthouse has become a gathering point for clerics and others before embarking on missions of destruction against the undead. The lighthouse has therefore become something of a secondary symbol, representing this aspect of the faith.

Miaroo Xookaer, a Zoan native, leads the faith wisely and diligently. He has ordered an increase in the Dark Watch patrols and measures independent parishes by the number of worshippers involved and the frequency of these activities. Some clerics find the competitive atmosphere this measurement fosters harmful to the faith. Furthermore, they fear that some clerics are lying about their numbers in order to improve their standing within the faith. Xookaer's attention to the Dark Watch falls short of an obsession, but it has definitely harmed his relationship with his senior clerics, and it has wrought as much harm as it has good.

FRIENDS AND ALLIES

The Courts of Justice: "Bringing the light of justice to everyone is an admirable goal."

The Theater of the Arts: "They lighten the emotional loads of our lives, making it easier to live a tranquil life…"

The Church of the Life's Fire: "To life, sunlight is the source and sole provider…"

The Church of the Night's Beauty: "The moons they worship provide even the night with light. To break the night's darkness is helpful, indeed."

FOES AND ENEMIES

The Temple of Strife: "They use the darkness as cover for their evil deeds. If we eliminate the dark, we remove them as an element…"

The Congregation of the Dead: "These creatures need the nights' darkness like the living need sunshine. The world would be much better if they no longer existed."

The Church of Endless Night: "To want the void of absolute darkness to embrace you is pure insanity. Who but a madman would want to never feel the light on their skin, or to see with their own eyes?"

SAYINGS

"Rest now to celebrate the new day."

"Daylight soothes you. Dawn warms and moves you. The sun's rays caress you until you slip away. Oh the lovely light of day."

A morning prayer (often sung): "Oh shine on me to make them see, such a wonderful sight in the new dawn's light. Rest they may, but soon comes day. And I wish them to see your glory gleam."

A line said to foes conquered during the Dark Watch: "You shall never again dream or see the great light. Darkness disperse. I claim the night."

A farewell: "Push the day into the night."

THE HOLY BOOK

"The Radiant Order" once applied its name both to the faith's canon and its assembly of members, but now the title refers to the canon and the faith's ruling hierarchy of Lanterns and High Lanterns. The cover is a brilliant gold in color; when possible, an actual gilt cover is used. The inks used in the writing are vibrant dyes of gold, green and red.

Chapters are called Watches (Dawn, Morning, Day, Evening, Dusk and Dark, respectively. The latter is the most famous). The early chapters (Dawn Watch through Evening Watch) extol the virtues of the sun, day and light of all types. The Evening Watch gives details on literally hundreds of methods and devices of illumination, including quick lighting techniques, illumination radii, burn durations, etc.

Dusk Watch describes the enemies of the faith, including undead, the Church of Endless Night and evil underground races such as shadow elves and dark dwarves. The final chapter, Dark Watch, calls for endless war upon each and every one of these foes. It includes detailed descriptions of the strengths and weaknesses of undead creatures and the other evil enemies of the Eternal Lantern. It goes on to describe methods for battling them, hymns for supporting the courage of those in battle, and colorful exclamations (now often used as curses or oaths).

Clerics and followers are prohibited from seeking to become undead. Worshipers must take steps to prevent the spread of undead – including notifying a cleric if they hear rumors of undead or see signs of their presence. Parables told by the clerics equate sleeping past dawn with evil.

The Radiant Order is available throughout Tellene, but its cost is steep because of the high cost of its colorful inks. It costs 60 gp.

CLERICS

Clerics of the Eternal Lantern are the sworn enemies of the undead and the minions of darkness. They dedicate themselves to the banishment of the evil that lurks in the shadows of the night by bringing all creatures into the purifying light of Radiance. The Order of Light preaches that only by walking in the light of the Lord of Luminosity can one save one's soul from the taints of darkness. The main weapon against evil in the arsenal of the clergy is conversion. All clerics must go on a one-year mission to gain converts and bring them into the flock.

During the darkest hours of the night, the clerics act as sentries by walking through cities, towns and villages with lanterns and torches to help the Lord of Luminosity hold back the darkness. This ritual is known as the "Dark Watch." Clerics of the Eternal Lantern are often found as members of adven-

turing bands who assist a town watch or city guard in protecting the settlement from evil.

Adventures: The principal reason for the Order's adventures are, misgivings aside, ventures against the undead and their minions. An active vampire, lich or mummy is sure to spark vigorous activity from the Order of Light. Sermons at weekly services advise worshippers how to protect themselves from the undead, while junior clerics initiate exploratory missions to discover the nature of the threat. Higher-level clerics organize the final strike, usually leading them personally. Even the aged can participate in these holy quests, where the power of faith is tested against the evil of the undead.

Characteristics: Members of the Order consider their ability to turn undead the most basic and pure demonstration of their faith. Lacking the rigid structure of spell casting and stemming directly from a combination of the cleric's faith and the Eternal Lantern's favor, this channeling of positive energy is a cleansing experience. It's a reaffirmation of the Eternal Lantern's love for living things and hatred of the abomination of undeath. Great clerics often claim epiphanies during the moment of its use.

The Order of Light does not preach the value of physical might at arms. They know that the undead take many forms, and not even the mightiest warrior's strength is a reliable weapon against an incorporeal opponent. Thus, they urge the mastery of divine spells over skill with steel. Nevertheless, they are quite capable of defending themselves in combat.

Background: The faith attracts a steady stream of people who love the feel of the sun on their backs and enjoy seeing a beautiful dawn start their day. These hopeful and generally cheerful folk make up a large portion of the followers and "working clerics" – those whose motivation ends at conducting weekly services.

Adventuring clerics and those with great ambition are cut from a different cloth. These people have lost friends or loved ones to the undead and join the faith that gives them the best chance at revenge. Maybe they suffered personally at the hands of undead, bearing their scars underneath their white robes as silent testimony to a horrific past. The fire inside these zealots drives them to become leaders or popular adventuring clerics, giving them an importance beyond their numbers.

Races: Humans and elves make up an overwhelming percentage of the Order. Halflings and gnomes are next in prominence. The remainder (a small number) are a mix of all races that have faced evil undead and sought out the Order of Light for support.

Relations With Other Classes: Members of the Order work well with paladins most of all, but they are willing to accept nearly any character who shares their belief. A similar outlook is more important than skills and abilities. Druids, to whom the undead fall beyond the natural order of life, are surprisingly easily accepted.

Relations With Undead: Clerics must destroy undead, and those that associate with them, at all costs. Animating, creating, or otherwise associating with undead may bring excommunication from the church. The faith allows for little flexibility with this rule.

Role: The Order of Light serve a useful function in maintaining bright city lights, keeping mundane criminals at bay. In this aspect, they resemble the Truthseekers. Unlike those clerics, however, they reserve their true hatred for the undead, those who maintain a mockery of life and the inner light of the soul.

ADVANCED GAME RULES

A member of the Order of Light has the same game statistics of a cleric in the *Player's Handbook*, with the following changes or clarifications.

Abilities: Wisdom and Charisma are both considered important for members of the Order, because they direct the positive energy the clerics use to destroy the hated undead.

Alignment: Members of the Order of Light must be lawful good.

Class Skills

The member of the Order of Light's class skills (and the key ability for each skill) are Concentration (Con), Craft (Int), Knowledge (arcana) (Int), Knowledge (history) (Int), Knowledge (monsters) (Int), Knowledge (religion) (Int), Knowledge (the planes), Profession (typically herbalist) (Wis), Ride (Dex), Spellcraft (Int) and Survival (Wis). See Chapter 4: Skills in the *Player's Handbook* and the *Kingdoms of Kalamar Player's Guide* for skill descriptions.

Class Features

A member of the Order of Light has the same class features as a cleric in the *Player's Handbook*, with the following changes or clarifications.

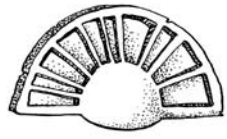
Weapon and Armor Proficiency: Members of the Order are proficient with simple and martial bludgeoning weapons. All clerics must have a mace among their weapons.

They are proficient with all types of armor (light, medium and heavy) and with shields (except tower shields). Members of the Order may not wear helmets.

A cleric who fails to keep a mace among his traveling weapons, or wears a helmet, is unable to cast cleric spells or use any supernatural or spell-like class abilities while doing so and for 24 hours thereafter.

Domains: As devotees of goodness and light, members of the Order of Light may choose from the Sentinel (PGttSL), Fire, Good, Law, and Sun (PHB) domains.

Divine Focus: The divine focus for the Order of Light is a carving of the faith's holy symbol. The color and material of the divine focus also



varies, depending upon the cleric's rank in the Order. See Table 3-8: The Order of Light.

Spells Restored: Members of the Order of Light have their divine spells restored at noon, when the sun is at its highest.

Spiritual Mace: In addition to being the favored weapon of the Eternal Lantern, members of the Order of Light usually receive a force replica mace when they cast *spiritual weapon*.

Touch of Dawn (Su): A member of the Order of Light can channel energy so that he glows with the intensity of the *continual flame* spell for 10 minutes. If another character attempts to dispel this light, treat the touch of dawn as *continual flame* cast by a spellcaster four levels higher than the member of the Order's actual caster level. Each activation counts against the cleric's daily uses of his turn/rebuke undead ability.

Continual Flame: The *continual flame* spell is available to a member of the Order as a 2nd-level cleric spell.

A *Friend of the Fields, Merciful Fate, Journeyman, Child of Love, and Peacemaker.*

Church of the Life's Fire

"I am a simple person. I know that, alone, I cannot change the world. Nevertheless, I can change the world around me. I can make it grow and develop, and cause the good things in it to become the great things I know they can be. Hard work and careful, loving attention can make anything prosper. These above all else are my tools, my trade."

The Deity

NAME(S): THE RAISER, FARMER'S WIFE, THE MIDWIFE, FIELD MOTHER, QUEEN OF GREEN PASTURES, THE BRINGER OF LIFE, MOTHER TELLENE

REGIONAL NAMES (HUMAN): Liela (Brandobian), Shanydefyn (Dejy), Dhytorrfhokker (Fhokki), Regorike (Kalamaran), Naataal (Reanaarese), Ehsiwhomnesh (Svimohzish)

RACIAL NAMES (HUMANOID): Kelburd (Dwarven), Gavedever (Elven), Grozer (Gnomish), Dari (Halfling), Dolkagh-Naz-Kelgar (Hobgoblin), Vralg (Orc)

SPHERES OF INFLUENCE: The Raiser holds influence over harvests, life, fertility, and agriculture.

ALIGNMENT: Neutral good.

APPEARANCE: The Raiser appears as a plump, gray-haired woman with "a smile as wide as her hips". She dresses in a common housedress with a white apron.

The Clergy

NAME: Friends of the Fields

WORSHIP: Worship occurs mostly in simple temples, in agriculturally dominated territories. When farmers bring their surplus to market, they often stop to pay tribute to the Raiser.

Regular services are short rituals called Generations that involves verses recited in turn by the cleric and the worshippers. It culminates with a sprinkling motion that mimics the spreading of seeds. The "sermons" consist of discussions about the weather, land use and other agricultural pursuits.

Interestingly, over the last two years, a growing number of the priests of the Friends of the Fields have begun to preach of visions and dreams from the Raiser warning of a terrible upcoming famine. In these dreams, the priest in commanded to set aside as much food as possible for the upcoming disaster. In those areas where the priesthood is responsible for much of the bounty and productivity of the crops, this is causing a noticeable strain on the local economies, and a corresponding reduction in the popularity and influence of the church. The High Field Master has yet to comment publicly on the phenomenon.

HOLY SYMBOL: The holy symbol of the Raiser is a blazing hearth.

HOLY DAYS: The first day of spring is an important celebration expressing hope for the new season. This event is called "The Raiser's Tribute" and takes place at dawn. However, the celebration of "The Raiser's Gift," on the first day of the harvest, is the most important day of the faith. It celebrates a successful season and events are two-fold. First is a communal celebration where all people enjoy the fruits of the season's labors in a grand feast. The second part is a private meal that families take together, giving thanks to the Raiser for her bounty and making offerings of meat, fruit and bread.

The birthdays of famous saints are also celebrated throughout the year. These dates and events vary locally, but any given temple celebrates at least one or two such occasions. These holy days are a day of no work, and it seems that these saints were all born in the summer or the winter.

HOLY COLORS: Brown and green.

HOLY ANIMAL: The holy animal of the Friends of the Fields is a male or female deer. Friends of the Fields consider eating venison to be a blasphemy.

RAIMENT: Friends of the Fields tend to be simple, hardworking folk as befits their patron deity. Their vestments are earthy colors, selected in accordance with their rank in the church. For formal ceremonies, they wear simple linen robes of the same colors. Otherwise, they tend to favor tunics, along with their deity's holy symbol – a blazing hearth.

ADVANCEMENT: Friends of the Fields do not need great glory in defeating enemies, proud trophies of accomplishments, or the support of powerful nobles to advance in rank. Instead, prestige within the faith comes from support by the congregation. How well known a cleric is among the followers, how much dedication he shows working within the community, and how much of his sweat waters the fields, are the coins that buy rank in this faith.

Crops tended by a Fielder with 4 or more ranks in Profession (farmer) yield an additional 10%, up to a maximum of 500 gp worth of foodstuffs per harvest.

The crops overseen by a Field Leader with 8 or more ranks in Profession (farmer) produce an additional 25%, up to a maximum of 1,000 gp worth of foodstuffs per harvest.

A Field Master with 12 or more ranks in Profession (farmer) causes the crops he tends to produce an additional 40%, up to a maximum of an additional 1,500 gp worth of food. The Field

TABLE 3-9: FRIENDS OF THE FIELDS

Rank	Title	Raiment
1	Fielder	tan
2	Fielder	tan
3	Fielder	tan
4	Field Leader	brown
5	Field Leader	brown
6	Field Master	golden brown
7	Field Master	golden brown
8	Field Master	golden brown
9	Field Master	golden brown
10	High Field Master	leafy green

Master's stipend increases to 200 gold pieces worth of food and livestock each month.

A High Field Master with 16 or more ranks in Profession (farmer) doubles production in a region, allowing him to produce up to an additional 2,500 gp worth of food.

SACRIFICES: Bushels of milled grain, which are then distributed to the needy. Clerics must sacrifice their time in the fall to help local farmers with the harvest.

MAJOR TEMPLES: Important centers of worship for the Friends of the Fields exist in Crandolen, Inolen, Unvolen, Mendarn, Dayolen, Bet Kalamar, Sobeteta, Bet Urala, Bet Bireli, Balelido, Kabakosikido, and Gaketa.

The temples tend to be small but numerous. They have a homey, rural feel regardless of their location. In especially poor areas, they might have dirt floors and shutterless windows. In shape, they tend to be rectangular and much longer than wide. This shape mimics a plot of farmland.

The temples must have a garden on temple grounds. These gardens grow fruits and vegetables that provide food for the poor. Flowering plants that don't provide sustenance are not encouraged, but some clerics add them for decoration.

Cathedrals tend to have triangular roofs over an open-walled space. Double (or triple) rows of columns support the roof, and the floor usually consists of loosely-placed but regular flagstones designed to allow any rain that gets inside to flow out. These open cathedrals tend to have braziers between the columns for providing warmth in cold weather.

Gaketa's garden is on its roof due to a lack of space within the city. It still has a false triangular front above one entrance, partially out of tradition and partially to identify a "front" to the cathedral. A long, wide ramp on either side of the temple allows access to the roof.

The seat in Anowhizh follows the standard cathedral tradition. Its garden occupies almost eight acres in rectangular plots surrounding the temple itself. The faith's dedicated followers work the grounds six days per week, sometimes taking breaks in the temple's shade.

Hochul Emfid is the current High Field Master, overseeing the faith's progress from his holy seat in Anowhizh. Emfid is a master diplomat, and few are able to resist his entreaties. Emfid has gained a large number of noble followers, a spectacular feat for this faith normally associated with peasants and slaves.

FRIENDS AND ALLIES

The House of Solace: "They wish to nurture the intelligent life, to bring it to full fruition. A lofty goal indeed."

The Face of the Free: "To bring freedom to the enslaved is a grand goal."

The Assembly of the Four Corners: "The raw energies they wield are the food and formula for strong, healthy lives."

The Home Foundation: "The use of husbandry to improve and nurture life is a grand achievement…"

The Founder's Creation: "The Builders of Law provide our community with laws – a fine method of keeping the peace."

The Temple of the Three Strengths: "To hone the abilities of the person is a fine goal. To do so at the expense of experience, however, is to take it too far…"

FOES AND ENEMIES

The Temple of Strife: "To damage the life or livelihood of another is wrong, and harmful to all."

The House of Knives: "To kill for the sheer joy of it? How can anyone be so depraved?"

The House of Vice: "They are sick and foolish, see no harm in overindulgence, and willing to hurt and kill for pleasure."

The Congregation of the Dead: "They worship everything that is against life. They are the epitome of evil."

The Church of Endless Night: "To never see the light of day is to wither and die… We try to let growth happen, even in the darkest corners."

The House of Hunger: "It is hard to focus on peace when your belly rumbles for food. The Gaunt know, and care not."

The Conventicle of Affliction: "How can we keep our people healthy when the Pestilent Ones spread disease throughout the land? They must be stopped!"

The Order of Agony: "Causing pain and suffering is more than wrong, it is impossible to understand."

SAYINGS

"Home is where the hearth is."

"May you have a long life and fruitful seed."

"We reap what we sow."

"May the seed of your loin be fruitful in the belly of your woman."

"One should be like the land and enjoy growth."

"There is always room for one more."

"Children are cheaper by the dozen."

THE HOLY BOOK

Blessings of the Land (usually spoken and written as "Blessings") has a soft leather cover that conceals a lightweight canon. The inks and print are plain for the first half of the book, with numerous images in the last half.

The book includes four Seasons, and each Season defines a person's duties concerning tilling the earth and herding the beasts. Alliterative rhymes help farmers and herdsmen remember the passages. A few pages devote attention to fertility among humans and non-humans, as well: recipes for aphrodisiacs and techniques to ensure conception. Blessings of the Land does not ignore the city dweller–it teaches the benefits of owning a garden where one can find both inner peace and ready food. A common motif is the promotion of a simple hardworking farmer to sainthood through his diligence.

Each of the four Seasons provides additional insight beyond the plain word. While on the surface they give instruction and

lessons regarding agriculture and farming, the Four (a nickname used by devout followers) also contain a second, deeper message. Allegorically, they describe the four stages of life: conception to toddling, toddling to puberty, puberty to middle age and middle-age to the twilight years. Indeed, Blessings truly is a book about life, whether animal or vegetable.

Literally dozens of High Field Masters have written multiple texts commenting and explaining the meanings and life teachings behind the Seasons. Most of these commentaries build upon one another, though several are in conflict on key points. Nevertheless, in the end, they all agree that the true beauty of Blessings lies in its allegorical lessons. These lessons include how to raise children (even being so specific as to cover bedtime routines and educational advice), grieving over the loss of a loved one (especially parents or children), dealing with neighborly disputes, etc.

Blessings contains few prohibitions, but they include destruction of a person's crops or animals. The faith considers rape to be an evil perversion, and the only appropriate punishment is death. Wandering farmhands in search of work should be given at least three days work and three days of food.

Blessings costs 30 gold pieces and might be the most common canon. Aside from its availability through temples and shrines, prosperous farmhouses and ranches across Tellene have copies and many households have a spare copy they will sell.

CLERICS

The Field Mother is a kind and jolly being who encourages her clerics to make strangers feel as welcome as a long lost friend. Her clerics love to see good things grow and prosper be it plant or person. Fertility of the land is a primary concern since it means that the people will prosper. Therefore, the religion revolves around agriculture and the harvest, which allows her worshippers to have a steady and happy life.

The Friends of the Field are cheerful people, well known for their kindness and generosity. The Field Mother expects them to work amongst the commoners blessing seeds in the spring and infants year round. They often serve as midwives, even the male members of the clergy. They are often of great help to horse-breeders, tanners, herbalists and woodcutters, as well as the more popular ranchers, fishers and farmers.

The Bringer of Life and her clerics fiercely hate undead since they desecrate and mock everything the Church of the Life's Fire represents. The Friends of the Fields are generally not willing participants in any wars; they prefer a life of peace. However, as it is necessary to protect the masses and to combat the Congregation of the Dead, they must be skilled in battle. The Friends of the Field are not afraid to destroy those that threaten the lives of their flock.

Like her clerics, worshippers of Mother Tellene are common and simple folk and the religion reflects this. Followers tend to have many children and willingly care for orphans, as well. The Raiser's people become angered to see fields, children or animals neglected. They make every effort to correct these situations and work to help those responsible for the negligence to improve their ways.

Adventures: Friends of the Fields generally adventure by necessity. They respond to direct threats, such as humanoid raiding on the borders of society and subterranean threats to crops such as ankhegs and bullettes, but when circumstances dictate, they can be very aggressive in pursuing threats beyond the immediate area. A key element of the faith is the requirement of modesty in these endeavors. If the common folk they protect know about the dangers, they become troubled by worry and fear. On the other hand, the appearance of inactivity in the face of danger might cause the faith to lose potential converts or even existing worshippers. "There was a problem," says a Friend of the Fields, "but I fixed it." The statement might mean that he repaired a broken fence through which sheep were escaping, or single-handedly destroyed a pack of werewolves.

Characteristics: Friends of the Fields are agricultural advisors as well as spiritual advisors, and strive to excel in a great number of fields. Their skills make them good teachers, and their ability to fight for the common folk is a blessing.

Background: This faith is common to rural workers of all kinds. When the common folk aspire to be a cleric, a Friend of the Fields is often the only example of the class they know. Characters who become Friends of the Fields usually have the respect of their neighbors before they even take up the faith.

Races: Humans, halflings, and elves are the most prominent Friends of the Fields. Among gnomes, forest gnomes are the most common. Dwarves and hobgoblins rarely worship the Raiser exclusively, although all races seem to propitiate her to a lesser or greater degree.

Relations With Other Classes: Friends of the Fields work well with druids (masters of wild beasts and plants), even though the individual holy men involved might not see eye to eye on theological matters. They work well with infiltrators, rangers and, surprisingly, monks. A Friend of the Fields often advises a local monastery in their agrarian pursuits, allowing them to devote the maximum time possible to prayer and meditation.

Relations With Undead: Clerics must destroy undead, and those that associate with them, at all costs. Animating, creating, or associating with undead may bring excommunication from the church. The faith allows for little flexibility with this rule.

Role: Friends of the Fields are the undisputed masters of settled rural lands. Even few druids claim the same knowledge of field and paddock, plough and hoe. Friends of the Fields are advisors and protectors of all those who rely on grown or cultivated food or crops for their livelihood. This broad base makes for a numerous and powerfully influential priesthood.

ADVANCED GAME RULES

A Friend of the Fields has the same game statistics of a cleric in the *Player's Handbook*, with the following changes.

Abilities: Strength is respected, but Constitution (for long hours) and Wisdom (for doing a job well) are even more so.

Alignment: Friends of the Fields must be neutral good.

Class Skills

The Friend of the Fields' class skills (and the key ability for each skill) are Concentration (Con), Craft (Int), Handle Animal (Cha), Heal (Wis), Knowledge (arcana) (Int), Knowledge (geography) (Int), Knowledge (monsters) (Int), Knowledge (nature) (Int), Knowledge (religion) (Int), Profession (usually farmer or herbalist) (Wis), Spellcraft (Int), and Survival (Wis). See Chapter 4: Skills in the *Player's Handbook* and the *Kingdoms of Kalamar Player's Guide* for skill descriptions.

Class Features

A Friend of the Fields has the same class features as a cleric in the *Player's Handbook*, with the following changes.

Weapon and Armor Proficiency: Friends of the Fields are proficient with sickles, and simple and martial bludgeoning weapons. They are also proficient with light and medium armor, but are prohibited from wearing metal armor (including partially metal armors like studded leather). They are proficient with shields (except tower shields) but may not use metal ones.

A Friend of the Fields who wears metal armor, or carries a metal shield, is unable to cast cleric spells or use any supernatural or spell-like class abilities while doing so and for 24 hours thereafter.

Domains: As sowers and protectors, Friends of the Fields may choose from the Life (PGttSL), Good, Healing, Plant, and Protection (PHB) domains.

Divine Focus: The divine focus for Friends of the Fields is a pouch of seeds or a sheaf of wheat.

Spells Restored: Friends of the Fields have their divine spells restored one hour before dawn.

Spiritual Sickle: In addition to being the favored weapon of the Raiser, Friends of the Fields receive a force replica sickle when they cast *spiritual weapon*.

Green Thumb (Ex): A Friend of the Fields gains a +4 sacred bonus to Knowledge (nature) and Profession (farmer or herbalist) checks.

Preserve Life (Su): A Friend of the Fields can channel energy so that, whenever she makes a turning attempt, the cleric may spend an additional turning attempt to add +4 to her cleric level for the purposes of turning undead.

Plant Growth (Su): A 5th-level Friend of the Fields can channel energy to cast *plant growth* in place of one of her normal turning checks. Each activation of this ability counts against the cleric's daily uses of her turn/destroy undead ability.

House of Solace

"Our view of the world is simple. Good is calm and serene, and evil is violent and harsh. The King of Comfort is the true source of peace and calm in the world, and we serve him by bringing these ideals forward in others."

The Deity

NAME(S): THE PEACEMAKER, LORD OF TRANQUILITY, LORD OF EASE, THE PEACEFUL ONE, KING OF COMFORT, MASTER OF SERENITY, THE PACIFIER

REGIONAL NAMES (HUMAN): Ranas (Brandobian), Wejryn (Dejy), Dhavokk (Fhokki), P'Rofali (Kalamaran), Geonea (Reanaarese), Hezhovozh (Svimohzish)

RACIAL NAMES (HUMANOID): Nisakil (Dwarven), Valaennon (Elven), Wabamel (Gnomish), Valdi (Halfling), Tukamek-Ultak (Hobgoblin), Varbag (Orc)

SPHERES OF INFLUENCE: The Peacemaker is the god of peace and comfort.

ALIGNMENT: Neutral good

APPEARANCE: The Master of Serenity appears as a short, thin being with blond hair, smooth white skin and gentle blue eyes.

The Clergy

NAME: The Peacemakers. They are divided into two separate sects: the Pacifists and the Preachers of Peace (see Clerics, below, for more information).

WORSHIP: Followers tend to worship in simple (but comfortable) blue and green-painted churches, found mostly in rustic settings.

HOLY SYMBOL: Two hands clasped in friendship

HOLY DAYS: The holy days of the Peacemakers are remembrances of any peaceful day (varies from community to community). These holidays involve an afternoon worship service of lively songs, followed by a passed cup of watery wine (or plain water). After the cup is passed, the assembly sings one or two songs of a slower, more solemn tone, praising the peace they all share.

HOLY COLORS: Sky blue, light green and lavender.

HOLY ANIMAL: The holy animal of the Peacemakers is a sheep. Peacemakers refuse to eat mutton, though most see no shame in wearing woolen garments.

RAIMENT: As would be expected of clergy from the House of Solace, spiritual leaders of the Peacemaker wear comfortable, soft linen robes, colored according to their rank. Their belts are also colored accorded to rank. Imposters attempting to disguise themselves as Peacemakers are occasionally discovered when they match a belt with an identically colored robe.

ADVANCEMENT: The House of Comfort generally awards advancement to those that resolve significant crises or are active at preventing conflict.

A Neighbor gains a +2 circumstance bonus to Diplomacy checks that encourage peace or reduce violence.

An Arbitrator's circumstance bonus to Diplomacy checks encouraging peace increases to +4.

A Comfortist is usually a Peacemaker who suffered serious maiming or other permanent harm in the advocacy of non-violence. The title invokes awe in junior clerics and lay followers. Their all-lavender robes are recognized in nearly all civilized lands as the sign of someone whose will and faith cannot be swayed.

A Serenist's stipend increases to 150 gp/month.

A Peace Maker's second follower is a bard.

TABLE 3-10: PEACEMAKERS

Rank	Title	Raiment
1	Peace Lover	light green
2	Friend	light green with sky blue belt
3	Neighbor	light green with lavender belt
4	Comfort Maker	sky blue
5	Arbitrator	sky blue with light green belt
6	Mediator	sky blue with lavender belt
7	Comfortist	lavender
8	Serenist	lavender with light green belt
9	Peace Maker	lavender with sky blue belt
10	High Peace Maker	lavender with sky blue belt and gold medallion

SACRIFICES: Swords or other weapons beaten into plowshares monthly. Magical blades are especially favored.

MAJOR TEMPLES: Important centers of worship for the House of Solace include Inolen, Premolen, Bet Kalamar, Segeleta, Sobeteta, Basir, Bet Urala and Bet Dodera.

Temples of the House of Solace often contain a square worship area underneath a high groined vault. The exterior of the building is covered with sculptures of men and women (of various races) holding hands in a chain around the building. Similar bas-reliefs fill the walls on the inside. The squares feature an entrance from the north, south, and west. The east wall holds the altar, beneath windows built as large as the architecture allows.

Cathedrals of the House of Solace feature worship halls much larger than any dome the building can support. The ceiling is usually built at different heights, highest at the area just round the dome, and descending toward the outside, to form a rough steppe pyramid. The ceiling demands rows of columns along each elevation for support.

The House of Solace claims two seats, with the unusual circumstance of only one of them denying the legitimacy of the other. Senden the Seer in Dayolen claims the title of High Peace Maker and is the acknowledged leader of the Preachers of Peace. The holy seat was built long before the current trend toward ornamentation and bears the unimpressive nickname of "the holy barn of peace" among clerics and worshippers of other faiths. Visitors expecting modesty, however, might be awed by the cathedral's scale: each side is just over 190 feet long, and its dome glitters 60 feet above the ground.

The dwarf Khazuk openly admits wrong from his bastion in Geanavue, although his junior clerics tend to dismiss this concession as modesty and a desire to avoid confrontation with the "official" faith. This temple in Geanavue, called the Geanea Hau, is an adoption of an older temple and thus doesn't conform to the faith's standard design.

FRIENDS AND ALLIES

The Courts of Justice: "Justice helps to keep the peace."

The Parish of Love: "Love is the most serene of all emotions. It is a beautiful thing."

The Home Foundation: "The home is the most important place to peace of mind, and taking care of that home is important."

The Face of the Free: "Freedom is the first step to peace. The path to freedom should be a calm one, however."

The Hall of Oaths: "Trust and honesty helps defuse conflict, and bring about peace."

The Church of Everlasting Hope: "For the most part, they help bring people to peace and prosperity. When they fuel the hopes and dreams of conquest, however, they are being foolish."

The Fraternal Order of Aptitude: "A calm order of thinkers. They have brought about more knowledge than most, and peace of mind with it…"

FOES AND ENEMIES

The Temple of Strife: "To live with so much anger must be painful. Why don't they give up their hate and be peaceful citizens?"

The Way of the Berserk: "Reveling in pain and violence is a despicable way to live. Why would you live, if only to kill your fellow creatures?"

The Temple of Armed Conflict: "A strange group – they focus on calmness in battle, and work to cause more conflict… They are impossible to understand."

Order of the Passionate One: "Aggressive, violent, and disruptive – they would be much worse if they weren't constantly drunk."

The Order of Agony:"How can someone feel good about another person feeling bad? These Ministers of Misery are sick and twisted."

The Courts of Inequity: "To seek out inequity is to cause conflict. They are foolish if they expect this to bring them happiness."

The House of Knives:"Committing cold-blooded murder for your faith is unfathomable. Why should any of them trust each other?"

The House of Scorn: "The search for pleasure is fine – in moderation. In excess, it only leads to conflict and hate."

SAYINGS

"May the Peaceful One comfort you all the days of your life."

"Comforting another brings peace to two lives."

"May all the world be blessed with the peace of the King of Comfort."

"Peace begins within."

"Blessed is one who seeks peace."

THE HOLY BOOK

The canon known as "Amities" is unique in that the order changes from copy to copy. Indeed, the chapters are not even bound in most copies. The pages are loose or only a few are collected together. The binding is usually oversized, allowing the owner to wrap up his loose Amities together without fear of losing any.

Amities take their name from a collection of songs known individually as Comforts; these Comforts make up the largest and most prominent chapters of the canon. Several of the hymns extol the virtues of creating an untroubled environment in which to live, comforting the sick and infirm as well as those distraught by their day to day trials. The vast majority of the songs glorify peace and degrade war as wasteful and destructive. The heroes of the faith are those individuals with overwhelming charisma and wisdom who avoid conflict and make peace between warring nations or belligerent individuals.

Contradictions and inconsistencies within the text cause disagreement within the faith over the best course of action to lead to peace. This ironic and unfortunate situation has created a schism within the priesthood, the largest current such division on Tellene (although the Decade of Fear, during which the Truthseekers elected two warring High Seers, was a far more violent rift).

Amities costs 30 gp and copies are available throughout the continent of Tellene. They are rare on Svimohzia and more common along Reanaaria Bay.

CLERICS

Peacefully settling disagreements is the primary aim of the Peacemakers. The clerics who rise within the hierarchy are helpful, easygoing people who are willing to solve problems in the name of peace. Clerics and followers of the King of Comfort work hard at making their homes and lives tranquil. They stress calm, rational thought over emotional impulsiveness.

Duties of clerics include seeing to the health, peace and comfort of their parishioners and their community. Training for clerics includes the teachings of the Master of Serenity, mediation and arbitration techniques, meditation, and the use of weapons for self-defense. Friends include anyone of a peaceful disposition and foes are any aggressors.

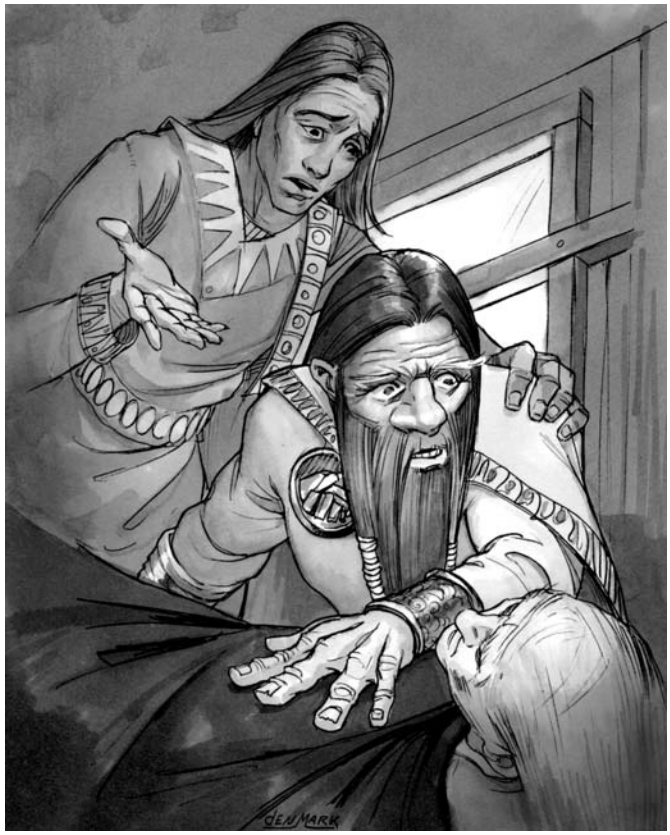
Two distinct and strongly disagreeing sects exist within the Peacemakers: the Pacifists and the Preachers of Peace. The Pacifists believe that peace can come only from within, and that total peace can never be achieved through violence or aggression of any kind. The Pacifists will never take up arms; they will not even lift a hand to defend themselves or their families. They feel that becoming a martyr is the highest level of devotion one can show for the King of Comfort. Pacifists usually remain cloistered, resolving local disputes.

In contrast, the Preachers consider it their duty to travel the lands promoting peace. The Preachers tend to be adventuring types who travel the world to make it a safer, more peaceful place to live. The Preachers of Peace believe that the enemies of good must be converted or controlled if Tellene is to be blessed with total contentment. They sometimes lead, organize or fund expeditions to overthrow evil governments.

There is little crime or violence in communities dominated by clerics of either sect of Peacemakers. However, due to their passive nature, Pacifists often become victims in less civilized areas. For this reason Pacifists and their followers prefer small rustic communities far from any conflict.

The Preachers, on the other hand, prefer the opposite. They view their role as the vanguard of peace; they spread tranquility to regions steeped in conflict. Depending on the nature of the conflict, they will mediate between foes, or throw in with one side to force an end to the strife.

In both sects of the faith, there is a growing desire for some sort of reconciliation. In a faith devoted to peace, the open



High Peace Maker Khazuk of Geanavue gives aid to the needy.

division is embarrassing and shameful to an ever-increasing number of followers. Both sides are so zealous in their views, however, that it is unlikely that any sort of convention or discussion can be arranged without outside influence.

Adventures: Adventuring Preachers believe in creating peace by killing all violent people. They wander the countryside, looking for dangerous monsters and damsels in distress. In foreign cities, they pick at the scabs of society – murderers, rapists and kidnappers. However, Pacifists adventure as well, in an effort to show the faith's other side – that of the quiet martyr, willing to suffer harm and death in the name of justice.

Characteristics: A high Charisma and strong force of will are useful for finding a peaceful end to strife before it becomes violent. When all else fails, their divine magic allows them to heal the wounds caused by violence.

Background: Peacemakers decide to devote themselves to the tenets of peace after a particularly traumatic experience, usually in which they were a victim. In a few cases, the characters are cowards, hiding their fears behind a mask of virtue.

Races: Elves, halflings and gnomes are the largest nonhuman practitioners of this faith, and they make up the majority of the nonhuman clerics.

Relations With Other Classes: Peacemakers attempt to work with all people, but characters with violent tendencies test their patience. Barbarians and their tendency to fly into berserk rages violate every tenet of their faith. Even overzealous paladins need some restraint in their pursuit of evil.

Relations With Undead: Clerics must destroy undead, and those that associate with them, at all costs. Animating, creating, or otherwise associating with undead may bring excommunication. The faith allows for little flexibility with this rule.

Role: A Peacemaker fulfills an important position in a city; he is an unofficial arbitrator. In an adventuring party, he can prevent characters from making rash decisions that might harm the party in the end.

ADVANCED GAME RULES

A Peacemaker has the same game statistics of a cleric in the *Player's Handbook*, with the following changes or clarifications.

Abilities: Wisdom and Charisma are important for negotiating a lasting peace. Intelligence is useful for developing skills.

Alignment: Peacemakers must be neutral good.

Hit Die: d6.

Skill Points at 1st Level: (4 + Int modifier) X 4.

Skill Points at Each Additional Level: 4 + Int modifier.

Class Skills

The Peacemaker's class skills (and the key ability for each skill) are Bluff (Cha), Concentration (Con), Craft (Int), Diplomacy (Cha), Heal (Wis), Knowledge (arcana) (Int), Knowledge (history) (Int), Knowledge (local) (Int), Knowledge (nobility and royalty) (Int), Knowledge (religion) (Int), Knowledge (the planes) (Int), Profession (Wis), Sense Motive (Wis), and Spellcraft (Int). See Chapter 4: Skills in the *Player's Handbook* and the *Kingdoms of Kalamar Player's Guide*.

Class Features

A Peacemaker has the same class features as a cleric in the *Player's Handbook*, with the following changes or clarifications.

Weapon and Armor Proficiency: Peacemakers are proficient with the quarterstaff, net, bolas, lasso/lariat, and mancatcher (see Chapter 6: New Skills, Feats, and Equipment). Peacemakers are proficient with light armor, and with shields (except tower shields).

Domains: As forgers of peace, Peacemakers may choose from the Warding (PGttSL), Good, Healing, Protection (PHB), and Community (SC) domains.

Divine Focus: The divine focus for Peacemakers is a small wooden carving of two hands clasped in friendship.

Spells: Peacemakers may cast the following spells as cleric spells: 1st-*charm person*, *ray of enfeeblement*; 3rd-*hold person*; 4th-*charm monster*, *Faotissun's secure shelter* (see *Leomund's secure shelter* in the *Player's Handbook*); 5th-*hold monster*; 7th-*hold person* (*mass*); 8th-*charm monster* (*mass*); 9th-*hold monster* (*mass*).

Spells Restored: Peacemakers have their divine spells restored at dawn.

Spiritual Quarterstaff: In addition to being the favored weapon of the Lord of Tranquility, Peacemakers receive a force replica quarterstaff when they cast *spiritual weapon*.

Bonus Languages: A Peacemaker's bonus language options include Abyssal, Celestial and Infernal (the languages of chaotic evil, good, and lawful evil outsiders, respectively).

Peacemakers also receive one extra language per level from the following list: Aquan, Auran, Brandobian, Dejy, Draconic, Drow, Dwarven, Elven (Low), Fhokki, Giant, Gnome, Goblin, Halfling, Hobgoblin, Ignan, Kalamaran (High), Kalamaran (Low), Merchant's Tongue, Orcish, Reanaarese, Svimohzish, Sylvan, Terran and Undercommon. The Peacemaker may not receive Druidic or High Elven as one of these bonus languages.

These choices are in addition to the bonus languages available to the character because of his race (see Race and Languages, and the Speak Language skill, in the *Player's Handbook* and the *Kingdoms of Kalamar Player's Guide*).

Calm Emotions (Su): A Peacemaker can channel energy to cast *calm emotions* in place of one of his normal turning checks. Each activation of this ability counts against the Peacemaker's daily uses of his turn/rebuke undead ability.

Mind Like Water (Su): A Peacemaker can channel energy to receive a +4 sacred bonus on Will saves against compulsion effects for 10 minutes. Against the *confusion* spell (or similar spells that make the Peacemaker take random actions), the bonus increases to +8. Each activation of this ability counts against the cleric's daily uses of his turn/rebuke undead ability.

Parish of Love

"Without the Pure One, all people would be groveling in the dirt. We bring her love to the world, promoting harmony and understanding between all peoples, in all lands."

The Deity

NAME(S): THE PURE ONE, LADY LOVE, PROTECTOR OF THE HEART

REGIONAL NAMES (HUMAN): Lelnani (Brandobian), Yewaji (Dejy), Koverr (Fhokki), Lelani (Kalamaran), Lauraiz (Reanaarese), Shanano (Svimohzish)

RACIAL NAMES (HUMANOID): Roirak (Dwarven), Adrabrintariel (Elven), Ssalansa (Gnomish), Kavagon (Halfling), Thunarrag (Hobgoblin), Vrodash (Orc)

SPHERES OF INFLUENCE: The Pure One is the deity of love and harmony.

ALIGNMENT: Neutral good.

APPEARANCE: The Pure One appears either as a dove or a young, beautiful being with long blond hair in a robe made of flowers. It is said that those who gaze upon her magical robe will fall in love with the next person they see.

The Clergy

NAME: Children of Love

WORSHIP: Worship of the Pure One usually occurs in temples or flower gardens. Regular services feature a variety of brief songs, usually sung in celebration of a loved one or to the glory of the Pure One. A libation of wine precedes three sips by each worshipper while praying for love, passion and happiness. The main focus of the worship service is to encourage worshippers to meet each other. An equal focus is on helping couples work out their problems peacefully.

The church has a very open view of physical expressions of love. The Pure One is not bound by social structures, and her devotees similarly pay little heed to them as well, except on an individual basis. For example, the typical worshiper of the Pure One is not sinning if she courts multiple men at the same time, as long as she treats each fairly and with compassion. Alternatively, should she find true love and devote her love to only one man, that is also considered acceptable and appropriate.

Marriage is a worthy goal, but not necessarily a lifetime commitment. Members of the faith who marry sometimes approach the local Brotherhood of Industry to perform the service (or a second ceremony) because of the beauty and grandeur typical of such marriage ceremonies. Others are quite content with a simple, quiet service by the local ranking priest of the Children of Love, while still others simply acknowledge their marriage and give their vows to each other in private.

HOLY SYMBOL: The holy symbol of the Children of Love is a dove over a white rose.

HOLY DAYS: The spring equinox represents the perfect matching of day and night, an apt parallel for the search for love, which the faith describes as a perfect match of man and woman. This most holy event encourages couples to renew their devotion by spending time together. Single worshippers can search for their perfect match over the course of the following weeklong celebration, when the clerics organize activities such as dances, plays and musical performances.

The winter equinox is another holiday, followed by three days of feasting and activities designed to encourage couples to meet. The feasts are short in order to encourage responsible rationing of winter food.

HOLY COLORS: Pastels, white and floral patterns

HOLY ANIMAL: The holy animal of the Pure One is a dove.

RAIMENT: Children of Love tend to have their robes made from silk or satin, dyed according to individual rank. Traditionally, they wear a number of small silver roses on their left collar as an indicator of rank. However, there is a sect, particularly in some areas around Reanaaria Bay, who believes current teachings of purely selfless love are incorrect interpretations of canonical writings of their faith. Instead, they hold that their deity actually embodies gratifying love, particularly of a physical nature. They tend to wear their roses on the right collar instead of the left. The main ranks of the Parish of Love have denounced this small but growing sect as heretics.

ADVANCEMENT: Advancement is based on experience, dedication and success in bringing love and harmony into the world. Children of Love who fail to match up lovers and promote successful marriages never achieve great rank. While marriages are a key element of this faith, not all the priesthood's efforts involve marrying couples. Reuniting scattered family members, encouraging friends to stay in touch, and organizing activities for families to do together are all important duties.

In order to progress past the Initiate rank, a Child of Love must undertake a one-year mission in which he or she travels to foreign lands to promote harmony and understanding between different people. Important destinations for these pilgrimages include Dalen, Paru'Bor, and Rynoshok. The cleric then returns and shares his knowledge with the local community.

Before becoming a Servant of Harmony, a cleric must embark upon a one-year-long mission in which he or she travels to foreign, uncivilized lands to promote harmony and understanding between people. During this mission, the cleric learns about other cultures and how different peoples coexist. The Child of Love must share this knowledge with the Parish and the local community before advancement.

An Advocate of Harmony gains a +1 inherent bonus to her Charisma score reflecting the Advocate's greater dedication to the love of all creatures.

A Servant of Love gains an additional +1 inherent bonus to her Charisma score.

An Advocate of Love's stipend increases to 250 gp per month.

A Guardian of the Heart gains an additional +1 bonus to her Charisma score. A Guardian of the Heart's second follower is a bard.

A Grand Advocate of the Heart gains an additional +1 bonus to her Charisma score.

SACRIFICES: Selfless, good deeds as often as possible.

MAJOR TEMPLES: Important centers of worship for the Children of Love include Crandolen, Rosaleta, Sobeteta, Kaleta and Baneta.

Temples of the Parish of Love have relatively small worship chambers. While they have one central chamber for speaking to an audience, the majority of the temple comprises small chambers with sofas for private worship. A couple or a family spends a service alone or in the company of a cleric of any rank. Temple design varies by region and usually looks like a very fine inn.

Cathedrals of the Parish of Love feature long wings and might include a decorative courtyard or atrium with high hedges providing privacy in an outdoor setting. Otherwise, they conform to the same design and principles as the faith's lesser temples.

The faith's seat stands near the center of Bet Kalamar. It features over 400 rooms and a worship hall large enough for 500 worshippers. The worship hall is brightly lit, with an all-white theme: white stone walls, white garments, white gold adornments, and white tile floor. The arched ceiling rises 65 feet above the worshippers, and hundreds of niches filled with alabaster statues adorn the walls to either side.

Jepati Ezamil, the current Grand Advocate of the Heart, has the crisp, precise speech of an aristocrat and a seductive charm. He has never married and would never want to marry. He has held the post for nine years, and the faith's coffers have swollen immensely under his guidance. He is planning to lengthen the seat's worship hall by another 60 feet with this treasury. This move disturbs the faiths' Advocates of the Heart, who feel that in the current atmosphere in Bet Kalamar (and lack of growth among the number of worshippers in the city), such as move would be merely wasteful extravagance.

FRIENDS AND ALLIES

The Home Foundation: "They understand the importance of love in the community. They cherish and nurture it, and so they are always welcome."

The House of Solace: "Peace and love go hand in hand."

The Church of Everlasting Hope: "They have helped more than a few people realize their love. A lofty accomplishment indeed!"

FOES AND ENEMIES

The Temple of Armed Conflict: "They fight as part of their worship, but even when they are fighting, they are passionless and without mercy or care. However, they show dedication to their fellows, and that's a start."

The Temple of Strife: "They do not understand love at all. If they did, they would not cause so much conflict."

The Way of the Berserk: "Where lust meets battle, that's where they are found. Violence should never meet love, or even lust…"

The Congregation of the Dead: "They want death, where love and warmth cannot reach."

The House of Shackles: "To imprison another is the greatest affront to the spirit of love."

SAYINGS

"A man without love has nothing."

"A broken heart is worse than a broken bone."

"Love is eternal."

"Achieve harmony through love."

"Love thy enemy and he will become thy friend."

"It is better to have loved and lost than never to have loved at all."

TABLE 3-11: CHILDREN OF LOVE

Rank	Title	Raiment
1	Initiate	green robe
2	Initiate	green robe
3	Servant of Harmony	green robe and 1 silver rose
4	Advocate of Harmony	yellow robe and 1 silver rose
5	Keeper of Harmony	yellow robe and 2 silver roses
6	Servant of Love	pink robe and 2 silver roses
7	Advocate of Love	pink robe and 3 silver roses
8	Guardian of the Heart	blue robe and 3 silver roses
9	Advocate of the Heart	blue robe and 4 silver roses
10	Grand Advocate of the Heart	pastel floral robe with white background and 5 silver roses

THE HOLY BOOK

Thick felt or velvet covers the canon known as "The Way of Love," usually in a light pastel color. Its pages bear copious illustrations tailored to the tastes of the artist. Pictorials cover erotic art in great detail, but images also represent familial love and non-romantic love. Friendship and the other aspects of The Pure One are present as well.

Seven chapters, called Epics, divide The Way of Love. Each Epic is a love story that describes the main subjects' lives from meeting to death. While no author is credited, scholars believe that at least five of the Epics are the works of different writers, while one writer penned two Epics (Parent-Child and Generations).

Each Epic covers one major aspect of love. They appear roughly in order as the aspect would be encountered in life. The Epics are: Parent-Child (including mother-son, mother-daughter, father-son and father-daughter), Sibling, Familial (covers Aunts, Uncles and cousins), Friendship, Animal (covers pets, mounts and the like; dogs are particularly revered for their unconditional love), Romantic, and Generations (grandchild-grandparent relationships). The second longest and most popular is the Tale of Romantic Love. Overall, worshipers rate Parent-Child a close second in heartwarming content, and it is the longest of the Epics.

As in other canons, the Way of Love proscribes certain actions and requires others. Anything that prevents a loving couple from being together is evil, although infidelity to a loving spouse is also considered evil. The Way of Love encourages married couples to continually renew their romance so that neither of them ever desires another.

The Way of Love is available from any temple to The Pure One as well as in certain of its allied temples, such as the House of Solace, depending on area and inclination of the allied leader(s). It costs 45 gp.

CLERICS

The Children of Love believe the Pure One came into being because of the love that the Creator felt for all her works. They preach that in ages past, humans led a pitiful existence in a savage world. After a time, the Pure One gave love to the intelligent creatures of the world. This gave man a reason to live. It started a cultural revolution sparking the modern age.

Clerics and followers of the Pure One try to embody their deity's spheres of influence. They believe in selfless and unconditional love. Clerics of the Pure One would willingly die for one another. They are charged with promoting harmony and bringing as much love into the world as possible. The Children of Love act as matchmakers, conduct wedding ceremonies or reconcile differences between couples or friends. Clerics of Lady Love do not care for arranged marriages since there is rarely any love involved.

Adventures: A Child of Love might help lovers escape arranged marriages, return kidnapped persons to their families, reconcile parents and estranged children, reunite siblings separated by forced slavery, or otherwise engage in any activity that joins people who think they belong to each other but have been removed by force or circumstance. They seek encourage all people to love each other.

Characteristics: Children of Love, like other clerics, rely on their divine spells and combat ability to achieve their goals.

More so than other clerics, they rely on the community of worshippers to match up potential lovers and help those who might experience difficulty.

Background: Children of Love are usually happy, caring people who wish to share their natural joy with others. They come from all strata of society and from all races.

Races: Elves, halflings and humans comprise the majority of the faith. Half-orcs and half-hobgoblins who wish to celebrate their unusual parentage (as an example of the power of love) often become fanatic leaders of the faith. Other races are welcome, but rare.

Relations With Other Classes: Children of Love make no distinction among people by their career path or magical ability. The ability to show love for each other is all that matters. Characters without compassion are shunned if they cannot be converted.

Relations With Undead: Clerics must destroy undead, and those that associate with them, at all costs. Animating, creating, or otherwise associating with undead may bring excommunication from the church. The faith allows for little flexibility with this rule.

Role: A Child of Love is often the diplomat of an adventuring party. He solves problems between PCs, between PCs and NPCs, and between warring NPCs. He also tends to serve as the group's primary healer and defensive specialist.

ADVANCED GAME RULES

A Child of Love has the same game statistics of a cleric in the *Player's Handbook*, with the following changes or clarifications.

Abilities: Wisdom is important for spells and clever thinking, though Charisma is naturally important to the Child of Love. Children of Love are expected to take care of their bodies, so Constitution is also respected.

Alignment: Children of Love must be neutral good.

Hit Die: d6.

Good Base Save Bonuses: Will only.

Skill Points at 1st Level: (6 + Int modifier) X 4.

Skill Points at Each Additional Level: 6 + Int modifier.

Class Skills

The Child of Love's class skills (and the key ability for each skill) are Concentration (Con), Craft (Int), Diplomacy (Cha), Heal (Wis), Knowledge (arcana) (Int), Knowledge (history) (Int), Knowledge (local) (Int), Knowledge (nobility and royalty) (Int), Knowledge (religion) (Int), Perform (Cha), Profession (usually herbalist) (Wis), Sense Motive (Wis), and Spellcraft (Int). See Chapter 4: Skills in the *Player's Handbook* and the *Kingdoms of Kalamar Player's Guide* for skill descriptions.

Class Features

A Child of Love has the same class features as a cleric in the *Player's Handbook*, with the following changes or clarifications.

Weapon and Armor Proficiency: Children of Love are proficient with all simple and martial bludgeoning weapons, as well as bolas, nets, lasso/lariat, and mancatcher (see Chapter Six). Children of Love are also proficient with light armor and with shields (except tower shields). Children of Love may not wear helmets.

Children of Love are strictly forbidden from using slashing or piercing weapons. A Child of Love who uses a prohibited weapon, or wears a helmet, is unable to cast cleric spells or use any supernatural or spell-like class abilities while doing so and for 24 hours thereafter.

Domains: As promoters of love and harmony, Children of Love may choose from the Love (PGttSL), Good, Healing, (PHB), Charm, and Community (SC) domains.

Divine Focus: The divine focus for Children of Love is a silver rose.

Spells Restored: Children of Love have their divine spells restored at dawn.

Spiritual Net: In addition to being the favored weapon of the Pure One, Children of Love receive a force replica net when they cast the divine spell *spiritual weapon*.

Suggestion: The *suggestion* spell is available to a Child of Love as a 5th-level cleric spell.

Grace of the Rose (Su): A Child of Love can channel energy so that all targets that are confused or dazed may make a saving throw to end the effect. The save is the same as the original save against the magical effect that caused the condition. If there was no saving throw, the DC is 20. Each activation of this ability counts against the cleric's daily uses of his turn/rebuke undead ability.

Status (Su): A Child of Love can channel energy to cast *status* in place of one of her daily uses of her turn/rebuke undead ability.

Let Me Lead (Ex): At 4th level, a Child of Love may seek out a single 1st level follower. If she succeeds at a Diplomacy check (DC 20), the follower is attracted to the Child of Love. (The DM is free to disallow any chosen follower if it would disrupt the campaign.) Once the Child of Love gains her first follower, she may seek another 1st-level follower again at 5th level, after which she may take the Leadership feat (as detailed in the *Dungeon Master's Guide*) if she desires more subordinates.

Church of Everlasting Hope

"Striving for mercy is what we do. We are no different from anyone else except that we have accepted mercy and hope as our responsibilities. We help those in need no matter what, and it is hard, but it is worth it. We are helpful and kind, so everyone knows the mercy of the Caregiver."

The Deity

NAME(S): LORD OF SILVER LININGS, CAREGIVER, LORD OF THE BLUE SKY

REGIONAL NAMES (HUMAN): Selandi (Brandobian), Jynondish (Dejy), Rorfadd (Fhokki), Selanadi (Kalamaran), Ceotao (Reanaarese), Shoniz (Svimohzish)

RACIAL NAMES (HUMANOID): Namieka (Dwarven), Nanaeclya (Elven), Kaerast (Gnomish), Milamal (Halfling), Gorrand-Krotak (Hobgoblin), Bok (Orc)

SPHERES OF INFLUENCE: The Lord of Silver Linings is the deity of healing, hope and mercy.

ALIGNMENT: Neutral good.

APPEARANCE: The Caregiver appears as a comely person in sky blue or rainbow colored robes. He wields a powerful artifact, the Staff of the Merciful, an oak staff topped by the golden divine focus of the Lord of Blue Skies.

The Clergy

NAME: The Merciful Fates

WORSHIP: Worship of the Caregiver occurs in open-air temples. On the first day of each month, worshippers pray for their hopes and dreams for upcoming month in private or individually at a temple. On the last day of each month, they must undergo atonement for the preceding month's transgressions. This atonement is usually very general in nature. For example, a cleric might tell everyone in the temple to donate to the poor.

HOLY SYMBOL: The holy symbol is a capital psi, with a circle above the center vertical arm, and the whole set atop a rainbow.

HOLY DAYS: The first day of each month is celebrated by praying for one's hopes and dreams for the coming month. The last day of each month is reserved for atonement for one's transgressions during the preceding month. This is especially practiced on the 28th of Famine and the first of Renewal. The faith teaches that fervent prayer on these dates may result in fulfillment of a miracle.

HOLY COLORS: Sky blue, rainbow, silver.

HOLY ANIMAL: Merciful Fates often have a dog as their companion. The breed of dog varies by region (more information on Tellene's dog breeds can be found in Dangerous Denizens: the Monsters of Tellene).

RAIMENT: Robes worn by clergy of the Church of Everlasting Hope tend to be made of heavier, more durable material such as wool, particularly in the fall and winter months. This is primarily due to the Merciful Fates' habit of worshipping in open-air temples.

ADVANCEMENT: Advancement within the church is by healing and caring for local followers and others in need.

A Gentle must have at least 5 ranks in Heal. A Gentle is able to heal with a tender word alone. The Gentle suffers no penalty to her Heal checks if she doesn't have a Healer's kit.

A Tender can administer long-term care to an additional character for each character level.

A Helper must have at least 10 ranks in Heal.

A Healer adds her Wisdom bonus to the hit points restored by all cure spells (all spells with the word "cure" in the title). This bonus does not apply if she uses the cure spell to harm undead.

A Counselor's stipend increases to 200 gp/month.

A Soother must have at least 15 ranks in Heal. A Soother gains an additional use of *cure light wounds* per day. She cannot give up this spell for a domain spell. A Soother's stipend increases to 300 gp/month. A Soother who advances to rank 8 gains a second follower of any class that can cast *cure* spells (DM's choice).

A Hope Master must be able to cast *resurrection*.

TABLE 3-12: MERCIFUL FATES

Rank	Title	Raiment
1	Gentle	sky blue
2	Tender	sky blue with a small rainbow pin
3	Tender	sky blue with a small rainbow pin
4	Helper	sky blue with a large rainbow pin
5	Healer	sky blue with a large rainbow pin and a silver belt
6	Counselor	sky blue with a thin rainbow hem, a large rainbow pin and a silver belt
7	Soother	sky blue with a broad rainbow hem, a large rainbow pin and a silver belt
8	Soother	sky blue with a broad rainbow hem, a large rainbow pin and a silver belt
9	Hope Healer	sky blue with a thin rainbow hem and silver lining, a large rainbow pin and a silver belt
10	Hope Master	sky blue with a thin rainbow hem and silver lining, a large rainbow pin, a silver belt and a yellow cap

Special Notes: Somewhere in a small, secluded valley in the Tanezh Mountains, between the borders of Meznamish and Zazahni a quiet, peaceful village inhabited entirely by goblins who venerate the Caregiver. This startlingly civilized and thoughtful tribe is home to some of the most capable healers in the world. Strong magic protects the valley itself, making it very difficult to find, and the goblins take great care in avoiding the appearance of favoritism in the many disputes in and among the nations around them. However, whenever particularly violent conflicts emerge within a couple hundred miles of the village, the goblins venture forth to offer their services to all in need, both innocent and combatant alike.

SACRIFICES: A concoction of rare herbs on a monthly basis, and the healing of all those in need. The herbal concoction must be worth at least a number of gp equal to the cleric's level + 1, and weigh no less than one ounce.

MAJOR TEMPLES: Important centers of worship for the Merciful Fates include Crandolen, Dalen, Bet Kalamar, Segeleta, Sobeteta, and Aroroleta.

Temples of the Church of Everlasting Hope feature a wedge-shaped worship hall built into a large building. The worship area is usually sloped with the cleric toward the bottom, in a symbol of humility. Unique to their worship, each worship hall might have some benches set aside the walls on which sick or injured worshippers may sit. In addition to the worship area, the temple always maintains a hospital and apothecary. They almost always have an accompanying garden for growing their own herbs as well.

Cathedrals have a larger worship area, usually created by widening the wedge to a full half-circle and simultaneously making the wedge longer. Cathedrals thus usually have a curious half-dome shape that stands out among an urban skyline. Some builders achieve this design by carving into a mountainside or hillside in appropriate terrain.

Bet Rogala houses the faith's seat in a relatively modest cathedral that nonetheless plays a fairly important role within the city. In a nation at war, the seat's hospital is always full. Besides casualties of war, the hospital tends to victims of training accidents for the army and the College of Magic

Hope Master Takane B'Sepigo, the faith's leader, has a tenuous hold on his position. He has constantly spoken out against the war with Tokis, and only his position as a prestigious cleric prevents his execution for sedition. Prince Kafen exerts great pressure on the faith's resident Hope Healer and Soothers to replace B'Sepigo, and the Hope Master is finding it difficult to direct his faith in the face of this opposition.

FRIENDS AND ALLIES

The Parish of Love: "They want only the calm peacefulness of love. What a hope to cherish!"

The Church of the Life's Fire: "Assisting the growth and development of any creature leads to the fulfillment of its greatest potential."

The Hall of Oaths: "To honor truth above all else makes helping each other easier…"

The Face of the Free: "To be free is a goal that everyone should share."

The Temple of Enchantment: "The use of magic can be very helpful, at times…"

FOES AND ENEMIES

The Conventicle of Affliction: "Sickness and death are ills no one should willingly endure."

The Temple of Strife: "Conflict is the lowest form of communication. It is the last resort of the foolish."

The Order of Agony: "To cause another pain is a grievous evil."

The Congregation of the Dead: "To hope for death and to bring others to it is more than evil, it is foolish and sick."

The Temple of Sleepless Nights: "To cause fear and loathing in others is a twisted goal."

SAYINGS

"It is better to light a candle than curse the darkness."

"Heal the mind and the body will follow."

"I wish goodness to envelop you this night."

"The mercy you grant will be returned tenfold."

"People granted mercy today give us all hope for tomorrow."

THE HOLY BOOK

In keeping with its name, the "Every Cloud" canon bears a stormy gray cover, but the corners and spine are pure silver. The frontispiece usually bears a few scattered clouds ineffectively concealing a brilliant sun. Other interior art includes positive contrasting images: an oasis in the desert, a glimmer of gold resting on the sieve of a pan, or a bright candle in a dark room. Rainbows are ubiquitous.

The book's chapters include fourteen Disasters (or "Troubles" as they are commonly called); each followed by a Deliverance. The Disasters describe potentially bad situations ranging from parents with troublesome children to farmers maimed in an accident. Most Deliverances include mental means for coping with these problems or the physical means of overcoming or healing them. Two Deliverances teach how showing mercy brings reward (one Deliverance has a figurative reward and the other has an actual reward). The 10th Disaster includes the semi-mythical story about a man whose friends all had problems with unfaithful wives, money or their peers. His efforts to help them form the backbone of the faith's clerical dogma. This original Hope Master is credited with writing the last four Disasters and Deliverances.

Commendable acts include lending support where needed. Followers can count donations given directly to the poor against their tithes as long as "the poor" are strangers to them. Clerics are forbidden from harming the helpless, even in accordance with the law. Thus, they never become executioners or make

coup de grace attacks against enemies. Despair is a heresy, and clerics must atone if they are subjected to the *crushing despair* spell or similar effects.

Every Cloud costs 35 gp with silver chasing and cover decoration, and is found in large cities and small towns alike. Its usefulness when confronting adversity makes it very popular.

CLERICS

Clerics of the Lord of Silver Linings strive to maintain a positive outlook on life. They prefer to avoid combat. If necessary, they enter battle and even initiate the attack, when the situation requires decisive action, but they are never vengeful. Similar to their deity, they only intervene in conflicts to provide balance and mercy to the losers.

Tellene best knows the Merciful Fates as healers. They often watch over the sick or disabled and tend them until they have healed. This makes them welcome in most societies and favorites in adventuring bands. The Merciful Fates also love to see others make their dreams come true. They try to help others fulfill their hopes by offering their services in any way they can. Like the Lord of Blue Skies, clerics often assist others in times of need, regardless of the other's alignment.

Adventures: The Merciful Fates adventure with other characters to try and reduce some of the damage inflicted. While sharing many viewpoints with both the Temple of the Three Strengths and the Peacemakers, the Merciful Fates are distinct in their advocacy of virtue as a means of defense against harm. A positive outlook and a simple diet, they claim, go hand-in-hand toward a goal of good health and a resistance to illness and injury.

Characteristics: Merciful Fates rely on personal and divine skill to heal sickness, poison and injury. They preach the virtues of caution and safety to those who listen and tend to those who do not. By following their own advice, they make themselves nearly immune to misfortune.

Background: A new generation of Merciful Fates follows every plague, arising to fight the evil of the Rotlord and others who wish to harm people. Driven by the memory of loved ones and neighbors suffering the woes of plague, such Merciful Fates never forget the intensely personal events that drove them to become clerics.

Races: All races enjoy the benefits of healing. Dwarves, with their attention to detail and affinity for careful work, make exceptional healers. The sil-karg might not be the most solicitous of doctors, but they are aggressive in their treatments.

Relations With Other Classes: The Merciful Fates take a dim view of those who seek to resolve issues with force before negotiation, regardless of class. They recognize however, the need to directly confront the evils of the world and realize that often means conflict and the resulting injuries. Merciful Fates work well with clerics that focus on healing magic over combat, with monks who frequently use non-violent combat techniques, and especially members of variant healer-type classes or prestige classes.

Relations With Undead: Clerics must destroy undead, and those that associate with them, at all costs. Animating, creating, or otherwise associating with undead may bring excommunication from the church. The faith allows for little flexibility with this rule.

Role: They seek to heal other adventurers and those they combat, if possible. They try to minimize combat, placing themselves in the thick of things so that there will be a cool, rationale mind to seek out solutions to adventurers' problems that involve a minimum of damage to themselves and others.

ADVANCED GAME RULES

A Merciful Fate has the same game statistics of a cleric in the *Player's Handbook*, with the following changes or clarifications.

Abilities: Wisdom, which helps the Merciful Fates identify a sickness and select a method of treatment, is vital. Charisma is useful for easing and bolstering the spirit of the weak.

Alignment: Merciful Fates must be neutral good.

Hit Die: d6.

Skill Points at 1st Level: (4 + Int modifier) X 4.

Skill Points at Each Additional Level: 4 + Int modifier.

Class Skills

The Merciful Fate's class skills (and the key ability for each skill) are Concentration (Con), Diplomacy (Cha), Heal (Wis), Knowledge (arcana) (Int), Knowledge (local) (Int), Knowledge (religion) (Int), Perform (usually song) (Cha), Profession (usually herbalist) (Wis), Spellcraft (Wis) and Survival (Wis). See Chapter 4: Skills in the *Player's Handbook* and the *Kingdoms of Kalamar Player's Guide* for skill descriptions.

Class Features

A Merciful Fate has the same class features as a cleric in the *Player's Handbook*, with the following changes or clarifications.

Weapon and Armor Proficiency: Merciful Fates are proficient with bolas, slings, lasso/lariat, mancatcher (see Chapter Six), and all simple and martial bludgeoning weapons. Merciful Fates are also proficient with light armor and with shields (except tower shields).

Merciful Fates are strictly forbidden from using slashing or piercing weapons. A Merciful Fate who uses a prohibited weapon is unable to cast cleric spells or use any supernatural or spell-like class abilities while doing so and for 24 hours thereafter.

Domains: Merciful Fates may choose from the Mercy (PGttSL), Good, Healing, Luck (PHB), and Purification (SC) domains.

Divine Focus: The divine focus for Merciful Fates is a carved image of a capital psi with a circle above the center vertical arm.

Spells Restored: Merciful Fates have their divine spells restored at dawn.

Spiritual Quarterstaff: In addition to being the favored weapon of the Lord of Silver Linings, Merciful Fates receive a force replica "Staff of the Merciful" quarterstaff when they cast the divine spell *spiritual weapon*.

Fate's Mercy (Su): A Merciful Fate can channel energy so that all his allies within 20 feet gain a morale bonus to all saves and skill checks. This bonus is equal to the Merciful Fate's Charisma modifier, and lasts for 10 minutes. Each activation of this ability counts against the cleric's daily uses of his turn/rebuke undead ability.

Fear Resistant (Su): A Merciful Fate receives a +2 sacred bonus to saving throws against fear (magical or otherwise).

Improved Cure/Heal (Ex): All divine spells of the Conjuration (Healing) subschool are treated as one spell level lower for a Merciful Fate. For example, Merciful Fates can take the *cure moderate wounds* spell at 1st level instead of 2nd level, the *heal* spell at 5th level instead of 6th level, and so on.

Temple of the Stars

"Traveling is all that matters to us. The point of traveling is to travel, not to get somewhere. A Journeyman travels because wisdom cannot be gained in one place – one learns true wisdom in many places."

THE DEITY

NAME(S): THE TRAVELER, BRIGHT EYES, THE NIMBLE NAVIGATOR, THE VOYAGER

REGIONAL NAMES (HUMAN): Plampern (Brandobian), Shodaf (Dejy), Ravarr (Fhokki), Rostak (Kalamaran), Huunaav (Reanaarese), Amehz (Svimohzish)

RACIAL NAMES (HUMANOID): Gemila (Dwarven), Landanna (Elven), Kalborn (Gnomish), Taktan (Halfling), Kakkel-Gazh (Hobgoblin), Hogor (Orc)

SPHERES OF INFLUENCE: Bright Eyes is the deity of travel and stars.

ALIGNMENT: Neutral good.

APPEARANCE: The Traveler appears as an old, bald man with tan skin, faded robes and worn sandals. He carries a weathered oaken staff.

THE CLERGY

NAME: The Journeymen

WORSHIP: Small shrines to the Traveler exist along major roadways. A temple to the Voyager can often be found inside a local merchant's guild. Major seaports have a temple dedicated to the Voyager.

Due to the nature of the faith's teachings, regular worship is rare. Worshippers are encouraged to get out of the temple and walk around. Conversely, each worship service brings new faces, as pilgrims from all over stop in and visit the local temple. Services discuss weather, local laws and other aspects that might affect people walking or riding through the area.

HOLY SYMBOL: The holy symbol of the Traveler is a shooting star on a black background.

HOLY DAYS: The first day of spring is called the Journey's First Step, and marks the beginning of friendlier travel weather.

Worshippers give each other small gifts, usually a pair of shoes or a walking-staff. Clerics lead a brief walk, usually a mile or so, around the town or city, attempting to see things in a new light or point out something new.

HOLY COLORS: Yellow, black and silver.

HOLY ANIMAL: A pigeon.

RAIMENT: Clerics of the Temple of the Stars tend to have their synodal vestments constructed of durable material well suited to traveling. The Journeymen are particularly choosy regarding their boots or shoes, as they must be comfortable on long, walking treks.

ADVANCEMENT: Due to the church's interest in traveling and adventuring, advancement within the church occurs by gaining experience or conversion of followers during one's travels.

Journeymen do not gain magic items, stipends, or followers as they advance in rank. Instead, at each rank at which the Journeyman would receive a magic item, follower, or stipend increase he instead gains bonus skill points equal to his Intelligence modifier. These skill points can only be spent on languages or Knowledge (local) skills.

Questers can always find a safe path. Their training gives them a +2 circumstance bonus to Spot and Survival checks. Their clerical training gives them a +1 bonus per rank to all Knowledge (geography) checks.

A Worlder must have traveled at least 10,000 miles on foot or mount. A Worlder treats difficult terrain as normal terrain, suffering no movement penalties to overland movement through forest, mountains, or other trackless regions.

TABLE 3-13: JOURNEYMEN

Rank	Title	Raiment
1	Quester	yellow
2	Quester	yellow
3	Quester	yellow
4	Quester	yellow
5	Quester	yellow
6	Worlder	yellow and black
7	Worlder	yellow and black
8	Worlder	yellow and black
9	Worlder	yellow and black
10	High Worlder	yellow and black with silver stars on the field of black

A High Worlder must have traveled at least 50,000 miles, with at least 10,000 of that at sea. There are multiple High Worlders within the faith at any one time, and each enjoys the benefits due to that rank. Matters of faith and doctrine are reached at rare and brief councils of the High Worlders, convened at Zha-nehmish. The most traveled High Worlder wields the greatest influence over the calling of such councils and the resulting rulings, but all High Worlders who attend theoretically have an equal voice in the process. A High Worlder can cast *plane shift* once per day with a caster level equal to his divine spellcaster level.

Special Notes: A Brandobian named Colvled Edarn is attracting a great deal of attention within the Temple of the Stars. A lifelong worshiper of the Traveler who is over one hundred eleven years old, Colvled lost the use of both legs in a rockslide ten years ago. In spite of his handicap, he undertook a journey to travel from Dralven to Lake Jorakk, replicating the journey of the story of The Race (see Other Myths and Legends, in Chapter 1). Since he began his journey, evidence of the Traveler's miraculous favor is growing. Although he must crawl, he travels as fast as does a typical human; he is never attacked by wild animals, and when he is hungry, the branches of fruit bearing trees and plants drop their bounty within his reach, or else small animals bring him gifts of fruit and nuts. Any water he drinks from is instantly cleansed and purified. When in mortal danger from some aggressive magical beast or evil humanoid, he is always rescued by the timely arrival of one or more good aligned mortal protectors, who soon after leave him to go their own ways. He often reaches a friendly campfire just before it is time for him to sleep, and the area in which he is traveling seems to always be blessed with good weather.

Several high level clerics within the Temple of the Stars monitor Colvled's progress each day, and divination magics have all but confirmed that he will die of old age soon. It is widely believed that his time will come shortly after reaching Lake Jorakk, although this has not been confirmed, despite repeated attempts. It is quite likely that Colvled will be named the newest saint of the Temple of the Stars within a year or less of completing his journey.

SACRIFICES: Four pieces of gold, four small gems, or four pieces of coral. These are thrown in the four directions of the compass. These sacrifices are made as needed during travels and are required at least once per season.

MAJOR TEMPLES: Important centers of worship for the Temple of the Stars include Dalen, Inolen, Dayolen, Bet Kalamar, Segeleta, Sobeteta, Basir, Bet Urala, Kaleta, Balelido and Bet Seder.

Followers of the Traveler worship in buildings that look more like inns than traditional temples. These buildings feature long hallways of rooms that travelers may stay in for a proper donation (1 sp per night). They are expected to clean up after themselves.

The Traveler's cathedrals have no regional jurisdiction; they are centers of communication and given greater status do to their popularity as pilgrimage sites. They tend to be larger and might be more ornate than lesser temples, but they have no other distinction.

Similarly the faith's two largest cathedrals, in Ardarr-Norr and Zha-Nehzmish, each house a High Worlder. The highest ranking cleric of the faith is often absent, and the attachment to a temple is nominal. At any time, a half-dozen to sixty clerics might be present at either seat, with the largest numbers available during spring and summer.

The title of High Worlder is largely ceremonial, granted for distance traveled and acts done for the faith. While each has total authority over matters of faith, the High Worlder with the greater distance takes precedent. At times in the faith's history, it has had up to four High Worlders, and at other time, it goes without any for several years.

FRIENDS AND ALLIES

We of the Watchers: "They understand that they gain wisdom through travel and movement. Good companions on any trip."

The Face of the Free: "They want freedom for all, the freedom to travel and the freedom to be."

The Assembly of Light: "Light is important to all travelers. The Dark Watch is useful wherever you are."

The Thunderer's Temple: "Weather is of great importance to any traveler. The Thunderer deserves respect for his control over it."

FOES AND ENEMIES

The House of Shackles: "Holding control over others binds them to one location, and restricts the travel of all."

Church of the Endless Night: "Darkness and void are two perils that every traveler should avoid."

The Temple of Strife: "Conflict restricts movement."

SAYINGS

"All I need is a ship to sail on and a star to guide me."

"The question is not 'Why go?' but 'Why not go?'"

"Look to the stars for guidance."

THE HOLY BOOK

Unique among the religious canons, the "Endless Journey" never appears in book format. Long ago, the Temple of the Stars ordained that the Endless Journey could only be properly inscribed in the margins and backside of a Journeyman's largest navigational map. No one remembers when this ordinance was passed or who the Journeyman was that made the rule. One thing is certain; it was an ancient enough belief that no one (not even the oldest elves) remembers an Endless Journey appearing anywhere but on a map.

The Endless Journey teaches that excursions, even hard ones, should be enjoyed and not seen as work. The voyage itself should be planned and welcomed as much as reaching the destination. It also gives instructions on reading the stars and using them to find direction.

A more serious portion discusses the evils of banditry and piracy, imploring all followers as well as Journeymen to rise against such abominations. It derides any restriction on movement, including the feudal system, servitude, road tolls and any cause to fear travel (especially monsters).

Inscribed by Journeymen from one map to another, Endless Journey is never available for sale. It can only be obtained as a gift.

CLERICS

Followers of the Nimble Navigator journey for the simple joy of traveling. His followers believe that he placed the sun and stars in the heavens to enjoy while he traveled. The Traveler has a large following among merchants and often non-worshippers who wish to ensure a safe journey pay the Voyager homage.

Due to the travel requirements for advancement, Journeymen often seek employment as escorts or guides for merchant caravans. Like Bright Eyes, Journeymen prefer to go unnoticed. However, they will not ignore evil if they find it and clerics always keep in mind a tale of the Traveler encountering and destroying an evil army using the same road as he.

The Journeymen see it as their duty to ensure that roads and travel routes are safe from brigands and pirates. Accordingly, they will go out of their way to defeat those that waylay others or restrict travel in any way. Additionally, Journeymen feel that if they can clear a land of evil, the remaining good peoples will be free to move about without fear of harm. Generally, their beliefs pose them against the feudal system and indentured servitude and other governmental restrictions on the movement of people. As a result, they are often at odds politically with the local government. They tend to dislike tolls or other monetary deterrents to travel for the same reason.

Adventures: Adventures happen to Journeymen while on the road. Bandits, monsters, wars and other impediments to free travel are their main enemies. They especially hate pirates and some Journeymen travel great distances to hinder them.

Characteristics: Journeymen exhibit a strong wanderlust, a desire to meet people, and a need to see new things. Their class abilities and divine spells allow them to travel great distances, with each new experience adding a small image to the tapestry of their lives.

Background: Journeymen come from all backgrounds, but they commonly originate in villages ravaged by humanoids, hamlets raided by slavers, or city slums where violence and injustice are as much a part of daily life as refuse and poverty. Since the beginnings of time, Journeymen have begun their path out of a search for something better.

Races: Half-breeds, who find themselves unwelcome elsewhere, often wander as Journeymen. Nomadic halflings and humans who feel out of place are also common Journeymen, though any race is possible.

Relations With Other Classes: Journeymen get along best with wandering bards. Barbarians that live among civilized people are good companions, since they also wish to see as much as possible during their lifetimes. Teleporting spellcasters are seriously misguided souls who think that being somewhere is more important than going somewhere.

Relations With Undead: The animation and creation of undead is viewed as a neutral act. It is how the undead are used that determines their purpose for good or evil. Associating with intelligent undead, who are inherently evil and very dangerous, is a sin and may earn the cleric a reduction in temple rank, along with penance and possible legal sanction.

Role: Journeymen who actively adventure are guides or caretakers for other adventurers. Their natural skills and divine spells are useful for adventurers, who tend to travel a great deal. The Journeyman gets the advantage of good company and safety, and his companions can often find their way shorter and surer than if they were traveling on their own.

ADVANCED GAME RULES

A Journeyman has the same game statistics of a cleric in the *Player's Handbook*, with the following changes or clarifications.

Abilities: Constitution is definitely helpful for enduring a long march, but a high Wisdom gives the Journeyman his appreciation for the things he encounters on the road.

Alignment: Journeymen must be neutral good.

Hit Die: d6.

Skill Points at 1st Level: (4 + Int modifier) X 4.

Skill Points at Each Additional Level: 4 + Int modifier.

Class Skills

The Journeyman's class skills (and the key ability for each skill) are Balance (Dex), Climb (Str), Concentration (Con), Craft (usually cartography) (Int), Heal (Wis), Jump (Str), Knowledge (arcana) (Int), Knowledge (geography) (Int), Knowledge (religion) (Int), Profession (usually cartographer or sailor) (Wis), Ride (Dex), Spellcraft (Int), Survival (Wis) and Swim (Str). See Chapter 4: Skills in the *Player's Handbook* and the *Kingdoms of Kalamar Player's Guide* for skill descriptions.

Class Features

A Journeyman has the same class features as a cleric in the *Player's Handbook*, with the following changes or clarifications.

Weapon and Armor Proficiency: Journeymen are proficient with all simple and martial bludgeoning weapons, and light armor. They are also proficient with shields (except tower shields). All Journeymen must have a quarterstaff among their weapons.

A cleric who fails to keep a quarterstaff among his traveling weapons is unable to cast cleric spells or use any supernatural or

spell-like class abilities while doing so and for 24 hours thereafter.

Domains: As friendly travelers and wanderers, Journeymen may choose from the Journey (PGttSL), Good, Sun, Travel (PHB), and Portal (SC) domains.

Divine Focus: The divine focus for Journeymen is a silver star.

Spells Restored: Journeymen have their divine spells restored one hour after dusk.

Spiritual Quarterstaff: In addition to being the favored weapon of the Traveler, Journeymen receive a force replica quarterstaff when they cast the divine spell *spiritual weapon*.

Teleport: Journeymen are discouraged from using spells that rob them of the spiritual aspects of travel, including *teleport*. For example, Journeymen are allowed to use *teleport* when in immediate physical danger, but casual teleports are forbidden. Journeymen who casually use *teleport* are unable to cast cleric spells or use any supernatural or spell-like class abilities for 48 hours thereafter.

Internal Compass (Ex): A Journeyman never gets lost as long as he can see the sun or stars. In game terms, this is an automatic success on Survival checks to keep from getting lost. He can always determine where true north lies in relation to himself.

Predict Weather (Su): A Journeyman can channel energy to accurately predict natural weather up to three days into the future. If unnatural forces currently affect the weather, then this supernatural ability reveals as much information as a *detect magic* spell. This ability has a range of 1 mile per level, and covers an area of 1 mile radius + 1 mile/2 levels, centered on the Journeyman. Each activation of this ability counts against the cleric's daily uses of his turn/rebuke undead ability.

Tread With Resolve (Su): A Journeyman can channel energy so that he and up to six allies ignore terrain penalties for moving through difficult terrain. While he cannot casually leap over 6-foot-tall hedges, he suffers no movement penalty for snow, ice, mud, sand or other similar ground impediments. This ability lasts for 1 hour, and each activation of this ability counts against the cleric's daily uses of his turn/rebuke undead ability.

A *Messenger of Liberty, Golden Arrow, Merry Muse, Dream Weaver, and Moonknight.*

Face of the Free

"We are the freedom fighters of this land. We Messengers of Liberty organize the people so they can be freed from tyranny. We wish nothing in return, for the freedom of those we help is payment enough. Though some view us as troublesome, we are confident in our faith. Only one who has been freed will ever be truly grateful and appreciate the Face of the Free."

The Deity

NAME(S): THE GUARDIAN, THE LIBERATOR, FREE SOUL, THE INSURGENT ONE, THE INDUCER OF INDEPENDENCE

REGIONAL NAMES (HUMAN): Melnador (Brandobian), Yelajod (Dejy), Lokker (Fhokki), Relivik (Kalamaran), Neevuu (Reanaarese), Sashoz (Svimohzish)

RACIAL NAMES (HUMANOID): Moimli (Dwarven), Adrededar (Elven), Jeday (Gnomish), Zaldi (Halfling), Kelgul-Nazka-Dol (Hobgoblin), Grinak (Orc)

SPHERES OF INFLUENCE: The Guardian is the deity of freedom, liberty, and happiness.

ALIGNMENT: Chaotic good.

APPEARANCE: The Liberator appears as either a giant eagle or a young, strong, rugged being with long dark hair and yellow eyes. The Guardian wears chainmail and wields a longsword (Talon) and longbow (True Flight).

The Clergy

NAME: Messengers of Liberty

WORSHIP: The wilderness is where most worship of the Guardian occurs, though his followers are not opposed to meeting in other, often more secretive, locations.

Whenever Pelselond is full, the Face of the Free gather to celebrate their successes and lament those who still labor under tyranny or slavery. Official services in the evening are followed by planning sessions for commando-style raids against prime targets. Clerics who go into danger in this manner usually undergo additional ceremonies in case they die in the field away from the comforting presence of another cleric.

TABLE 3-14: MESSENGERS OF LIBERTY

Rank	Title	Raiment
1	Deshackler	white
2	Deshackler	white
3	Deshackler	white
4	Liberator	white
5	Liberator	white
6	Emancipator	gray and white
7	Emancipator	gray and white
8	Rejoicer	gray and white
9	Rejoicer	gray and white
10	High Rejoicer	gray and white

HOLY SYMBOL: An eagle's claw on a black background.

HOLY DAYS: Every full moon (Pelselond). In places formerly occupied by empires such as Kalamar or Meznamish, the faith also celebrates the anniversary of the expulsion of the dominating nation. The Pekalese rally around one such event held there on the 5th of Arid, commemorating a battle. A similar event in Zazahni, celebrating the disintegration of Meznamish, rings hollow with the impoverished serfs laboring under their bickering lords.

HOLY COLORS: Black, gray and white.

HOLY ANIMAL: Messengers of Liberty favor the eagle, symbolizing both freedom and strength.

RAIMENT: The Face of the Free's spiritual leaders tend to think very little of ceremony and pomp. The vestments of these Messengers of Liberty are sturdy and constructed for utilitarian purposes. When performing rituals, they wear robes upon which they affix one feather for each person they liberate. Feathers entirely cover the cloaks of High Rejoicers.

ADVANCEMENT: Advancement within the church is by freeing slaves, indentured servants and others owned by others; converting or killing followers of the Overlord; or aiding in the overthrow of oppressive governments.

A Deshackler must have made a significant donation in time or coin to the poor (100 hours or 500 gp). A Deshackler gains a masterwork set of thieves' tools upon achieving the rank. While intended to be a ceremonial gift, many of these tools see frequent use in freeing slaves.

A Liberator must have freed at least one slave by force, by magic or by stealth.

An Emancipator must have freed at least 100 slaves. An Emancipator has the gratitude of many. Thanks given in monetary form is considered part of the cleric's stipend. Sincere prayers from the clerics past adventures may move the cleric's patron to mercy on the cleric's behalf. When making a saving throw against an effect that would put the Emancipator at 0 hp or less (including effects that automatically kill the Emancipator, such as a banshee's wail), the Emancipator gains a +4 divine bonus.

The Rejoicer's stipend increases to 300 gp per month. The Rejoicer is immune to scrying. A Rejoicer's second follower is a rogue with the maximum ranks of the Unchainer prestige class (see the Villain Design Handbook) as possible.

Special Notes: Soon after achieving the rank of Emancipator, the elven adventurer Keltshyar was declared a heretic by the previous High Rejoicer. Keltshyar rejected the continual infiltration of slavery rings and the inevitable bloody conflicts and slave revolts and instead took to advocating a gradual defeat of slavery through persuading local rulers to continually increase taxes on the practice, while the Messengers of Liberty more actively pursued the purchasing of the freedom of slaves. According to Keltshyar, the church could put such a strain on the demand for slaves through this course of action that it would force the price so high that the industry would

collapse upon itself. In his mind, this more gradual approach (he estimated it would take about two or three hundred years to work) was preferable to the thousands that would die in slave escapes and revolts.

The current High Rejoicer maintains the brand of heretic on Keltshyar and his followers, but has been unable to catch him or receive much cooperation from rulers of whatever land Keltshyar happens to be in.

SACRIFICES: Broken chains from freed slaves.

MAJOR TEMPLES: Important centers of worship for the Face of the Free include Cosolen, Lathlanian, Bet Kalamar, Sobeteta, Kabakosikido, and Bet Seder.

Temples to the Face of the Free are usually large domes with multiple entrances — at least four, but sometimes as many as ten. A single central light source illuminates the interior, and in places where the light source is not magical, the done might feature a hole in the top for the smoke to escape. Frescoes depict local champions of the faith and past events important to the faith's mission and growth.

Cathedrals add one or more balcony levels to the basic design to accommodate additional worshippers and provide more wall space for the history in pictures. The living quarters for the clerics require an additional building, although they just as often live in a basement level beneath the worship space, especially in large cities where land is valuable. Neither temples nor cathedrals use precious metals or jewelry. The faith spends the majority of its funds on missions to free slaves rather than on displays of wealth.

The holy seat lies in ancient Ashoshani, ruling like a majestic queen over the oldest section of the city. Her weather-beaten stone blocks worry some worshippers, but the clerics have faith that the structure will stand for centuries more. The seat features one rare indulgence of expense: a tile floor mosaic that depicts the disintegration of the Meznamish Empire.

Chond, a gnomish former slave, leads the faith, although he says that he merely obeys the worshippers. Chond has been responsible for de-centralizing the faith's leadership, removing positions and placing more power in the hands of the local clerics. Some of the faith's clerics had gained great wealth and power in their missions against slavers and other evil-doers, and Chond's actions have earned him enemies within the ranks. Despite the conflict, the movement continues, and the number of empowered clerics who thank him for the effort is vast.

FRIENDS AND ALLIES

The House of Solace: "They help those who need help, such as the enslaved. They are very good allies to have."

The Church of Everlasting Hope: "Hope is the mainstay of the enslaved. Without hope, freedom is impossible."

The Courts of Justice: "Slavery is not just, and therefore they ally with us."

The Church of the Life's Fire: "Developing life means giving it freedom to live and grow."

The Theater of the Arts: "They are interested in freedom, both physical and mental…"

The Temple of the Patient Arrow: "The Golden Arrows guard the wilds, where we can hide and be safe. All they ask in return is that we take no more than we need to survive."

The Order of the Passionate One: "Passionate and emotional – they are friendly to those who wish to be free… They also know how to break out of most jails."

FOES AND ENEMIES

The House of Shackles: "They capture and enslave. They are evil and must be stopped! We allow no follower of the Overlord to pass us by unless it risks the freedom and wellbeing of many others."

The Order of Agony: "They are sick, twisted, and use pain to make slaves…"

The Congregation of the Dead: "The take the final freedom from others for their own selfish ends. They are nasty and conniving."

The Temple of Strife: "Conflict kills freedom."

The Conventicle of Affliction: "They promote illness and suffering, hoping to make everyone a slave to their god."

SAYINGS

"Ruin, mishap, calamity and adversity, cannot harm one as happy and free as me."

"Soar like an eagle."

"Like a child I frolic, like an eagle I prey."

"To be as free as an eagle is that for which we all strive."

"The Insurgent One's eye is ever watchful."

A greeting: "Welcome to our free world."

THE HOLY BOOK

This book of bleached parchment and pure white cover is known as "Liberation," and bears gold (or at least copper) writing in bold print on the cover. The interior print is glossy black ink and each page has an elaborate border.

Liberation has no divisions. It has no chapters and even its paragraphs seem randomly chosen. The canon includes detailed geographical maps every few pages, including at least two that are unidentified.

Despite the odd structure, the book is a wonderful read. Heroic characters combat foul slavers and evil despots. Captivating stories dovetail into one another. Casual browsers find themselves almost magically compelled to read further. A truly gifted writer is responsible for the book, whoever it may be.

Direct orders from the Guardian are few, but certain themes are constant in the stories. Happiness is the key to life and it is obtained through freedom and liberty. Slavers deserve death. Tyrants are to be overthrown. Mind flayers are despicable creatures that should be utterly annihilated. Arranged marriages are travesties that good people avoid. Punishment

should be swift and decisive; long prison sentences are a sign of a weak and evil ruler.

Liberation is kept in many homes, especially those of freemen, and often hidden beneath the cots of slaves. It sells for 50 gp and is available in nearly any marketplace or large library.

CLERICS

Clerics of the Guardian value freedom and liberty above all else. They are ever vigilant in seeking out those who enslave or oppress others. It is their duty to promote happiness and defend freedom for all walks of life. The Messengers of Liberty have a strong commitment to charity, and assistance to the less fortunate. This makes them popular with the commoners.

The primary goal of the Face of the Free is to ensure liberty for all through the overthrow of oppressive governments. When the Messengers of Liberty reside in cities, their actions are covert. In these situations, they organize frequent celebrations to promote the Insurgent One as the god of happiness, but ignore the other aspects of freedom and liberty. This facade is only necessary in oppressive areas, such as the Kalamaran Empire. The main religion flourishes in the Young Kingdoms, where the idealistic goals of the Messengers are actually within reach. People there already have a certain degree of freedom, which allows them to ponder the teachings of the church.

The Face of the Free is closely allied with the Brotherhood of the Broken Chain and the Blackfoot Society. Along with these groups, they organize covert networks that lead slaves to freedom and carry out attacks on slavers, local militia and envoys or messengers of certain repressive lords.

In areas where their cause seems hopeless, clerics emphasize the positive by focusing on individual successes in the war against oppression. Church meetings and services often result in celebration as congregants discuss grand plans and reminisce about past successes. Unfortunately, their rosy attitude and celebratory nature sometimes prevent the church from making any real progress in the liberation of bondsmen.

While clerics residing in cities are careful not to openly advocate the overthrow of a government, those who reside in the wilderness are free to promote insurrection among the peasants. The wilderness sects of the Messengers of Liberty are foot soldiers in the battle for autonomy. Those clerics living in the wilderness advocate self-dependence staunchly. They attain information such as slave caravan schedules or government expansion plans from the spy network of city-bound clerics and use it against those who would encroach upon Freedom. These clerics often rob from rich slave merchants to further the cause of emancipation or simply to aid the poor and gain loyalty among the masses.

Adventures: Messengers of Liberty adventure with the purpose of eliminating oppression and slavery. When not actively fighting tyranny, they spread their message and try to stir up others to the same lofty goals.

Characteristics: Messengers of Liberty use their divine spells and a small but useful selection of skills to aid the oppressed. When a fight is necessary, their skill with weapons is usually equal to the task.

Background: Escaped slaves form the most vocal and most active group of Messengers, but malcontents of any background join the faith.

Races: Elves and half-elves are the most prominent nonhuman clerics of the Guardian, but every human and humanoid race (other than hobgoblin) represents her in fairly equal numbers.

Relations With Other Classes: Messengers of Liberty have an odd (among most clerics) rapport with rogues and bards, those classes who are often champions of freedom and personal rights. Sorcerers, too, often share these beliefs. Messengers mistrust and pity "slaves" of order and hierarchy, such as paladins.

Relations With Undead: Clerics must destroy undead, and those that associate with them, at all costs. Animating, creating, or otherwise associating with undead may bring excommunication from the church. The faith allows for little flexibility with this rule.

Role: As clerics, Messengers of Liberty can support the party's combatants with spells and healing, but they can also double somewhat as rogues. Messengers are probably the best prepared of any character to help take care of freed prisoners, fleeing refugees and the like an adventuring party encounters.

ADVANCED GAME RULES

A Messenger of Liberty has the same game statistics of a cleric in the *Player's Handbook*, with the following changes or clarifications.

Abilities: Wisdom is as important for Messengers of Liberty as they are for other clerics, if not more so, but Strength and Dexterity are also important for their liberating abilities.

Alignment: Messengers of Liberty must be chaotic good.

Class Skills

The Messenger of Liberty's class skills (and the key ability for each skill) are Concentration (Con), Disguise (Cha), Escape Artist (Dex), Heal (Wis), Knowledge (arcana), Knowledge (religion) (Int), Open Locks (Dex), Spellcraft (Int), Survival (Wis) and Use Rope (Dex). See Chapter 4: Skills in the *Player's Handbook* and the *Kingdoms of Kalamar Player's Guide* for skill descriptions.

Class Features

A Messenger of Liberty has the same class features as a cleric in the *Player's Handbook*, with the following changes or clarifications.

Weapon and Armor Proficiency: Messengers of Liberty are proficient with all simple and martial weapons, and with light armor and chainmail. They are also proficient with shields (except tower shields).

A Messenger of Liberty who wears any other type of armor is unable to cast cleric spells or use any supernatural or spell-like class abilities while doing so and for 24 hours thereafter.

Domains: As proponents of freedom, Messengers of Liberty may choose from the Guarding (PGttSL), Chaos, Good, Protection, and Travel (PHB) domains.

Divine Focus: The divine focus for Messengers of Liberty is a carved eagle's claw.

Spells Restored: Messengers of Liberty have their divine spells restored at dawn.

Spiritual Longsword: In addition to being the favored weapon of the Guardian, Messengers of Liberty receive a force replica "Talon" longsword when they cast the divine spell *spiritual weapon*.

Slavery: Messengers of Liberty may not, of course, own slaves. Those who do lose their ability to cast cleric spells or use any supernatural or spell-like class abilities until the slave is freed and the cleric makes penance (through roleplaying or the use of the *atonement* spell).

Freedom (Su): Messengers of Liberty receive a +4 sacred bonus to Escape Artist checks, Open Locks checks, and to saving throws against restraining spells such as *hold person, slow* and *web*.

Irrepressible Freedom (Su): A Messenger of Liberty can channel energy to open all manacles and doors within 30 feet, as the *knock* spell. Each activation of this ability counts against the cleric's daily uses of his turn/rebuke undead ability.

Theater of the Arts

"We bring you entertainment from the Eternal Bard. All joy comes from him, and we are just distributors of it. The world is better because of our actions, and that is all that is important, for joy brings about peaceful intentions and better lives for all."

The Deity

NAME(S): RACONTEUR, THE ETERNAL BARD, LOREMASTER

REGIONAL NAMES (HUMAN): Lendanor (Brandobian), Yejda (Dejy), Kydarra (Fhokki), Pinini (Kalamaran), Keifau (Reanaarese), Shanoh (Svimohzish)

RACIAL NAMES (HUMANOID): Doisin (Dwarven), Banadar (Elven), Laulla (Gnomish), Birah (Halfling), Grozar-Tuka (Hobgoblin), Valg (Orc)

SPHERES OF INFLUENCE: Raconteur is the god of the arts (includes paintings, poetry, music, humor, etc.).

ALIGNMENT: Chaotic good.

APPEARANCE: Raconteur appears in many different forms, but he always appears as a performer or artist. His apparel is always appropriate to his performance medium.

The Clergy

NAME: The Merry Muses

WORSHIP: Worship takes place in theaters or public forums. Services highlight the art of one or more of the young worshippers. Musical performances are the most popular and best-attended of these events, while other favorites include comedic skits, visual art galleries and poetry readings. A prayer is often said with the audience before or after a performance.

HOLY SYMBOL: A theatrical mask or a jester hat.

HOLY DAYS: In late spring, the clergy holds a festival celebrating the fine arts. This is known simply as "Festival." The performances are a combination of masterful works by senior clerics and earnest (if mostly unskilled) attempts by the worshippers. The exact date varies locally, but it usually falls on the third or fourth week of Mustering and lasts for several days.

HOLY COLORS: Red and gold.

HOLY ANIMAL: With its decorative plumage and showman-like strut, the peacock seems to symbolize the essence of the Merry Muses.

RAIMENT: Unlike many other churches, the Theater of the Arts allows its clergy to select synodal vestments appropriate to the occupation of the rank to which they are aspiring. For example, an Orator working to achieve the rank of Jester might wear colorful, clownish garb. Each cleric, or Merry Muse, also wears a chain around their neck with each special charm issued upon advancement in rank.

ADVANCEMENT: Advancement within the church is through demonstrated excellence in a particular art form. Once the cleric advances, he receives a small charm that signifies the mastered art form. The Merry Muse wears these charms on a necklace. Table 3-15: The Merry Muses displays levels and associated charms. A Merry Muse may gain mastery of the arts in any order that she chooses. The rank title refers only to the church hierarchy, not the cleric's preferred profession.

A Merry Muse reduces the cost to craft non-magical, non-alchemical items by 50%. This benefit applies to such costs as obtaining raw materials for a sculpture, fine inks and papers for writing, and making costumes and other clothing for performances.

A Maestro must have a masterwork musical instrument. A Maestro is awarded a golden baton; this masterwork item is worth 200 gp (although no Maestro would ever consider selling it) and is suitable for enchantment. In addition, the Merry Muse can use the baton to help direct and improve the performances of others. Within a radius of 30 feet, the Merry Muse can give all allies a +2 competence bonus to all Perform checks. In combat, this is a full round action that provokes an attack of opportunity.

A Dancer's stipend increases to 250 gp per month.

A Composer's second follower is always either a bard or a Basiran dancer.

Special Requirements: The Merry Muse must always have the maximum number of ranks they can have in at least one Perform skill.

Adventuring members of the faith only sell artistic objects obtained in their careers in times of greatest financial difficulty. The market value for a painting, musical instrument, collection of poems, or other work of art is petty compared to the spiritual worth. Any Merry Muse who sells a work of art is required to also make for or donate to the church another work of art worth at least 10% of the original. Failure to do so can possibly result in excommunication from the church and that would definitely violate a cleric's code of conduct, thus stripping him of his divine clerical abilities.

TABLE 3-15: MERRY MUSES

Rank	Title	Charm
1	Sculptor	Chisel
2	Painter	Brush
2	Poet Laureate	Quill
3	Thespian	Mask
3	Orator	Megaphone
4	Jester	Sleigh bell
5	Maestro	Musical instrument
6	Dancer	Slippers
7	Prima Donna	Musical note
8	Composer	Clef
9	Novelist	Open book
10	Artiste	All

SACRIFICES: Merry Muses sacrifice works of art annually and a song, poem or joke told in honor of the Eternal Bard at least weekly.

MAJOR TEMPLES: Important centers of worship for the Theater of the Arts include Cosolen, Crandolen, Dalen, Lathlanian, Bet Kalamar, Segeleta, Sobeteta, Bet Urala, and Balelido.

Temples to the Theatre of the Arts contains large, acoustic chambers. Their construction is usually wood, even if it means importing the wood from long distances. Since their decoration is performed by worshippers and the faith discourages critical comment that might stifle a worshipper's creativity, the quality of the sculpture, frescoes, and other design varies from temple to temple and even within a single temple. The temple is often in the form of a theater, with seats for the worshippers, and an elaborate stage with trapdoors, curtains, lights, and other trappings of an elaborate playhouse.

Cathedrals might not have larger buildings, but they often grow to cover many acres, with different buildings for different types of performance. The stage that excels at dramatic productions might not serve for musical performances, and the display of works of visual art certainly requires its own space. The grounds themselves often show great beauty, with gardens and fountains, and the entire complex separated from the ugliness around them with a fence, a hedge, or a low wall.

Some clerics consider the holy seat misplaced at Cosolen. They argue that something with a more human tone might be more appropriate. Considering that nearly half of the faith's dedicated followers are elves, however, this argument might be misdirected. The seat's complex in Cosolen takes up nearly 1/10th of the city's grounds and is a cultural center for the capital of Cosdol. Both resident and traveling dramatic troupes perform there, and the entertainment draws visitors from as far away as Dalen. The main performing hall seats 1,300, and with the lesser halls, museums, and scriptoriums, over 6,000 visitors can attend some of the best artistic attractions in the world.

Artiste Danasan, who hails originally from Napalido, is a good choice for unifying the diverse elements of the faith. A half-elf with Kalamaran and Brandobian blood on his human mother's side and both wood elven and high elven blood on his elven father's side, Danasan is popular with a large number of the faith's important clerics.

FRIENDS AND ALLIES

Church of the Night's Beauty: "They understand the beauty of art and appreciate the works of the masters."

The Order of the Passionate One: "They are emotional and usually quite friendly. They make the best audiences."

The Face of the Free: "They understand why freedom of expression and movement is important."

FOES AND ENEMIES

The House of Shackles: "They capture and destroy all that is beautiful."

The Founder's Creation: "They have no understanding of beauty, only stability."

The Home Foundation: "Honest and hard working, but definitely dull. They see us as irresponsible, and cannot appreciate what we do."

SAYINGS

"A rapier wit can slice the toughest armor."

"Laughter is the best way to resolve a conflict."

"Music is the language of the gods."

"Perform every day as if it were your last."

"The pen is mightier than the sword."

"To bring a smile to sad lips is to give a gift greater than gold."

"Laugh and the world laughs with you; cry and the world laughs at you."

THE HOLY BOOK

"Creation" is a beautiful book that spares no expense when it comes to quality of materials or richness of color. Its cover stands out among other books for its vibrancy and dimension.

The usual base color is a deep crimson, with liberal use of striking color on the cover and interior alike.

Twelve Arts divide the canon, each of which extols the virtues of creating the appropriate works. Each Art is the work of a different artiste and includes samples of that master's greatest art form. Individual copies often have different examples, following the faith's emphasis on personal taste, but all works are attributed to the proper person.

Artists use Creation as a primer, since it describes techniques for mixing paint and provides essays on the preparation of chisel points, exemplifies proper grammar and good sentence structure and a contains a system of musical notation that has become universal. In addition to technical advice, it discusses intangibles such as timing, balance and personal expression.

Creation forbids followers from mocking another's personal taste, interfering with the work of an artist or revealing another's plans for a work before he reveals the finished work. In life, the follower should respect the opinions of others, although he is free to express his own as well. Followers should not fall to despair when a situation is gloomy; a good joke can restore confidence and strengthen the faithful.

Creation costs 35 gp and is available in scattered cities, especially those of Reanaaria Bay, Svimohzia and Kalamar. In Brandobia, it is only common in Cosdol.

CLERICS

Typically associated with bards, communities respect these clerics for their entertainment and cultural contributions to society. The Merry Muses are knowledgeable historians who dramatically and/or humorously relate legends to the masses. They have the exceptional ability to place the troubles of the present into perspective through allegories.

Members of the Merry Muses must be knowledgeable in both modern and ancient culture. Their preaching promotes tolerance among differing races and cultures. This is a source of conflict with many governments, particularly in Eldor.

Merry Muses are typically jolly souls that love to perform and bring joy to others. But they are far more than simple jesters. Clerics of the Loremaster are also serious performers and artists who enjoy performing tragedies, dramas, ballets, symphonies and operas. Merry Muses have been known to demand a joke, rhyme or story as payment for the casting of spells or other services — as long as there is no dire need.

Clerics of the Loremaster, while generally popular among commoners, are frequently at odds with the local government. This is because their artwork often takes the form of political satire, and leaders often perceive their work slanderous or even seditious. Entire Churches have been banished in some kingdoms after the telling of one-too-many jokes at the king's expense.

Adventures: Merry Muses adventure in search of new cultures and new arts. The Kalamaran who adds a touch of the exotic from his travels to Svimohzia receives a warm welcome on her return.

Characteristics: Merry Muses are creative, energetic characters that enjoy others of like mind. They use their spells and powers to entertain as much as to defeat monsters or bypass traps.

Background: Principally of noble birth, the Merry Muses tend to come from urbane and sophisticated backgrounds.

Races: Gnomes and halflings are commonplace Merry Muses, but elves are the most common. Humans appear in numbers almost equal to the elves, and half-elves are well represented as well. While other nonhumans appear among the clergy, no other race holds high-ranking positions within the faith.

Relations With Other Classes: Merry Muses dislike characters that destroy, hack and burn. They prefer classes with the ability to craft items. If they can, they insist that the item be beautiful as well as functional.

Relations With Undead: Clerics must destroy undead that threaten the faith or its worshippers, but can animate, create or associate with undead in life-threatening situations, or if the association furthers the faith's goals and will do no harm later. If the church decrees the cleric has committed an offense against the faith, he may be subject to penance or (for major offenses) even banned from increasing in temple rank.

Role: Merry Muses seek inspiration from their adventures, and so they urge their companions to new places and new cultures.

ADVANCED GAME RULES

A Merry Muse has the same game statistics of a cleric in the *Player's Handbook*, with the following changes or clarifications.

Abilities: Charisma vies with Intelligence for importance among this faith, although Wisdom is also highly regarded. A high Dexterity is appreciated, although not essential.

Alignment: Merry Muses must be chaotic good.

Hit Die: d6.

Good Base Save Bonuses: Reflex and Will.

Skill Points at 1st Level: (4 + Int modifier) X 4.

Skill Points at Each Additional Level: 4 + Int modifier.

Class Skills

The Merry Muse's class skills (and the key ability for each skill) are Balance (Dex), Concentration (Con), Craft (Int), Diplomacy (Cha), Disguise (Cha), Heal (Wis), Knowledge (arcane) (Int), Knowledge (art/music) (Int), Knowledge (history) (Int), Knowledge (nobility and royalty) (Int), Knowledge (religion) (Int), Perform (Cha), Profession (Wis), Spellcraft (Int), and Tumble (Dex). See Chapter 4: Skills in the *Player's Handbook* and the *Kingdoms of Kalamar Player's Guide* for skill descriptions.

Class Features

A Merry Muse has the same class features as a cleric in the *Player's Handbook*, with the following changes or clarifications.

Weapon and Armor Proficiency: Merry Muses are proficient with all simple weapons, with light armor and with light shields (but not with heavy or tower shields).

A Merry Muse who wears medium or heavy armor is unable to cast cleric spells or use any supernatural or spell-like class abilities while doing so and for 24 hours thereafter.

Domains: As devotees of the arts, Merry Muses may choose from the Raconteur (PGttSL), Chaos, Good, Knowledge, and Luck (PHB) domains.

Divine Focus: The divine focus for Merry Muses is a small theatrical mask.

Spells: A Merry Muse's spell components are always part of a performance. For example, a verbal component must be a bit of a song, joke or story, while a somatic component is always a type of theatrical hand gesture.

Spells Restored: Merry Muses have their divine spells restored at dawn.

Spiritual Club: In addition to being the favored weapon of the Eternal Bard, Merry Muses receive a force replica club when they cast the divine spell *spiritual weapon*.

Bonus Languages: A Merry Muse's bonus language options include only Brandobian, Celestial, Dejy, Drow, Dwarven, Elven (Low), Fhokki, Gnome, Halfling, Hobgoblin, Kalamaran (High), Kalamaran (Low), Merchant's Tongue, Orcish, Reanaarese, and Svimohzish.

These choices are in addition to the bonus languages available to the character because of his race (see Race and Languages, and the Speak Language skill, in the *Player's Handbook* and the *Kingdoms of Kalamar Player's Guide*).

Second Favored Class: Bard. Regardless of race, a multiclass Merry Muse's bard class does not count when determining whether he takes an experience point penalty for multiclassing (see XP for Multiclass Characters, page 60 in the *Player's Handbook*).

Touch of the Muse (Su): A Merry Muse can channel energy so that up to six allies gain a +2 sacred bonus to a single skill check (Merry Muse's choice) for 1 minute. (The same skill applies to all allies.) Each activation of this ability counts against the cleric's daily uses of his turn/rebuke undead ability.

Church of the Night's Beauty

"The Shimmering One watches over us, his light brightening the dark nights and chasing away the darkness within us. We operate our temples for the good of all, enlightening the minds of all around us, and spreading culture and beauty throughout Tellene."

The Deity

NAME(S): THE SHIMMERING ONE, THE FACE OF RAPTURE, ABLUTOR

REGIONAL NAMES (HUMAN): Bendon (Brandobian), Feyd (Dejy), Ayllorr (Fhokki), Liganali (Kalamaran), Roovao (Reanaarese), Shimz (Svimohzish)

RACIAL NAMES (HUMANOID): Kolir (Dwarven), Devamaeriel (Elven), Miraemos (Gnomish), Fulan (Halfling), Raithal-Terek (Hobgoblin), Rilg (Orc)

SPHERES OF INFLUENCE: The Shimmering One is the god of beauty and the moons.

ALIGNMENT: Chaotic good.

APPEARANCE: Ablutor appears as a silvery humanoid-shaped light or a will-o-wisp. Its beauty instantly enamors any being gazing upon the Face of Rapture.

The Clergy

NAME: Moonknights

WORSHIP: Moonknights prefer to worship in areas open to the sky near a pool of water. In inclement weather, services begin outdoors with a prayer, then move inside to more comfortable accommodations. Services take place at or near nightfall, when the moon rises.

HOLY SYMBOL: A full moon breaking through clouds.

HOLY DAYS: Night of a full moon with clear skies. The night when the moon Diadolai becomes full is of particular importance. Clerics also sacrifice a collection of beautiful items at the Ceremony of the Three Moons, which takes place every 280 years when all three moons appear in a vertical line in the sky. At this time, all worshippers converge for a grand ceremony, sing songs and sacrifice three magical charms.

HOLY COLORS: Silver.

HOLY ANIMAL: The nocturnal owl is the holy animal of the Moonknights.

RAIMENT: Since clerics of the Church of Night's Beauty are not required to wear any specific color or type of synodal vestment, each wears clothing as he desires, though the main part of the clothing must be silver-colored. Most Moonknights prefer robes or tunics.

ADVANCEMENT: Advancement is by acquisition of beautiful items for the church.

A Full Moon's stipend increases to 200 gp/month.

An Aligned One treats any melee weapon she wields as being silver for purposes of overcoming damage reduction.

A Disciple of Diadolai's stipend increases to 350 gp/month.

A Patriarch of Pelselond's second follower is a ranger.

A Var of Veshemo must have slain one of each of three types of evil lycanthropes. Potential Vars of this rank usually seek out specific lycanthropes. Werewolves are a perennial favorite.

TABLE 3-16: MOONKNIGHTS

Rank	Title
1	Nightlight
2	Nightlight
3	Quarter Moon
4	Half Moon
5	Full Moon
6	Aligned One
7	Disciple of Diadolai
8	Patriarch of Pelselond
9	Var of Veshemo
10	High Var

Special Notes: Some Churches of the Night's Beauty contend that the Shimmering One and the Coddler are married and that together they rule the night and the day. This teaching is not generally well received within the Church of the Silver Mist and insistence on this point by Moonknights has more than occasionally led to violent confrontations between the two churches. The High Var and the highest-ranking Dreamweaver would like to resolve this, but as it is a matter of contradictory doctrines, a mutually agreeable solution has yet to be found.

SACRIFICES: Moonknights must sacrifice silver or beautiful objects on holy days.

MAJOR TEMPLES: Important centers of worship for the Church of the Night's Beauty can be found in Lathlanian, Bet Kalamar, Rosaleta, Segeleta, and Sobeteta.

In keeping with the desire for beauty, temples of the Church of the Night's Beauty prefer fantastic views. The temple usually features a second and third story, each with a veranda offering worshippers an elevated view of the countryside. Seats and tables allow for comfort while relaxing. Temples tend to face south or north so that the sunlight may enter the windows high on the walls and spotlight the most prominent works of art.

The temple's shape usually follows a capital D, with the entrance being the flat side. The exterior features wide, low steps leading to a columned entrance and stairs to the upper levels. The artistic pieces on exhibit stand on display to the left and right as worshippers enter. The worship area inside faces the curved wall holding the altar. To maintain beauty, all functional rooms, such as the rectory, are in separate buildings.

Cathedrals are larger in all dimensions except vertical—they never have more than three stories. The entrance hallway might feature interior walls on which more pieces of art rest on display. Freestanding easels or stands feature more works of art.

The seat currently lies in Bynarr, which has held that position since the last alignment of the Three Moons. After each such ceremony, the faith chooses a new location for its holy seat. This time, however, a scandal among the senior clerics forced a delay in the relocation. The High Var had promised to address the issue when the House of Knives infiltrated her temple and killed her. The temple's vast halls and stands are devoid of the art the faith has been collecting. In the wake of the assassination, the temple is considered not safe enough, and they are scattered throughout the faith's cathedrals.

Udula, a Matriarch of Pelselond, is the highest ranking cleric in the faith. Her priority is to help the faith select a new High Var. She currently holds the reins of power because she was the Matriarch on duty at the seat, although she is the least experienced of her peers. She hopes that she can leverage this experience into gaining the position herself in 15 or 20 years.

FRIENDS AND ALLIES

The Theater of the Arts: "They understand beauty – how to make it, how to enjoy it… They produce the vast majority of all good art in the world today."

The Parish of Love: "The Children of Love understand that beauty can tie lovers together… A very beautiful ceremony, indeed."

The Temple of the Stars: "The stars form their map through the world, and they appreciate not only the utility of the night sky, but its beauty."

The Church of the Life's Fire: "The Friends of the Field understand beauty, at least in growth and development… If only they would accept the beauty of manmade objects, too."

FOES AND ENEMIES

The Church of Endless Night: "The Knights of the Black Pit disrespect the beauty of the night. They abuse it, taking it for granted, and perverting it for their own ends."

The Conventicle of Affliction: "Disease destroys the beauty of the body, even as it takes away its ability to enjoy the beauty around it."

The Temple of Armed Conflict: "Such focus on fighting and death leaves so little room for the appreciation of the finer things in life."

The Order of Agony: "Pain is not beautiful!"

SAYINGS

"Let me look upon your beauty."

"By the light of the night, all will be right."

"Ponder the moons to find your inner beauty."

"Look to the truth, look to the moons."

"Beauty comes from above."

"Like the moons, true beauty is eternal."

THE HOLY BOOK

The book known as "True Beauty" might be the oldest canon on Tellene, existing in written form for over 3,000 years, according to the elves of Cilorea (who claim to have that very first written copy). Typically, True Beauty is a silver and black book of radiant simplicity, although it appears in scroll format and even as loose pages. When bound, it is bound in ebony and adorned with silver or mithral, and its modest understatement of design outshines far more elaborate works.

The canon consists of three Moons, each named after one of Tellene's actual Moons. Diadolai, the first, describes the moons, their movement and phases, and their importance to the faith. The detail of astrological information is cumbersome but useful. Pelselond, considered the icon of beauty, attempts to describe beauty, although admits that words alone cannot describe the subject matter. Its primary addition to the faith's dogma is the description of the Ceremony of the Three Moons and the quests to find the magical charms involved with it. Veshemo, the final chapter, integrates these elements and sets forth clerical matters.

True Beauty does not forbid the destruction of works of art, but such destruction must have a valid reason. For example, an artisan may freely destroy his own works in order to avoid sullying his reputation by offering an inferior work. A beautiful object that is dangerous in some way (such as a golem or evil magical item) should usually be destroyed. On holy nights, followers are required to stay awake until after at the final moon is no longer visible

Followers and worshipers can find True Beauty in any city or large town for 60 gp. Clerics refuse to sell it to anyone who does not appear willing to keep it clean and well protected.

CLERICS

Clerics of the Shimmering One value beauty in all forms, especially the inner beauty of people. They also value individualism and the freedom to express oneself through art and ideas. This makes the religion popular among elves.

The Moonknights collect beautiful objects. They often adorn structures built near their temples with such items, while they sacrifice the exceptional pieces. Moonknights handcraft many of these items, but most are collected from the far corners of Tellene. As a result, buildings built near their temples also serve as cultural museums. Worshippers are always welcome to tour these museums free of charge, but they usually charge a fee for outsiders and watch them very closely.

Worshippers are primarily active at night. Nighttime activities include midnight strolls through beautiful gardens or simply dancing in the moonlight. Followers perform a different dance in conjunction with nightly prayers for each phase of all moons.

Every 280 years Tellene's three moons appear full in a vertical line in the sky and all worshippers converge for a grand ceremony that dates back to early elven history. Ceremonial songs are sung in Low Elven and three magical charms are sacrificed. It takes years to gather the three unique charms representing each one of the moons. After the ceremony, the charms magically disperse to the ends of Tellene, awaiting another 280-year search. As the search for the charms proceeds, Moonknights collect beautiful objects along the way. They display these in the temples and then sacrifice them at the Ceremony of the Three Moons.

Adventures: Moonknights adventure to save beautiful artifacts and destroy lycanthropes. Each requirement presents ample opportunity to explore the world.

Characteristics: Moonknights tend to be more active at night, during the time their goddess is most prominent. While not great artists, they have a strong appreciation for beauty in all its forms.

Background: Moonknights place great importance on the astrological signs attached to the date of their birth and many of them believe that they were fated to join the church.

Races: Elves find themselves attracted to the Raconteur, but they also revere the Shimmering One for her love of beauty. Half-elves worship the Shimmering One in all of her aspects. Few dwarves, hobgoblins or gnomes are found among her faith. Individuals of all other races appear in her worship.

Relations With Other Classes: Moonknights dislike barbarians and shamans. They prefer the company of bards and sorcerers – characters who tend to be physically attractive.

Relations With Undead: Clerics must destroy undead, and those that associate with them, at all costs. Animating, creating, or otherwise associating with undead may bring excommunication from the church. The faith allows for little flexibility with this rule.

Role: Moonknights fill the same role as the standard cleric used to fill within an adventuring party, but when the fight is against lycanthropes, their full range of powers comes into play. They motivate the party vigorously to defeat their shapechanging foes even at great cost.

ADVANCED GAME RULES

A Moonknight has the same game statistics of a cleric in the *Player's Handbook*, with the following changes or clarifications.

Abilities: Charisma is important for personal beauty and influencing others. Wisdom is essential for casting high-level spells. Constitution and Strength are good for fighting lycanthropes.

Alignment: Moonknights must be chaotic good.

Hit Die: d6.

Skill Points at 1st Level: (4 + Int modifier) X 4.

Skill Points at Each Additional Level: 4 + Int modifier.

Class Skills

The Moonknight's class skills (and the key ability for each skill) are Appraise (Int), Concentration (Con), Craft (Int), Diplomacy (Cha), Heal (Wis), Knowledge (arcana) (Int), Knowledge (history) (Int), Knowledge (monsters: shapechangers) (Int), Knowledge (religion) (Int), Knowledge (the planes) (Int), Perform (usually dance or song) (Cha), Profession (Wis) and Spellcraft (Int). See Chapter 4: Skills in the *Player's Handbook* and the *Kingdoms of Kalamar Player's Guide* for skill descriptions.

Class Features

A Moonknight has the same class features as a cleric in the *Player's Handbook*, with the following changes or clarifications.

Weapon and Armor Proficiency: Moonknights are proficient with the rapier, all simple and martial bows (including crossbows), and simple and martial bludgeoning weapons. They are proficient with light armor, and with shields (but not with tower shields). Armor and shields must be at least partially silvered (gilded with silver; see Chapter Six).

A Moonknight who wears armor or carries a shield that is not silvered is unable to cast cleric spells or use any supernatural or spell-like class abilities while doing so and for 24 hours thereafter.

Domains: Moonknights may choose from the Moon (Veshemo) (PGttSL), Chaos, Good (PHB), Moon (Diadolai), and Moon (Pelselond) (SC) domains.

In the Spell Compendium, use the Elf domain for the Moon (Diadolai) domain, and use the Moon domain for the Moon (Pelselond) domain.

Divine Focus: The divine focus for Moonknights is a full moon emblem.

Spells Restored: Moonknights have their divine spells restored at dusk.

Spiritual Rapier: In addition to being the favored weapon of the Shimmering One, Moonknights receive a force replica rapier when they cast the divine spell *spiritual weapon*.

Bonus Languages: A Moonknight's bonus language options include Abyssal, Celestial and Infernal (the languages of chaotic evil, good, and lawful evil outsiders, respectively), plus Low Elven.

These choices are in addition to the bonus languages available to the character because of his race (see Race and Languages, and the Speak Language skill, in the *Player's Handbook* and the *Kingdoms of Kalamar Player's Guide*).

Moonstruck (Su): The effectiveness of a Moonknight's spells varies with the phase of the moon Veshemo. Veshemo is the largest of Tellene's three moons and occasionally eclipses the other two from view. The 28-day cycle is the basis for the calendar. Veshemo is full on the 14th of every month, but reflects little light as it is pale yellow in color.

During the night of a full moon, spells are cast at +1 caster level. Similarly, spells cast on the night of the new moon are cast at –1 caster level.

Night Vision (Ex): A Moonknight gains the ability to see twice as far as normal when in moonlight or starlight. He retains the ability to distinguish color and detail under these conditions.

Waxing Beauty (Su): A Moonknight can channel energy so that he gains a bonus to Charisma based skills and abilities for 10 minutes. This bonus ranges from +1 to +4, depending on the phase of the moons. Since the waxing and waning of the three moons can be difficult to track, roll a d4 to determine the bonus each time this ability is activated. Each activation of this ability counts against the cleric's daily uses of his turn/rebuke undead ability.

Temple of the Patient Arrow

"The world is blessed with an abundance of wildlife, and we must protect it, ensuring our children will be blessed as well. We must hunt carefully, to ensure that we do not damage the delicate balance The Great Huntress provides. We work to ensure that no animal is taken without reason, and that all slain animals are used to their fullest, and taken with the least pain possible. We are the protectors of the world's natural beauty, for now and forever."

The Deity

NAME(S): THE GREAT HUNTRESS, BULLS-EYE, THE MERRY MARKSMAN, THE TENACIOUS BOWMAN

REGIONAL NAMES (HUMAN): Darnel (Brandobian), Dofejy (Dejy), Nykkerr (Fhokki), Kalenadil (Kalamaran), Wiulee (Reanaarese), Vishnozh (Svimohzish)

RACIAL NAMES (HUMANOID): Adda (Dwarven), Albabrilia (Elven), Sendal (Gnomish), Rasda (Halfling), Nagra-Kel (Hobgoblin), Pridash (Orc)

SPHERES OF INFLUENCE: The Great Huntress is the deity of hunting, archery and patience.

ALIGNMENT: Chaotic good.

APPEARANCE: Bulls-Eye may appear as a giant hawk or a young, athletic woman with shoulder length brown hair. She wears furs and a cloak of feathers. The Merry Marksman possesses a longbow (Heartseeker) and shortsword (Swiftkill), and (according to some accounts) occasionally possesses a spear as well. Her constant companion is a large hawk named Rotakk.

The Clergy

NAME: The Golden Arrows

WORSHIP: Regular worship of the Great Huntress takes place in a (preferably) wooden temple, usually long and narrow

in shape, and bordering a forest. Worshippers hear the service standing, as is common, and chant a mantra while the worship hall fills. Once full, the clerics begin the service to the solemn tune of harps (a sacred instrument revered for its shape and use of strings, both similar to a bow). Altars to the Great Huntress can also be found in the dwellings of devoted woodsmen.

HOLY SYMBOL: A hawk with spread wings against a green background.

HOLY DAYS: Any full moon is a holy day for the Golden Arrows. On each of six annual holy days, the Temple of the Patient Arrow meets underneath a full Pelselond, usually in an open field. Clerics and worshippers begin informally with archery practice, and then have contests until only one is left. The losers award the winner with praise and with gifts, and the winner wears a ceremonial bracer for the duration of the service. He also has a small part in the ceremonies that follow.

HOLY COLORS: Green and brown.

HOLY ANIMAL: The accurate, darting movements of the hawk make it much revered by the Golden Arrows. Their holy book prohibits worshippers from killing hawks.

RAIMENT: Clergy of the Temple of the Patient Arrow are oriented to working and living in the wilderness. Many have levels as a ranger. They tend to wear earthy green and brown robes, cloaks or tunics, along with their holy symbol embroidered over the left breast of their garb.

ADVANCEMENT: Advancement within the Temple of the Patient Arrow is by defeating superiors in archery or hunting competitions. A Golden Arrow receives a golden-tipped arrow at each rank for each rank attained. These arrows are masterwork arrows with a value of 10 gp each, although most Golden Arrows would be loathe actually selling them or using them in combat.

Stalkers must have at least 2 ranks in Craft (bowmaking).

The Pure Shot's awarded magical item is always a +1 longbow of distance. The follower assigned to the Pure Shot is a warrior instead of an adept.

True Shots must have a base attack bonus of at least +5.

Hawk Eyes must have at least 10 ranks in Craft (bowmaking). A Hawk Eye gains a +2 bonus on Spot and Survival checks.

Hunters must have a base attack bonus of at least +7. A Hunter's stipend increases to 200 gp per month.

A High Hunter must have the Weapon Specialization feat (either longbow or shortbow).

A Great Hunter must have crafted a masterwork bow. A Great Hunter's second follower is a ranger with the archery combat style. An elven or half-elven Great Hunter may instead gain an arcane archer (a prestige class in the *Dungeon Master's Guide*) if the follower is of sufficient level to meet the class prerequisites, but this has only rarely happened in the past century.

Special Requirements: Clerics of the Great Huntress consider themselves to be stewards over the animal wildlife and take great care in identifying intelligent beasts. Any such beast may not be hunted or eaten (although killing it in self defense is allowed) by the cleric and his allies. A cleric who accidentally kills an intelligent beast must make appropriate acts of atonement. These teachings apply only to those beasts that might otherwise be mistaken for animals. The church itself has no special teachings on the use of tracking and archery against humans and humanoids, other than prohibitions on outright murder and hunting humans or humanoids for entertainment.

SACRIFICES: Golden Arrows must sacrifice an arrow with a gold or silver arrowhead, plus fresh game, during the full moon (Veshemo).

MAJOR TEMPLES: Important centers of worship for the Temple of the Patient Arrow can be found in Cosolen, Lathlanian, Bet Kalamar, Segeleta, Sobeteta, Kaleta, and Oloseta.

Temples feature wood construction whenever local materials allow it. The temple should be adjacent to a forest. If that's not possible, the clerics should plant and maintain an orchard at least an acre in size next to the temple. Columns inside the temple resemble tree trunks, and the ceiling is painted to resemble a clear blue sky.

Besides the orchard, the temple should maintain fields for archery practice. Followers may use temple workshops for making bows and arrows. Like the Halls of the Valiant, the Temples of the Patient Arrow often maintain a hawk. The Golden Arrows, however, house only one at a time and prefer a small hawk like the sparrowhawk or kestrel.

Shyta-Thybaj, the location of the faith's seat, sees occasional visits by a unique worshipper. A redeemed erinyes known as Sorfeis claims to be the best archer in the Lower Planes, and she only uses arrows from this temple. Sorfeis has been known to return enchanted arrows to the seat's clerics in exchange for their services, and these arrows have been shared with others and thus distributed around Thybaj.

Huntmaster Syjem is not only the most accurate shot in the faith, he is also the best hunter and outdoorsman. Unfortunately, he is not as talented when it comes to diplomacy or knowledge of the faith. He continues to embarrass clerics

TABLE 3-17: GOLDEN ARROWS

Rank	Title
1	Stalker
2	Sure Shot
3	Pure Shot
4	True Shot
5	Hawk Eye
6	Hunter
7	High Hunter
8	Great Hunter
9	Great Hunter
10	Huntmaster

who have more seniority and far more knowledge of matters of faith with his inconsistencies and blatant errors regarding dogma and form. While no fledgling, Syjem is barely into his forties—still young enough to lead the faith for a long, long time.

FRIENDS AND ALLIES

The Face of the Free: "The Messengers of Liberty respect the wildlife that nourishes them. They never harvest more than they need."

The Conventicle of the Great Tree: "The Brotherhood of the Bear understand the beauty and balance of nature, but they hope to control it."

The Temple of the Stars: "In their travels, the Journeymen often pass through our lands… They respect the world that they travel through, and enjoy its fruits in moderation."

FOES AND ENEMIES

The Courts of Inequity: "The Covetous Ones take whatever they want, and leave nothing to balance that which they take."

The House of Vice: "The Vicelords find perverse uses for all of Tellene's creatures."

The Conventicle of Affliction: "The Pestilent Ones push the balance of nature toward destruction, and away from rebirth."

The Founder's Creation: "The Builders of Law destroy nature by building their stone abominations. They construct cities using wood stolen from the forest, destroying the wilds to make unneeded room for themselves."

The Fraternal Order of Aptitude: "The Brothers in Logic value knowledge over truth. I feel they would destroy all nature merely to prove one of their theories, not even considering whether doing so is right or wrong."

The House of Shackles: "Freedom is a natural state of being, and any who oppose it oppose nature itself."

SAYINGS

"The arrow shaft is the cornerstone of life."

"May your aim be true."

"Good things come to those who are patient."

"Patience is a virtue for which all should aim."

"In life, as in hunting, wait for the right shot."

"I will wait for you until the deer takes up the bow."

"A well-placed arrow will pierce the heart."

THE HOLY BOOK

The cover of "One Arrow" is a simple bone-white shade with a single golden arrow on the front. In finer versions, the arrow is real gold inlay, but most copies use silver or electrum. The book's pages are a very pale green and the dark brown ink used appears black in all but full daylight.

Each of One Arrow's seven chapters is called a Flight. The Flights describe the lives of historical characters in the faith's history. Each such charter spent a brief and very memorable lifetime in the Sovereign Lands. The biographical information is peppered with commentary about the goodness or evil of the person's actions, often alternating between harsh admonition and glowing praise.

Followers are urged to live vigorous lives, not to fear failure, and to never pass up an opportunity they might regret. People who try something and fail are still accounted heroes for the attempt. Waste of resources is a sin, and gluttony is a great evil. On the other hand, generosity is an admirable trait. The seeming dichotomy of preaching patience while teaching boldness in life is a major theological point for the faith's academics. Followers are prohibited from killing hawks.

One Arrow is widely read for its larger-than-life stories, with many casual readers bypassing the dogmatic parts of the canon in favor of the biographies. It is available in nearly any city, especially in the Wild Lands and Young Kingdoms, for 40 gp.

CLERICS

The Golden Arrows charge themselves with the protection of wildlife from poachers and overzealous hunters. They teach their flock proper hunting practices to ensure that no species of wildlife is over-hunted. They also show followers the most effective hunting techniques to minimize animal suffering and how best to use all parts of the taken game.

Clerics of the Great Huntress are famous for their skills as bowyers and fletchers as well as their marksmanship. After training, and before leaving the church, a Golden Arrow must be able to hit a coin (a Fine size object with AC 20) from 75 feet away with a bow he crafted himself. Also known for their patience, a cleric may track an animal for hours on end in order to get a perfect shot to ensure a quick, painless kill. All clerics wear a bracer bearing the symbol of the Great Huntress (no bonus to AC) on their bow arm.

Temples of the Merry Marksman host annual archery competitions. The prize for amateurs is a handcrafted bow and a golden arrow. This is also when competition for advancement within the Temple of the Patient Arrow takes place.

Adventures: Golden Arrows adventure to test their archery skills in diverse situations and different foes. They study different styles of archery, different types of fletching and string, and all other aspects of their craft from the different archers they meet.

Characteristics: Patience, a good eye for distance and consistency are reputed traits among the Golden Arrows.

Background: Golden Arrows typically come from wild backgrounds, usually in nearly uninhabited areas. Even in the cases of characters of urban background, a love of hunting is common to the faith.

Races: Elves make natural Golden Arrows, but the class is surprisingly comfortable for many dwarves as well. The disci-

pline, patience and strength of arm that make a good dwarf make a good archer as well. Humans and half-elves fill out nearly all ranking clerics of the faith, although half-hobgoblins, gnomes and halflings are represented in various degrees.

Relations With Other Classes: Naturally, the classes at home outdoors (rangers, barbarians, infiltrators, druids and shamans) find a ready friend in the Golden Arrows, as long as they are not poachers or other obviously evil characters.

Relations With Undead: Clerics must destroy undead that threaten the faith or its worshippers, but can animate, create or associate with undead in life-threatening situations, or if the association furthers the faith's goals and will do no harm later. If the church decrees the cleric has committed an offense against the faith, he may be subject to penance or (for major offenses) even banned from increasing in temple rank.

Role: Besides their support role as healers and counselors, Golden Arrows are excellent ranged combatants, able to support front-line fighters with judicious application of divinely enhanced arrows.

ADVANCED GAME RULES

A Golden Arrow has the same game statistics of a cleric in the *Player's Handbook*, with the following changes or clarifications.

Abilities: The physical attributes of Strength (for drawing a mighty bow), Constitution (for enduring hardship in the wild) and Dexterity (for good aim) are critical for a Golden Arrow.

Alignment: Golden Arrows must be chaotic good.

Class Skills

The Golden Arrow's class skills (and the key ability for each skill) are Climb (Str), Concentration (Con), Craft (usually bowmaking/fletching) (Int), Heal (Wis), Hide (Dex), Knowledge (geography) (Int), Knowledge (nature) (Int), Knowledge (religion) (Int), Listen (Wis), Move Silently (Dex), Profession (usually bowyer/fletcher) (Wis), Spellcraft (Int), Spot (Wis) and Survival (Wis). See Chapter 4: Skills in the *Player's Handbook* and the *Kingdoms of Kalamar Player's Guide* for skill descriptions.

Class Features

A Golden Arrow has the same class features as a cleric in the *Player's Handbook*, with the following changes or clarifications.

Weapon and Armor Proficiency: Golden Arrows are proficient with all types of simple and martial bows (including crossbows) and spears, and with dagger, javelin, sling and short sword. They are proficient with light armor, but not with shields. The use of shields and metal armors (including partially metal armors such as studded leather) is prohibited, with the exception of elven chainmail.

A Golden Arrow who wears prohibited metal armor, or carries a metal shield, is unable to cast cleric spells or use any supernatural or spell-like class abilities while doing so and for 24 hours thereafter.

Domains: As archers and protectors, Golden Arrows may choose from the Hunting (PGttSL), Animal, Chaos, Good, and Luck (PHB) domains.

Divine Focus: The divine focus for Golden Arrows is a gold or silver hawk's head or a hawk with spread wings.

Spells Restored: Golden Arrows have their divine spells restored at dawn.

Spiritual Weapon: Golden Arrows may choose to either receive a force replica spear or force replica "Swiftkill" short-sword, when they cast the divine spell *spiritual weapon*.

Track: A Golden Arrow gains Track (see the *Player's Handbook*) as a bonus feat.

Divine Arrow (Su): A Golden Arrow can channel energy so that she gains a +4 insight bonus to ranged attacks for 1 minute. Each activation of this ability counts against the cleric's daily uses of her turn/rebuke undead ability.

Tracker's Experience (Ex): At 4th level, a Golden Arrow receives a +2 bonus to Survival checks made to track.

Church of the Silver Mist

"We value dreams and aspirations above all else. To succeed at a task is important, but to strive for that task is even greater. We understand that some dreams cannot be fulfilled, but it does not matter. Now, if you'll excuse me… I must get adequate sleep before I can continue."

The Deity

NAME(S): THE CODDLER, THE NIGHT WATCHMAN, THE IMPARTER OF INSPIRATION

REGIONAL NAMES (HUMAN): Slompelna (Brandobian), Yendaj (Dejy), Fyadarr (Fhokki), B'Neli (Kalamaran), Boegoo (Reanaarese), Sohadowah (Svimohzish)

RACIAL NAMES (HUMANOID): Gilli (Dwarven), Manassi (Elven), Cozer (Gnomish), Baktar (Halfling), Thulvar-Tudar-Brog (Hobgoblin), Grik (Orc)

SPHERES OF INFLUENCE: The Coddler is the god of restful sleep, dreams and aspirations.

ALIGNMENT: Chaotic good.

APPEARANCE: The Imparter of Inspiration appears to worshippers as a beautiful woman clad in comfortable, midnight blue and light gray robes. She is often surrounded by a silver mist.

The Clergy

NAME: Dream Weavers

WORSHIP: Temples of the Night Watchman exist anywhere. Those in the wilderness are often simple shelters designed to allow weary travelers a safe place to rest. In cities, they are large domed structures where people come to pray and rest. Thygasha is home to the largest and most extravagant temple of the Coddler.

Regular services takes place twice weekly, once at Veshday's dawn and once at dusk, in brief ceremonies accompanied by quiet but upbeat music. The service tends to be formal and involves little activity on the worshipper's part. A 5-10 minute sermon from the lead cleric and a solo recitation by one of the younger members is typical.

HOLY SYMBOL: Crossed hands resting on one's chest as if sleeping.

HOLY DAYS: Festival of the Cat. In this springtime celebration (the date varies by region, but is traditionally the 9th of Renewal), worshippers consume copious amounts of food and wine. After a good night's rest, parishioners discuss the direction and goals for the church in the coming year.

HOLY COLORS: Silver, midnight blue and light gray.

HOLY ANIMAL: Dream Weavers respect and care for all felines, and never injure one except in self-defense.

RAIMENT: As one might expect of the spiritual leaders of the god of restful sleep, clerics of the Church of the Silver Mist tend to choose comfortable material for their robes or tunics. These Dream Weavers wear silver, midnight blue or gray robes decorated with stars and moons. A young artist in Mendarn, by the name of Colden Strelvar, weaves beautiful deep blue, almost black robes with a stunning star field decorating them. High-ranking clerics of the Coddler pay hundreds of gold pieces for a Strelvar original. The current waiting list is measured in months.

ADVANCEMENT: Advancement amongst Dream Weavers is based on acts done to oppose the Temple of Sleepless Nights.

At rank 4, the Soother gains the Skeptic feat as a bonus feat.

A Mist Seer of rank 6 gains a stipend of 250 gp/month.

A Mist Walker gains a rogue for his second follower.

A High Mist Walker may cast *plane shift* (to reach the Astral Plane or Material Plane only) twice per month as a spell-like ability. (Note: each use of this ability is a one-way trip.) It is said that a great temple of the Coddler exists in the Astral Plane and is tended to by her highest level clerics, although the truth of this is unknown to all below the rank of Mist Walker.

TABLE 3-18: DREAM WEAVERS

Rank	Title
1	Comforter
2	Comforter
3	Comforter
4	Soother
5	Soother
6	Mist Seer
7	Mist Seer
8	Mist Walker
9	High Mist Walker
10	Keeper of the Mist

Special Requirements: On the first Veshday of each month, the faithful of the Church of the Silver Mist is expected to abstain from the eating of meats and fish for the entire day. On the first Veshday of the year, they are also required to abstain from the eating of breads. The faith claims no justification for the practice; it has simply always been a tenet of the faith back to the earliest church and historical records.

SACRIFICES: Each night, clerics of the Coddler pray while thinking about why they deserve restful sleep. If they do not feel they have done anything worthy for their god that day (normally a good deed done in the Coddler's name), then they must sacrifice a number of silver coins equal to their cleric level.

MAJOR TEMPLES: Important centers of worship for the Church of the Silver Mist can be found in Lathlanian, Bet Kalamar, Rosaleta, Sobeteta, Kabakosikido, Oloseta, and Gaketa.

Temples dedicated to worship of the Coddler vary in shape, but they all feature the traditional dome, under which the worshippers gather for services. Colorful pennants and flags usually adorn the building. The floor might be tile, stone, or wood, but a light covering of sand always conceals its material.

Cathedrals follow a variation of the typical design, usually a square building underneath the main dome. Four smaller domes cover towers built at the corners of the main building. Additional buildings, even as humble as the groundskeeper's tool shed, also have domes, although these lesser domes might be decorative additions placed atop the functional roof.

The faith's seat lies in Thygasha, the source for the magical silver sand. The temple engages in a mortal conflict with its enemy, the Temple of Sleepless Nights. Clerics can gain promotions rapidly in that city, and Thygasha has become a destination for many ambitious clerics.

The ancient Keeper of the Mist Rozhan, who is potentially one of the most powerful spellcasters on Tellene, has been the nominal head of the faith for over 20 years, a position he attained based largely on his personal ability. He has been an excellent leader and model for the younger clerics to look up to. Fortunately, he is wise enough to realize his role as a figurehead and allows Mist Walker Kirsan to supervise the faith's growth and development while Rozhan continues to fight the faith's enemies.

FRIENDS AND ALLIES

The House of Solace: "Comfort allows dreams to flourish. Without comfort, dreams will not achieve fullness."

The Order of the Passionate One: "Passion drives the dreams of men. The more emotions behind a dream, the more powerful it will be."

The Inevitable Order of Time: "Dreams drive fate. Time can turn dreams into reality."

FOES AND ENEMIES

The Temple of Sleepless Nights: "To steal dreams is evil. They seek to pervert dreams in hopes of creating their own world of terror."

The Order of Agony: "Pain destroys hope, which in turn destroys dreams. They seek to destroy all dreams."

The Church of the Endless Night: "They pervert the nature of night away from rest and dreams."

The House of Vice: "By replacing restful sleep with vile pleasures, they pervert all natural goodness."

SAYINGS

"Life is an illusion that your dreams can change."

"Have no fear to sleep this night, the Night Watchman is here to ensure morning's light."

"Listen to your dreams, they can tell you much."

"The Coddler will see you in your dreams."

THE HOLY BOOK

The canon called "Tranquility" bears a rich green or blue cover, with pages of pale gray or off-white instead of pure white. Chapter names and titles are written in silver colored ink (or real silver whenever possible), and the cover is usually made of wood with a cloth covering (although types and styles vary considerably). The signature of the scribe that copied it is usually found inside the back cover, and some clerics of the faith value the work of certain scribes more than others due to their neatness or style.

Tranquility is divided into three Dreams of increasing size. The first, Healing Dreams, endorses a healthy amount of sleep and rest in daily life. Future Dreams, the second chapter, covers the topic of prophetic or allegorical dreams and spends a great deal of space on interpreting dreams. The final and most important chapter is Inner Dreams. Inner Dreams, according to the faith, are an individual's hopes and aspirations. The chapter stresses identifying and achieving those dreams.

The initial placement of Healing Dreams leads worshipers to believe the main doctrine of the faith concerns sleeping. This is a slight misconception. Tranquility does encourage getting enough rest, but most Dream Weavers also use it as an analogy. The faithful should pursue their Inner Dreams, while taking time out to rest and review their processes (much as an individual rests at night and dreams about events in the past, present and future). Clerics are urged to refrain from waking a sleeping individual, including attacking a sleeping enemy. Waking a friend who might be in danger is acceptable if the cleric cannot handle or avert the danger.

The canon is readily available in Thygasha and the rest of the Reanaaria Bay area for 60 gp. Elsewhere, it is rarer, but still available in temples across the Sovereign Lands.

CLERICS

The Dream Weavers maintain an attitude of arrogance and aloofness. Though, when it suits them, followers of the Coddler can be very friendly, affectionate people. They make their friendships for life. Dream Weavers are independent and demand to live life on their own terms. This includes coming and going as they see fit, and rarely following set schedules.

The Church of the Silver Mist encourages worshippers to follow their dreams and aspire to greatness. Followers often engage themselves in one exciting challenge after another only to drop each activity after a short period of time. As a result of this, many see the Church as being long on plans and short on actions.

A minor quirk of the religion is that adequate sleep is very important and takes priority over all other activities. Dream Weavers consider it a grave transgression to go about one's business without proper rest. This will often cause a conflict with important work.

The arch nemesis of the Coddler is the Sultan of Fear. The Church of the Silver Mist is so opposed to this deity and its evil followers that advancement within the Dream Weavers is based solely upon acts done to oppose the Temple of Sleepless Nights. As Thygasha is a major holy site for both religions, these two cults clash openly in the city streets.

Adventures: Most of adventuring Dream Weavers operate in or near Thygasha, where they clash against their rivals in open or clandestine combat. Adventures elsewhere tend to follow the same purpose.

Characteristics: The Dream Weavers use their martial and divine skills in equal proportion to combat their enemies and all enemies of peace and rest.

Background: Dream Weavers come from a wide variety of backgrounds, with little preference to race, wealth, or ability. The Dejy of Thygasha are perhaps the most numerous and certainly the best represented among the faith's senior members.

Races: Humans are prominent within the faith, as are dwarves and elves. Other races join in smaller numbers, except for hobgoblins, who rarely join the faith.

Relations With Other Classes: Dream Weavers prefer the company of psionic characters for their good conversation. They work well with rangers and rogues, other characters who value individual freedom and liberty. Restrictive paladins and clerics are often at odds with their free-spirited teachings.

Relations With Undead: Clerics must destroy undead, and those that associate with them, at all costs. Animating, creating, or otherwise associating with undead may bring excommunication from the church. The faith allows for little flexibility with this rule.

Role: Dream Weavers see their role as protectors during the night, using their divine powers to ensure a good night's rest. They use *glyph of warding* or other defensive spells to guarantee that the group is undisturbed at night. Their faith requires them to encourage great ambition out of their companions, and so they often take on impossible tasks--and then complete them.

ADVANCED GAME RULES

A Dream Weaver has the same game statistics of a cleric in the *Player's Handbook*, with the following changes or clarifications.

Abilities: Wisdom is the Dream Weaver's principal ability, since they rely on their spells to protect them while they sleep.

Alignment: Dream Weavers must be chaotic good.

Hit Die: d6.

Skill Points at 1st Level: (4 + Int modifier) X 4.

Skill Points at Each Additional Level: 4 + Int modifier.

Class Skills

The Dream Weaver's class skills (and the key ability for each skill) are Concentration (Con), Craft (Int), Diplomacy (Cha), Heal (Wis), Knowledge (arcana) (Int), Knowledge (history (Int), Knowledge (local) (Int), Knowledge (religion) (Int), Knowledge (the planes) (Int), Profession (usually herbalist) (Wis) and Spellcraft (Int). See Chapter 4: Skills in the *Player's Handbook* and the *Kingdoms of Kalamar Player's Guide*.

Class Features

A Dream Weaver has the same class features as a cleric in the *Player's Handbook*, with the following changes or clarifications.

Weapon and Armor Proficiency: Dream Weavers are proficient with halberds and all simple bludgeoning weapons. They are proficient with light armor, plus scale mail, chainmail and ringmail (see Chapter Six). They are also proficient with shields (except tower shields).

A Dream Weaver who wields prohibited slashing weapons, or wears any prohibited armor, is unable to cast cleric spells or use any supernatural or spell-like class abilities while doing so and for 24 hours thereafter.

Domains: Dream Weavers may choose from the Inspiration (PGttSL), Chaos, Good, Healing, and Protection (PHB) domains.

Divine Focus: The divine focus for Dream Weavers is a small pillow or blessed sand.

Spells Restored: Dream Weavers have their divine spells restored at dusk.

Spiritual Halberd: In addition to being the favored weapon of the Coddler, Dream Weavers receive a force replica halberd when they cast the divine spell *spiritual weapon*.

Sleep: The *sleep* spell is available to Dream Weavers as a 1st-level cleric spell.

Bold (Su): A Dream Weaver gains a +4 sacred bonus to saving throws against fear, magical or otherwise.

Dream Augury (Su): If contemplating a specific action, such as attacking a heavily guarded Temple of Sleepless Nights, a 3rd-level or higher Dream Weaver can channel energy to determine whether a particular action will bring good or bad (or neither good nor bad) results in the immediate future.

First, the Dream Weaver must choose to meditate for 10 minutes before retiring to sleep, after which she receives one potentially prophetic dream within the next 1d4 hours. The base chance for the dream providing the character with a meaningful prediction of the future is 5% + 1% per Dream Weaver level, to a maximum of 25%; the DM makes the roll secretly. The DM may determine that a meaningful prediction is automatic, or so vague as to have no chance of success.

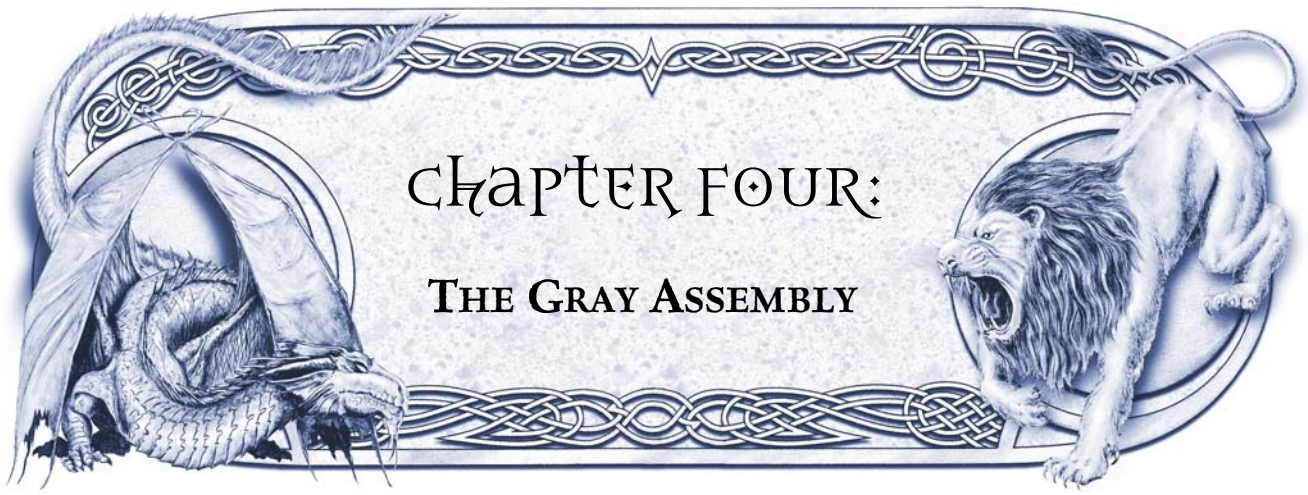
If the dream augury succeeds, the character receives one of seven resulting dreams:

- horrible, evil (almost certainly bad results)
- nightmare (very likely bad results)
- uneasy (probably bad results)
- nothing (for actions without especially good or bad results)
- interesting, semi-nice (probably good results)
- pleasant (very likely good results)
- very good, beautiful (almost certainly good results)

If the ability fails, the Dream Weaver gets the "nothing" result. A cleric who gets the "nothing" result has no way to tell whether it was the consequence of a failed or successful dream augury. In any case, the dream might not take into account the long-term consequences of a contemplated action. The DM may also have the player roleplay the dream, or take the player aside and make the character's dream seem real.

Each activation of this ability counts against the cleric's daily uses of his turn/rebuke undead ability.

Oblivion (Su): A Dream Weaver can channel energy so that he or a willing ally he touches enters into a restful sleep for 10 minutes, restoring hit points and temporary ability damage as if having rested for a full night. Spells and other abilities are not restored. While under the oblivion, the target is immune to the *nightmare* spell. Each activation of this ability counts against the cleric's daily uses of his turn/rebuke undead ability.



Chapter Four:

The Gray Assembly

The neutral-aligned deities of Tellene are known as the Gray Assembly, when referred to as a group. This chapter describes the churches of each deity, beginning with the lawful neutral churches, then true neutral, then chaotic neutral.

NAME (CHURCH): The formal name of the faith, if any.

QUOTE: A typical view of the religion from one of its' clerics.

NAMES (DEITY): The god's Merchant's Tongue nicknames. The deity's name is also provided in each major human and humanoid language.

SPHERES OF INFLUENCE: The deity's areas of control.

ALIGNMENT: Moral and political bent of the god and the ethos of the clergy.

APPEARANCE: Description of the physical manifestation(s) of the god as she or he might appear to mortals.

NAME (CLERGY): The name of the clergy within the church organization.

WORSHIP: This section is a brief overview of the elements of worship among the churches of Tellene, along with the general patterns and notable exceptions. Dungeon Masters can then use these as a framework to depict specific practices of a given congregation.

HOLY SYMBOL: The representation of the god or religion in pictures, sculptures and other works of art. Commonly painted on shields or armor of clerics.

HOLY DAYS: Days revered by the religion or days on which followers must perform certain rituals. Regardless of what morals or truths they preach, religious teachers across Tellene must meet with those who would listen to them in person, face to face, in cities, towns and farmhouses across the land in order to spread their message. Whether they meet openly in a huge building of stone or brick or clandestinely in shadowy alleys, those who preach must speak to those who pray on a regular basis.

Faiths worshipped in the open usually hold weekly services on Veshday, the end of the week. For most faiths sermons, rituals and hymns are standard in some combination. Services might also include chanting, sacrifices, morality plays and readings from the canon or other holy works. Solicitation for donation is universal in some form or another. In most cases, bowls or urns are placed near the entrance to the temple and worshippers drop in coins on the way in or out.

In the case of religions forced to operate clandestinely, services might change their schedule in order to escape the attention of the authorities, but overall the activities involve the same type of activities. Their acts of fellowship must be practiced in secret or under some pretense.

Larger and more important holy days vary with each faith. Most faiths have one or two major holy days that identify them most closely. Lesser annual events point out key elements of the faith or highlight their peculiarities. The largest holy days affect the community outside of the worshippers as well. Just like real-world religious holidays affect traffic, mail delivery and other factors, the Raiser's Gift means food for all people and is generally a time for peace.

HOLY COLORS: The colors associated with the deity or religion. Used on ceremonial garments and in the decoration of the place of worship.

HOLY ANIMAL: Animal(s) respected or considered holy by the religion.

RAIMENT: Clerics in good standing with their church are required to wear the appropriate synodal raiment during all official church functions and ceremonies. It is considered a sign of disrespect to do otherwise. Most clerics wear their synodal vestments at all times, and they are actively encouraged to do so. This sets them apart from lay persons, and allows worshipers to find them quickly and easily.

ADVANCEMENT: The hierarchical order within the church. Respect and power are only gained by serving the interests of the religion and the deity. Requirements for advancement within the church hierarchy are detailed. Advancement within the church usually has little to do with skills gained while adventuring. Titles for clerics indicate level of power or

Table 4-1: The Gray Assembly

Alignment & Deity	Spheres of Influence	Priesthood	Church	Canon
LN- The Founder	law, order, cities	Builders of Law	The Founder's Creation	Keystones
LN- The Mule	math, science, invention, reasoning, knowledge	Brothers in Logic	The Fraternal Order of Aptitude	Enlightenment
LN- PowerMaster	medicine, strength	Seekers of the Three Strengths	Temple of the Three Strengths	The Triad
LN- The Old Man	war, power, strategy	Order of the Pike	Temple of Armed Conflict	The Way of Strategy
LN- Eye Opener	wisdom	Seekers of Sagacity	The Order of Thought	The Epiphanies
N- Mother of the Elements	elements	The Keepers of the Four Corners	Assembly of the Four Corners	Fundamentals
N- The Riftmaster	magic	The Keyholders	Temple of Enchantment	The Balance
N- The Bear	nature	Brotherhood of the Bear	Conventicle of the Great Tree	Laws of Nature
N- The Landlord	money, business, greed	The Profiteers	Parish of the Prolific Coin	The Ledger
N- Fate Scribe	time, fate, prophesy	The Prophets	The Inevitable Order of Time	The Fortunes
CN- Battle Rager	battle, chaos, berserking, courage	Brothers in Blood	The Way of the Berserk	Let the Rage Take You
CN- The Watcher	wanderers, lonliness	The Watchers	We of the Watchers	New Paths
CN- The Storm Lord	lightning, thunder, storms	Tempestions	The Thunderer's Temple	Sky's Fury
CN- Risk	thievery, gambling, luck	Challengers of Fate	Church of Chance	Chances
CN- The Laugher	passion, wine	The Passionate Peoplehood	The Order of the Passionate One	The Gift of Passion

Table 4-2: The Gray Assembly: Holy Colors, Spells, and Domains

Alignment & Deity	Colors	Cleric Spells Restored	Domain
LN- The Founder	Blue, red	Dawn	Builder, Earth, Law, Protection, Metal
LN- The Mule	Gray	Dawn	Craft, Knowledge, Law, Magic, Pondering
LN- PowerMaster	Blue, white, silver	Noon	Healing, Invigoration, Knowledge, Law, Strength
LN- The Old Man	Green, white	Dawn	Courage, Law, Strategy, Strength, War
LN- Eye Opener	Lt. brown	Dawn	Knowledge, Law, Mind, Sagacity, Travel
N- Mother of the Elements	Brown (earth), silver (air), red (fire), blue (water)	Dawn	Air, Earth, Elemental, Fire, Water
N- The Riftmaster	Black, white	Dawn	Balance, Knowledge, Magic, Spell, Timing
N- The Bear	Green, brown	Dawn	Animal, Nature, Plant, Renewal, Summoner
N- The Landlord	Gold, silver, platinum	Dawn	Knowledge, Luck, Profit, Trickery, Trade
N- Fate Scribe	Lt. green, silver	Dusk	Destiny, Knowledge, Magic, Oracle, Time
CN- Battle Rager	Blue, red	Dawn	Chaos, Ferocity, Force, Strength, War
CN- The Watcher	Gray, brown, green, white	Noon	Chaos, Knowledge, Mentalism, Observation, Travel
CN- The Storm Lord	Green, blue, silver	Dawn	Air, Chaos, Strength, Tempest, Water
CN- Risk	Gray, dk. brown, black	Dawn	Chaos, Competition, Luck, Stealth, Trickery
CN- The Laugher	Purple	Dawn	Chaos, Destruction, Expressive, Plant, Trickery

Table 4-3: The Gray Assembly: Weapons, Symbols, Focuses, and Animals

Alignment & Deity	Weapon*	Symbol of Deity	Divine Focus	Sacred Animal
LN- The Founder	Warhammer	Sword and red bricks on blue background	Red brick	Bee
LN- The Mule	Crossbow	Triangle within a circle, within a square	Silver piece with stamped holy symbol	Mule
LN- PowerMaster	Greatclub	Mountain rising up through cloud	Equilateral triangle w/blue, white, silver angles	Ox
LN- The Old Man	Halberd	Crossed polearms	Tiny replica of two crossed polearms	War dog
LN- Eye Opener	Quarterstaff	Owl in flight grasping a beech staff in its talons	Silver owl pendant or a beech staff	Owl
N- Mother of the Elements	Air: Bow Earth: Sling Fire: Scimitar Water: Trident	Circle divided into four parts with each cult/element represented in one corner	Air: Silver bird figurine Earth: Gem stone Fire: Obsidian flame Water: Coral wave	Albatross (air), mole (earth), salamander (fire), clam (water)
N- The Riftmaster	Dagger	Platinum key	Colored key according to church rank	Dragon
N- The Bear	Quarterstaff	Huge oak tree	Silver acorn	Bear
N- The Landlord	Dire Flail	Golden weight scale	Miniature balanced scale	Livestock
N- Fate Scribe	Quarterstaff	Silver crescent moon and three stars on a light green background	Silver crescent moon	Crow
CN- Battle Rager	Hand axe	Crossed swords behind a double-bladed axe	Small silver sword ordouble-bladed axe	Wolverine
CN- The Watcher	Quarterstaff	Winding road disappearing over a hill, or a winged staff	Intricately carved walking stick topped by feathered wings	Coyote
CN- The Storm Lord	Warhammer	Crossed lightning bolts behind a warhammer	Small silver warhammer	–
CN- Risk	Dagger	Two six-sided dice	Silver six-sided dice on a silver chain	Raccoon
CN- The Laugher	Club	Fresh grapes, wineberries, or a gaping mouth	Small sculpture of wineberries	Hyena

*In addition to indicating the favored weapon of each deity, the above list provides the weapon type created by the divine spell *spiritual weapon*. Weapons deal 1d8 points of damage regardless of form, though threat ranges and critical hits function as the weapon listed above. Note that ranged weapons created by the spiritual weapon function in the same manner as melee weapons; they have no advantages over spiritual melee weapons.

respect within the church and in no way reflect the experience level of the clerics.

Special Requirements: Lists any unusual requirements that a cleric must perform, either before or after his acceptance into the faith.

Special Notes: Lists any particular happenings, events or other information that might be relevant to a ranking cleric of this faith.

SACRIFICES: Details of physical or abstract actions performed by worshippers to pay tribute to the god.

MAJOR TEMPLES: Lists the cities where the major temples of the faith are located. However, such temples are not merely larger collections of worshippers. They represent a great investment of faith by the designing clerics and the community of followers in that area. They serve the mundane functions of refuge and meeting during emergencies, but they are also something more important than their mere physical presence. The gods watch over temples as centers of their faith. Their attentions give these places certain divine blessings.

Walls, doors, altars, and other permanent parts of the temple (including stained glass designs) typically have an additional 10 hardness and +2 hit points per inch of thickness. All such temples are immune to the effects of the following spells: *earthquake, transmute rock to mud, stone tell* and *disintegrate*. The temple and its contents are immune to all mortal scrying devices, spells and effects.

In a temple devoted to any god other than the Mule, clerics not considered allies of the faith must make a Concentration check in order to cast spells. The DC for this check is 20 + the spell level. Clerics of the god worshipped and its allies may cast spells freely. The Mule allows divine spellcasting without impediment from all non-evil spellcasters inside temples devoted to him.

FRIENDS AND ALLIES: This section lists the primary alliances of the religion and the god.

FOES AND ENEMIES: Similarly, this section lists the chief adversaries of the religion and the deity.

SAYINGS: Common sayings of clerics and followers of the religion. They are given to add flavor and aid in role-playing characters of the religion.

THE HOLY BOOK: At some point in the past, each of the gods expressed his commands through the written word. Typically, a saint or cleric of the faith actually recorded the doctrine for the layman, although some faiths claim the god wrote the original words personally. The primary source of doctrine among most faiths came from the content of the canon.

Considering its prime importance within the faith, the canon is a prominent possession of clerics and followers. Among clerics of importance, the canon is mandatory. Followers who wish to appear sincere find that even grand largesse carries little weight unless backed up by ownership of a canon.

The Knowledge (religion) skill allows a character to associate a faith with its god (DC 5), identify the source of a religious quote (DC 15 to DC 20, depending on obscurity) or remember a specific passage (DC 20). A character that has studied a canon gains a +2 circumstance bonus to Knowledge (religion) checks (+4 when the religion in question is their own), and clerics of a faith gain an additional +2 circumstance bonus when the question applies to their own theology.

In addition to the canon, many other religious texts abound within each faith. Most religions have one or more texts that either extend the original canon or contain in-depth commentary of the canon. Such texts vary greatly in scope, acceptance and authority.

For example, several ancient prophetic tomes exist that for various reasons are considered holy by several religions. Probably the most famous is the Kabataroth. Written by a mad Prophet, it covers literally hundreds of topics, most of them undecipherable. Some scholars have spent their lifetimes studying the Kabataroth with little or no progress. The bits of information that make sense deal with everything from predicting the weather to signs of the Time of the Void to the return of Emperor Thedorus. In reality, each passage could be interpreted in multiple ways, so pragmatic types find little use in the Kabataroth and similar prophetic texts.

CLERICS: This section describes the goals and behaviors of those in the clergy and the congregation members. It also details the beliefs, mythology and some of the quests related to the religion. Note that the clergy are well aware that the power of the gods is based on worshippers and expansion of the spheres of influence. This goal is prime and overrides all others. Consequently, religions in certain areas may stress one portion of their faith while in an area that persecutes another sphere. Some religions, particularly the evil ones, stress that the locals can pray to their god to ensure that the god is appeased and will thus contain its spheres of control from wreaking havoc upon them.

Adventures: Describes how and why clerics of the faith usually set out on adventures.

Characteristics: Common characteristics of a cleric of this faith (particularly emotional temperaments).

Background: Where clerics of this faith often come from (rural, urban, noble, poor, etc).

Races: This section lists what player character races are most common to this faith. Unless otherwise stated, no character is excluded due solely to his or her race. Persons join the clergy based on the strength of their convictions, their culture, and other similar factors.

Relations With Other Classes: This section details how clerics of this faith prefer to work with (or avoid) other classes.

Relations With Undead: This entry notes whether or not clerics and followers of this faith may animate, create, and associate with the undead.

Role: The cleric's typical role (leader, follower, backup fighter, etc) within an adventuring party, and which of their abilities such a party might find useful.

ADVANCED GAME RULES: The diverse religions of Tellene make for fascinating clerics with diverse beliefs, but their divinely gifted abilities are often limited to those of the basic cleric as seen in the D&D *Player's Handbook*. Even with the addition of special feats and domains as described in that book, as well as the *Player's Guide to the Sovereign Lands*, clerics of vastly different gods are still too often of a startling sameness.

Experienced players and DMs may use this section to build a new cleric that is essentially his own "class." For example, with these rules a cleric of the Founder is no longer just a 1st-level cleric with some specialized domains, but a 1st level Builder of Law. However, players that use this class must follow certain requirements and restrictions as laid down by the church (limited weapon and armor proficiencies, for example). In exchange for such requirements, a cleric gains extra abilities.

Normally, a cleric who ignores this decree is unable to cast cleric spells or use any supernatural or spell-like class abilities while doing so and for 24 hours thereafter. The DM should strictly enforce this, but should also allow the cleric's god to show leniency in special circumstances (such as when a cleric's required equipment is forcibly taken from him, or perhaps when a weaponless cleric snatches a forbidden weapon off the ground at the last instant, in order to prevent the climax of some evil, horrific ritual).

While the faith may seem prohibitive to outsiders, its members believe that the benefits from their god are worth the restrictions. Each cleric also receives all of the abilities of the standard cleric (such as turn/rebuke undead), unless otherwise noted.

While efforts were made to provide balance, it is possible that some clerics, with the skills and divine powers available to them, have the potential to unbalance the game. As always, it is up to the DM to adjust the powers of any advanced cleric class if he or she feels it is necessary.

At the DM's option, the standard cleric in the *Player's Handbook* may remain available as an option for a hidden cleric of the Creator – the original deity from which all other gods were born. Such clerics may be of any alignment, claiming to worship any aspect of the Creator ranging from lawful good to chaotic evil. The other aspects of a cleric of the Creator (holy animal, domains, etc) would vary by cult, as determined by the DM.

A Builder of Law, Brother in Logic, Seeker of the Three Strengths, Seeker of Sagacity, and cleric of the Order of the Pike.

Founder's Creation

"The most important part of any building is the foundation, and society is no different. A strong society must be built on laws, providing the groundwork on which everything rests. Like the foundation of a building, our work is very important, but mostly goes unnoticed."

The Deity

NAME(S): THE FOUNDER, THE GREAT BUILDER, THE UPHOLDER

REGIONAL NAMES (HUMAN): Crinlan (Brandobian), Blojyk (Dejy), Vortakk (Fhokki), Sobati (Kalamaran), Gaaria (Reanaarese), Minmivozh (Svimohzish)

RACIAL NAMES (HUMANOID): Hildal (Dwarven), Ebaenderiel (Elven), Graaemond (Gnomish), Vendan (Halfling), Herkka-Magazh (Hobgoblin), Vrudash (Orc)

SPHERES OF INFLUENCE: The Founder is the god of law, order and cities.

ALIGNMENT: Lawful neutral.

APPEARANCE: The Great Builder appears as a commonly dressed mason carrying a chisel and hammer.

The Clergy

NAME: Builders of Law

WORSHIP: Temples of the Great Builder are found in all major cities. Many smaller towns have congregations as well. Weekly services revolve around discussion of civil and community projects. The clerics, who might also have positions within the government, consult with their volunteer worshippers to discuss recent work and future plans. The clerics praise their worshippers for their work, giving an unusual feel to the service--instead of paying homage to the god, the clerics, representing the Founder, make the worshipper the center of attention. Many followers love the feeling of companionship at the service.

HOLY SYMBOL: Red bricks and sword on a blue background

HOLY DAYS: Each congregation has its own holy day known as the Founding. It is the anniversary of the establishment of that temple. New construction or additions are begun on this date, under the belief that it has proven fortunate before, so it must be a lucky date. Another annual service celebrates the Founding of the First Temple, which is long lost. Most temples in Kalamar and the Young Kingdoms celebrate this date as the 12th of Reaping, while the Brandobians place it at the end of Famine.

HOLY COLORS: Blue and red.

HOLY ANIMAL: A bee.

RAIMENT: Clerics of the Founder's Creation are workers and laborers. As such, they tend to wear durable, comfortable clothes suitable for hard labor. During ceremonies, these Builders of Law wear blue or red robes made of simple materials. Their robes tend to be of durable linens or even canvas, never high quality material. A badge on the left shoulder indicates level. In some smaller communities, these robes may be forgone altogether, with ceremonies and services performed in "civilian" attire.

ADVANCEMENT: Advancement is gained through architectural achievement and/or experience in maintaining law and order.

A Builder reduces the time and cost required to construct any building whose construction he oversees by 5% per rank.

A Stonemason must have at least 5 ranks in Profession (stonemason).

An Architect's follower is an expert instead of an adept. The expert has maximum ranks in Craft (bricklayer).

An Upholder must have at least 5 ranks in Profession (engineer). An Upholder gains a +2 competence bonus on all Profession (engineer) checks. The Upholder gains immunity to civil law in most civilized nations as well, a privilege normally reserved for clerics of rank 7.

A Lawman must have at least 5 ranks in Knowledge (local), and gains a +2 competence bonus on all Knowledge (local) checks in regards to local laws.

An Enforcer gains a rogue or ranger for his second follower. If the follower meets the requirements, he should have levels of either the Bounty Hunter (from the *Kingdoms of Kalamar Player's Guide*) or the Justicar (from *Complete Warrior*).

Special Notes: The current Master Builder is considering establishing a great contest to identify the Four Great Marvels; that is to say, the four greatest mortal made structures of Tellene. He plans to appoint a commission of Constables from various nationalities and races and send them on a survey of all Tellene. The effort should curry favor or solicit donations with nations who wish to have such a landmark within their borders and to increase the visibility and reputation of the church. A current rumor says that he has already determined the finalists for the contest, but many local rulers are looking to find suitable structures for inspection and ensure they are presentable in time for the visit of the commission.

SACRIFICES: Every Founding, the Builders of Law melt silver coins and objects and reform them into bricks.

MAJOR TEMPLES: Important centers of worship for the Founders exist in Cosolen, Premolen, Bet Kalamar, Rosaleta, and Basir.

The sturdiest of temples, these buildings usually require solid stone, even if that construction incurs great expense. These edifices are extremely durable and rely on complex architecture and months of planning. Temples are almost always built atop a hill, even if the builders must construct the hill first. Temples follow a base square shape, with a round or square tower at each of the four corners, much like a castle. The walls taper with height, allowing for very tall structures.

TABLE 4-4: BUILDERS OF LAW

Rank	Title	Badge
1	Builder	one red brick
2	Stonemason	two red bricks (stacked)
3	Architect	three red bricks (pyramid)
4	Architect*	four red bricks (two stacks of two)
5	Upholder	five red bricks (pyramid)
6	Lawman	six red bricks (two stacks of three)
7	Constable	seven red bricks (two stacks of three topped by a single brick)
8	Enforcer	eight red bricks (two stacks of four)
9	Commander	nine red bricks (diamond)
10	Master Builder	ten red bricks (two stacks of five)

*A rank 4 Architect is informally called a Senior Architect, but most clerics ignore the distinction.

Cathedrals demand at least five stories, with towers extending for at least two levels higher. They often feature flags or statues atop the towers to achieve even greater height. The worship services take up the use of the first to third floors, and higher floors often serve as headquarters for architectural guilds or schools.

The holy seat in Anowhizh has eight full floors and several merely decorative levels above that, rising to over 120 feet where its four round towers meet in one design. Followers polish its surface to a high gloss daily via ropes, ladders, and scaffolding. Between the well-kept stone surface and the gold trim and inlay, the building is a beacon of reflected sunlight during the daylight hours.

Borli the Bald, Master Builder since 493 IR, has become obsessed with rediscovering the First Temple, which he claims to have seen nearly 100 years ago. He has spent vast sums of the faith's funds on maps, histories, and even bardic tales in search of the fabled building. He spends long weeks at a time absent from his post in search of the temple and church rumors say that the Council of Elders (an assembly of Commanders and Enforcers that elects each new Master Builder) is searching for a legal means of removing him.

FRIENDS AND ALLIES

The House of Solace: "Healers perform a great service to the community, acting as a strong support for its people."

The Hall of Oaths: "Truth is said to be the foundation of all law. Even if it is not, it is a good place to start."

The Home Foundation: "The law is the foundation of each community, and each community together forms the foundation of the world."

The Courts of Justice: "Law is the cornerstone. Without law, society crumbles and falls like a house built on sand."

FOES AND ENEMIES

The House of Shackles: "The foundation of their beliefs is the enslavement of others – surely a shaky platform on which to build."

The Courts of Inequity: "They make a mockery of the legal system, undermining the basis of all society."

The Conventicle of Affliction: "They foul our irrigation and sanitation systems, using them to spread disease. They must be stopped!"

SAYINGS

"Build for tomorrow."

"Law is like a big building, hard and tough to ignore."

"Something built correctly need not be built again."

"Without a firm base, anything will crumble."

"As bricks are the foundation for a strong building, law is the foundation for a strong society."

"He is as trustworthy as a good brick."

THE HOLY BOOK

Physically, the canon entitled "Keystones" is a heavy, thick book. It includes illustrations of people, places and buildings, with primary emphasis on the structures.

The first half, Foundations covers basic societal issues, the natural order of things and jurisprudence from the perspective of the citizen. It emphasizes that following the letter of the law is of utmost importance and only proper channels should be used to modify the laws (but in no case should they be modified on a case by case basis). Foundations also covers the use of buildings, their maintenance and housekeeping tips. Several societal customs, such as knocking on the door before entering even a vacant home (a custom of northern Ozhvinmish) trace their beginnings to teachings in Keystones.

The second half, Structures, contains plans for buildings, drainage systems and the like, but the tone is different. It describes proper city planning and meshing of multiple buildings for optimal ascetic and utilitarian effect. It appears to be more of an architectural manual than a religious text. While building style and technique can improve and evolve (and such is the natural order of things), the fundamentals behind the buildings remain: a solid foundation, cooperation among team members, solid planning, a sound construction site, and so on.

Interpretation of these chapters states that current building efforts should follow their tradition, but because of the ancient's limited architectural knowledge at the time, modern knowledge should replace it where pertinent.

Keystones states that the individual is a single building block in a society and one component of "The Order of Life", and that only cooperation and dedication to the whole makes society great. Hence, their dedication to upholding the law, creating public works, and devotion to their society's government.

Destruction of a building is a serious, sad task that a cleric must supervise. Wanton destruction of homes or shops violates the faith's tenets, and pyromaniac adventurers have earned their wrath for overzealous use of destructive devices or magic.

The canon costs 40 gp and the Founder's temples typically have two or three available for sale at any one time. They gladly offer it to any member or even the casual worshiper, but their faith forbids its sale to a convicted criminal; it must be freely given, along with a stern lecture.

CLERICS

The Builders of Law teach that in ancient times the Founder walked Tellene and assisted the early races that had potential for greatness. He taught arts of cooperation and teamwork to all of the intelligent creatures. He also gave them the power to live together in an orderly way by providing them with an early version of the King's Code. Thus, the unorganized, diverse groups of humans and humanoids created the first cities. Today, the teachings of the Builders of Law are the foundation of most major societies.

Clerics of the Upholder are builders and architects of unrivaled skill and craftsmanship. All keystones and cornerstones in structures built by the Builders of Law bear the Founder's symbol and a prayer. These clerics take an active part in city planning including the building of roads, irrigation and sanitation systems. They always perform a ceremony to bless new works of architecture. This ceremony includes prayers for the presence of the Founder. It is said that if the Founder makes his presence known, the structure will stand for centuries.

Along with being builders and architects, all clerics receive formal training in jurisprudence. Builders of Law work with the city guard to uphold law and order, or are themselves constables, lawyers or judges. They have the reputation of firmly following the letter of the law. If the spirit of the law differs, they will still follow the letter of the law. They believe it is up to the lawmaker to rewrite the law so that it expresses its exact intent, rather than having others (even the Builders) second-guess the wording. Builders of Law are also called upon to mediate disputes from time to time.

While training to become a Builder of Law, clerics learn how to make and use all manner of building materials including adobe, tile, brick, marble, and lumber. As part of initiation into the clergy, each cleric must mold and fire a brick. Onto his brick, each cleric must etch his name and date of acceptance into the clergy. These bricks are then added to a wall constructed from the bricks of all clerics who have preceded them.

A common quest for the Builders of Law is to seek out the very first temple built by the Upholder. It is rumored to be in an ancient lost city. It is said that he who finds the ancient lost city and unlocks its mysteries will become an architect of unsurpassed skill.

Adventures: Builders of Law adventure to remove the chaotic elements that threaten civilization. Bandits and pirates are two of their preferred groups of enemies, but they also hunt slavers, rogue monsters and rebels against recognized rule.

Characteristics: Powerful in combat and capable at casting spells, the Builders of Law are as reliable as the buildings they seek to create. They are careful and prepare for the long run, usually devising a detailed plan of their intended actions.

Background: Builders of Law tend to come from urban settings, where they learn to appreciate the beauty of a stone edifice. Here in the cities, they can see the effects of structure and order on a large number of people and experience the benefits of such society. Those clerics who come from rural settlements are inspired by a massive bridge, a wide road, or a lone monument left behind by some ancient race.

Races: Dwarves are most likely to follow at least some of the major tenets of this faith, and many of its' leaders are dwarves. Humans, hobgoblins, half-hobgoblins and halflings follow in prominence. Gnomes and elves might pay homage to the god in certain circumstances, but they rarely devote themselves to clerical positions.

Relations With Other Classes: Builders of Law identify more closely with wizards than with members of any other class. The Builders distrust rogues or other characters that threaten to violate laws.

Relations With Undead: Clerics must destroy undead, and those that associate with them, at all costs. Animating, creating, or otherwise associating with undead may bring excommunication from the church. The faith allows for little flexibility with this rule.

Role: Within an adventuring party, Builders of Law keep their fellow adventurers in line and urge them to serve society rather than bring harm to it. On a more mundane side, the Builder of Law may be the best person to set up camp, since his tent is likely to withstand anything short of a dragon's breath (at least proverbially).

ADVANCED GAME RULES

A Builder of Law has the same game statistics of a cleric in the *Player's Handbook*, with the following changes or clarifications.

Abilities: Strength is a pillar of the faith, but the Builders of Law use the word to mean a high Constitution score. Their strength is the strength of a solid foundation or the strength of a flexible system of justice, not the ability to break and destroy.

Alignment: Builders of Law must be lawful neutral.

Class Skills

The Builder of Law's class skills (and the key ability for each skill) are Concentration (Con), Craft (Int), Heal (Wis), Knowledge (arcana) (Int), Knowledge (architecture and engineering) (Int), Knowledge (history) (Int), Knowledge (local) (Int), Knowledge (religion) (Int), Profession (usually carpenter or stonemason) (Wis) and Spellcraft (Int). See Chapter 4: Skills in the *Player's Handbook* and the *Kingdoms of Kalamar Player's Guide* for skill descriptions.

Class Features

A Builder of Law has the same class features as a cleric in the *Player's Handbook*, with the following changes or clarifications.

Weapon and Armor Proficiency: Builders of Law are proficient with all simple and martial flails, maces and hammers, as well as the club, quarterstaff and short sword. They are proficient with leather armor, studded leather, chain shirts, scale mail, chainmail and ring mail. All other armors are forbidden. They are also proficient with shields (except tower shields). Builders must wear metal helmets when wearing metal armor.

A cleric who wears forbidden armor, or fails to wear a metal helmet when wearing metal armor, is unable to cast cleric spells or use any supernatural or spell-like class abilities while doing so and for 24 hours thereafter.

Domains: As upholders of law and order, Builders of Law may choose from the Builder (PGttSL), Earth, Law, Protection (PHB), and Metal (SC) domains.

Divine Focus: The divine focus for Builders of Law is a red brick.

Spells Restored: Builders of Law have their divine spells restored at dawn.

Spiritual Warhammer: In addition to being the favored weapon of the Founder, Builders of Law receive a force replica warhammer when they cast the divine spell *spiritual weapon*.

Mason's Cunning (Ex): A Builder of Law receives a +6 competence bonus on Search checks to notice new construction (even if it has been built to match older, existing work). He also receives a +4 competence bonus on Search checks to notice unusual stonework, like movable walls, stone traps, hazardous stone surfaces, and so on. If a Builder of Law comes within 10 feet of such stonework, he can make a check as if actively searching, and can use his Search skill to find stonework traps.

Calm Emotions (Su): A Builder can channel energy to cast *calm emotions* in place of one of his normal turning checks. Each activation of this ability counts against the Builder's daily uses of his turn/rebuke undead ability.

Strength of Stone (Su): A Builder of Law can channel energy to repair damaged objects of wood, metal stone or glass within a 20-foot-cube. Each such item in the area of effect is restored to full hit points. Constructs gain 1d8 hit points (this cannot bring a construct above maximum hit points). Other creatures are unaffected. Each activation of this ability counts against the Builder's daily uses of his turn/rebuke undead ability.

Fraternal Order of Aptitude

"Math is a wonderful gift granted to us by The Mule, and it is our purpose to spread it to others. Some say we are slow, but I prefer to say we are careful. You see, the Mule grants enlightenment to those who search for answers, but sometimes one must have patience."

The Deity

NAME(S): THE MULE, THE ENLIGHTENER, MATHMASTER, THE PROFESSOR

REGIONAL NAMES (HUMAN): Keplern (Brandobian), Roshko (Dejy), Khete (Fhokki), Rotovi (Kalamaran), Roatoov (Reanaarese), Shapirozh (Svimohzish)

RACIAL NAMES (HUMANOID): Gramlek (Dwarven), Darabentariel (Elven), Nidorn (Gnomish), Kavdela (Halfling), Mukli-Gurkkagh (Hobgoblin), Padash (Orc)

SPHERES OF INFLUENCE: The Mule is the deity of mathematics, science, invention, reasoning, and knowledge.

ALIGNMENT: Lawful neutral.

APPEARANCE: The Professor appears as a bald man or woman with a solemn expression. When on the prime material plane, the Enlightener often takes the form of a mule to observe worshippers first hand.

The Clergy

NAME: Brothers in Logic. Female followers of the Mule refer to themselves as Sisters in Logic.

WORSHIP: Worship of the Mule can take place anywhere. Prayers are performed in complete concentration with eyes closed and faces pointed skyward. Clerics must meditate and ponder problems for at least two hours per day.

HOLY SYMBOL: The symbol of the Mule is a triangle within a circle, within a square.

HOLY DAYS: Veshday, the seventh day of the week, is reserved for scientific experimentation. Worshippers may discuss the details in private with the clerics while their work is unfinished, but they are expected to share the results. The temples maintain a well-stocked laboratory, and Veshday is a bustle of quiet activity.

The last day of each month is reserved for reporting new inventions and imparting knowledge to peers in the scientific community. Some worshippers plan elaborate events around the unfurling of their work, and the results can be quite entertaining. These days are also likely to draw non-worshippers, eager to see the latest curiosity from the Fraternal Order of Aptitude.

HOLY COLORS: Gray.

HOLY ANIMAL: The mule. Followers may not beat a mule in order to make it move somewhere; according to the faith, the

mule is probably pondering a problem too difficult for its impatient owner to comprehend.

RAIMENT: The patron deity of mathematicians and scientists has no concern for the temporal power of wealth. Clergy of the Fraternal Order of Aptitude dress in plain grays or whites. Regardless of their specific garb, the Brothers in Logic always wear the symbol of their rank embroidered or dyed on their chest of their robe or tunic.

They must shave their heads and keep them unadorned. It is considered a violation of the faith to allow one's hair to grow sufficiently long as to cover the scalp. This applies only to members of the faith, and facial hair of any length is allowable.

ADVANCEMENT: Advancement within the Fraternal Order of Aptitude is based on seniority. However, the seniority standard may be waived for the discovery of a particularly important bit of knowledge or invention. Additionally, clerics receive a numerical rank within their level so that all church members know their exact position of authority. Geometric symbol and title (as shown on Table 4-5: Brothers in Logic) indicate level in the faith.

An Even Triad must have at least 5 ranks in two separate Knowledge skills. An Even Triad has access to secret tomes and scrolls not available to worshippers or lower-ranking clerics. The Even Triad gains a bonus of +2 to all Knowledge checks made when away and +4 to all checks made while the character has the time to research in this private library.

A Perfect Triad must have at least 5 ranks in three separate Knowledge skills. A Perfect Triad's access to the secret library improves, granting a +4 or +6 bonus to all Knowledge checks. The Perfect Triad's stipend improves to 250 gp/month.

Graduates gain superior titles up to the 9th state, depending on seniority within the rank. A Graduate of the 4th state must have at least 5 ranks in four separate Knowledge skills.

A Master of the 2nd dimension reads from books and speaks with creatures known to few mortals. The bonus to Knowledge checks while in the field remains at +4 but increases to +8 if the character can refer to his library. The Master of the 2nd dimension gains a wizard for his second follower. If the follower meets the requirements, he may have levels in the loremaster prestige class (see the *Dungeon Master's Guide*).

A Master of the 3rd Dimension who crafts a magical tome or book reduces the experience point cost by half.

Even levels beyond the Grand Professor are said to exist. Ancient tomes refer to these individuals as the Masters of the Fourth Dimension, and it is rumored that they know all the secrets of spatial and time travel.

SACRIFICES: One week per month is reserved for teaching others. For this reason, many clerics are teachers in their local communities.

MAJOR TEMPLES: Important centers of worship for the Fraternal Order of Aptitude exist in both Cosolen and Aroroleta.

Temples of the Fraternal Order of Aptitude are composed at least partially of stone to protect the vast libraries they house. The temples usually feature a rounded dome, under which worship takes place. Four arms extend from the dome, each arm holding a section of books. A secure underground chamber is available for scientific or alchemical research.

These libraries do not loan books. Church followers and clerics may use the books at will, but casual worshippers must pay a nominal fee for daily use (usually 1 sp per day). The temple might offer a lifetime use of the library for a significant donation (50 to 100 gp, depending on the worshipper's apparent wealth).

The temples usually operate a school and keep the school in a separate building for further protection. These schools are intended for everyone, but children of the poor and freemen

TABLE 4-5: BROTHERS IN LOGIC

Rank	Title	Symbol	Maximum # of Clerics
1	Initiate	point	any
2	Novitiate	line	any
3	Uneven Triad	scalene triangle	any
4	Even Triad	isosceles triangle	any
5	Perfect Triad	equilateral triangle	any
6	Graduate of the 4th state	square	any
7	Graduate of the 5th state	pentagon	any
7	Graduate of the 6th state	hexagon	any
7	Graduate of the 7th state	heptagon	any
7	Graduate of the 8th state	octagon	any
7	Graduate of the 9th state	nonagon	17
8	Master of the 2nd dimension	circle	13
9	Master of the 3rd dimension	tetrahedron	11
9	Master of the 3rd dimension	cube	7
9	Master of the 3rd dimension	octahedron	5
9	Master of the 3rd dimension	dodecahedron	3
9	Master of the 3rd dimension	icosahedron	2
10	The Grand Professor	sphere	1

rarely have time for it, so it tends to educate the wealthy only. In addition to academic knowledge of math, language, and science, the temple acts as a trade school for astronomy, architecture and engineering.

Cathedrals hold private meeting places where experts and sages can discuss academic issues, research or meditate in private, or write treatises. They also have paper-makers on the property and might control the local guild for that craft.

The location of a cathedral is an important decision requiring years of study and experimentation. Sites selected display heightened magical prowess or a history of magical power. Even before construction begins, the location usually radiates magic.

Cyrn Whitehelm is the current Grand Professor, issuing his pronouncements from the faith's seat in Bet Kalamar. Cyrn was an advisor to the current Emperor's grandfather, and father, a position he retired from on the birth of Kabori. While he cited attention to the faith as his reason for leaving the royal family's service, Kabori has never trusted Cyrn. While the faith's clerics stand in awe of Cyrn's wisdom and knowledge, they would prefer a leader whose presence didn't antagonize the Emperor. They hope for him to "pass beyond" soon, and open the seat for someone else.

FRIENDS AND ALLIES

The Temple of Armed Conflict: "They understand the value of forethought and planning. They have developed great methods for thought and meditation."

The Home Foundation: "While they are at home with the simpler things in life, they understand the value of wisdom. They know much about the world around them, and manage it well."

The Founder's Creation: "They wield math to build their wonderful buildings – they are much like us, only more rash."

The Temple of the Three Strengths: "Building the mind to its pinnacle of power is a wonderful thing. Now, if they would merely focus on that alone, they would be great."

The Church of the Life's Fire: "They have developed animal husbandry to a science. They understand the natural sciences very well."

The Inevitable Order of Time: "Time is a part of any equation, and can bring enlightenment to the mind of one who seeks a solution."

FOES AND ENEMIES

The Confuser of Ways: "Lies and deceit destroy knowledge, and distributing misinformation is wrong."

The Temple of Strife: "Conflict destroys many secrets, many truths and much in the way of knowledge… To spread conflict for its own sake is to work to destroy knowledge."

The Way of the Berserk: "They fight without thought, and work to eliminate thinking from their lives."

The Order of the Passionate One: "Alcohol kills thought."

The Church of Chance: "One should avoid randomness and risk, instead having faith in one's ability to plan."

The Theater of the Arts: "They understand the power of learning, but waste its strength on frivolous art."

The Temple of Sleepless Nights: "Subverting thought through terror and panic is the most insane thing I can imagine."

SAYINGS

"If neither are educated, two heads are not better than one."

"The answer will come to the one who perseveres."

"Invention is the gift of the Enlightener and must be shared with all who would know."

"Even the brilliant are sometimes perplexed."

"I don't understand what could have possibly gone wrong. It should have worked fine. It's not my fault."

THE HOLY BOOK

The canon of the Fraternal Order of Aptitude, called "Enlightenment," is always a gray tome with pages of real paper. Its sheets are uniform in size and the binding is exceptionally sturdy. The cover invariably depicts the Mule's holy symbol.

This dynamic canon is constantly changing, always adding more organization and greater detail. The changes occur in an orderly fashion, however. Once per year, proposed changes are drafted, debated, and then decided on by the Grand Professor. Enlightenment's chapters are numbered, each page is numbered, and the entire canon is thoroughly indexed and cross-referenced.

For those only passing familiar with the Order, it may seem strange that Enlightenment is devoid of discussions of mathematics or the sciences. But on further examination, it makes complete sense: Enlightenment teaches the fundamental building blocks for study of math and science. Its chapters cover topics such as the basics of study for students, proper instruction techniques and advice for teachers, fundamentals of logic, ways to increase reasoning power and learning capacity, procedures for properly conducting research and experimentation, creative methods of problem solving, etc.

Meditation has a prominent place in the faith's teachings and Enlightenment urges it as the solution to many problems. The canon's endorsement of good record keeping is often interpreted as a request to keep a journal, which many sincere followers do.

Enlightenment is available at virtually any library or university. While non-followers disregard the emphasis on meditation, all students appreciate its collection of mathematical tables and scientific formulae (included as references, but not explicitly discussed within the tome). It costs 55 gp.

CLERICS

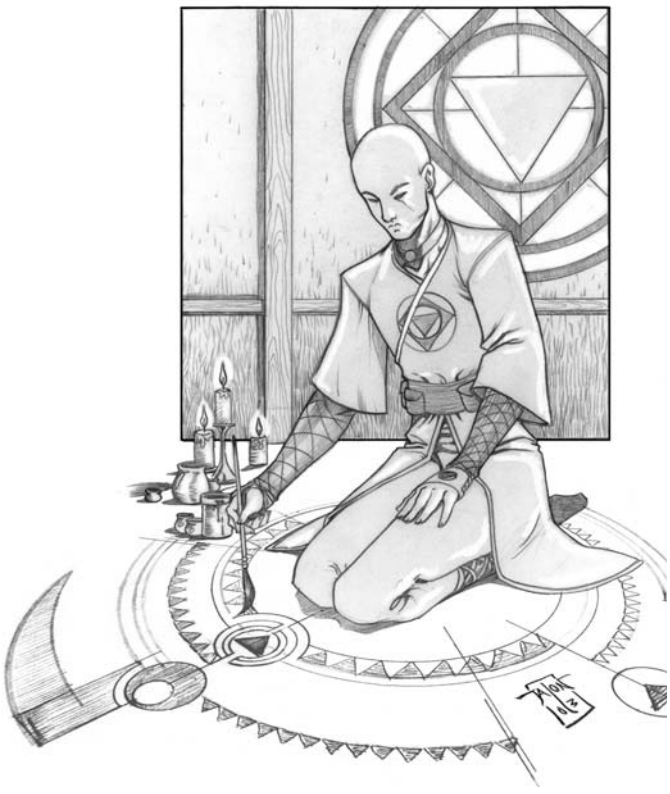
Ritual and tradition bind the Brothers in Logic. They believe that practicing daily rites (meditation) gains the favor of their god. Clerics and followers may ponder seemingly unsolvable problems for years in hopes that the Enlightener will provide the answers. Elder clerics who have done so are highly regarded for their perseverance.

It is said that math was the Mule's gift to the intelligent races. Thus, scholars, scientists, engineers, architects, mathematicians and astronomers revere him. Worshippers commonly adorn their homes with patterns and simple geometric shapes. More fanatical followers even plant their fields in geometric designs and patterns. Naturally, every temple erected by the Fraternal Order of Aptitude contains many intricate geometric shapes. The Brothers painstakingly ensure that they precisely design these temples as well.

Brothers in Logic are not prone to rash decisions. When interacting with others, they prefer delay tactics as a means to resist change. This often makes negotiating with a cleric of the Enlightener a less than pleasant experience. In fact, a cleric of the Mathmaster was the inspiration for the phrase, "You're as stubborn as a mule." (The saying was originally, "You're as stubborn as the Mule.")

Many followers believe that the Mathmaster influences the mules owned by worshippers to help them avoid danger. They often own mules for this reason. They believe when a stubborn mule refuses to go somewhere it is usually for a good reason.

Adventures: Brothers in Logic adventure to seek out new puzzles and problems to overcome. The magical traps and puzzles that plague adventurers are curiosities that they cannot resist.



Characteristics: Brothers in Logic prefer to use their wits to solve problems, but they freely apply their divine spells and abilities when necessary. They view combat in general as a tactical exercise, another puzzle to be solves, although they themselves believe they should try to avoid taking an actual part in the combat.

Background: Brothers in Logic are inquisitive and curious. Many are former rogues who enjoy the mechanical aspects of their work with traps and other dangerous devices. Since a great number of Brothers in Logic are teachers, some of their number aspire to the faith from childhood, inspired to join the profession of those they admire the most.

Races: Dwarves and gnomes, races known for their craft and deftness with their hands, are common clerics of the Mule. Elves, too, revere the Mule, although principally for the gifts of astronomy and architecture. The panoply of his worshippers is diverse.

Relations With Other Classes: Brothers in Logic admire wizards and their logical, methodical approach to life. They shun shamans, barbarians, rogues bards and other impulsive characters for the unpredictability and the chaos they bring.

Relations With Undead: The animation and creation of undead is viewed as a neutral act. It is how the undead are used that determines their purpose for good or evil. Associating with intelligent undead, who are inherently evil and very dangerous, is a sin and may earn the cleric a reduction in temple rank, along with penance and possible legal sanction.

Role: Brothers in Logic exist to see mysteries solved, and travel with an adventuring party is a mutually beneficial arrangement. They solve murders routinely and with flair. If a magical ward asks for a password before allowing passage, all eyes turn to the Brother in Logic, who is ready with an answer at his lips.

ADVANCED GAME RULES

A Brother in Logic has the same game statistics of a cleric in the *Player's Handbook*, with the following changes or clarifications.

Abilities: While a high Wisdom is useful to all clerics because it determines their spellcasting capabilities, Intelligence is considered equally useful to the Brothers in Logic. A certain amount of Dexterity is admirable for its utility in creating (or dismantling) new devices.

Alignment: Brothers in Logic must be lawful neutral.

Hit Die: d6.

Skill Points at 1st Level: (6 + Int modifier) X 4.

Skill Points at Each Additional Level: 6 + Int modifier.

Class Skills

The Brother in Logic's class skills (and the key ability for each skill) are Concentration (Con), Craft (Int), Decipher Script (Int),

Disable Device (Dex), Heal (Wis), Knowledge (all skills, taken individually) (Int), Profession (usually armorer, blacksmith, carpenter, engineer, herbalist, siege engineer or weaponsmith) (Wis), Speak Language (no key ability) and Spellcraft (Int). See Chapter 4: Skills in the *Player's Handbook* and the *Kingdoms of Kalamar Player's Guide* for skill descriptions.

Class Features

A Brother in Logic has the same class features as a cleric in the *Player's Handbook*, with the following changes or clarifications.

Weapon and Armor Proficiency: Brothers in Logic are proficient with crossbows and all simple weapons. However, Brothers prefer to craft their own bizarre, homemade inventions, such as rapid-fire crossbows, mercury-filled maces or bagpipe oil sprayers. (Players should get DM approval on all new weapons their characters create.)

Although such bizarre weapons may be mostly ineffective and often fail in combat, Brothers in Logic simply state "it works perfectly – in theory." Sometimes, however, a cleric will invent a truly marvelous idea, such as the various Brothers who invented the ballista, catapult, crossbow, pike, ram and siege tower.

Brothers in Logic are proficient with all types of armor (light, medium, heavy) and with shields (except tower shields). However, they try to wear the most technologically advanced armor available. Therefore, Brothers never wear iron armor, even magical iron armor, if steel armor is available. Naturally, these clerics strive to obtain full plate armor or the like. Those that cannot afford such armor prefer chainmail because of the linked chain pattern. Shields and armor alike are emblazoned with their faith's holy symbol, and occasionally also with the symbol of their temple rank (if any).

A Brother who wears "primitive" armor (bone, bronze, coat, cord, hide, leather, iron, skins, wooden, and similar) when "advanced" (banded, chainmail, plate, scale, steel and similar) is available is unable to cast cleric spells or use any supernatural or spell-like class abilities while doing so and for 24 hours thereafter.

Domains: As devotees of reasoning and knowledge, Brothers in Logic may choose from the Pondering (PGttSL), Knowledge, Law, Magic (PHB), and Craft (SC) domains.

Divine Focus: The divine focus for Brothers in Logic is a silver piece with the Mathmaster's symbol stamped on it.

Spells Restored: Brothers in Logic have their divine spells restored at dawn.

Spiritual Light Crossbow: In addition to being the favored weapon of the Mule, Brothers in Logic receive a force replica light crossbow when they cast the divine spell *spiritual weapon*.

Bonus Languages: A Brother in Logic's bonus language options include Abyssal, Aquan, Auran, Brandobian, Celestial, Dejy, Draconic, Drow, Dwarven, Elven (Low), Fhokki, Giant, Gnome, Goblin, Halfling, Hobgoblin, Ignan, Infernal, Kalamaran (High), Kalamaran (Low), Merchant's Tongue, Orcish, Reanaarese, Svimohzish, Sylvan, Terran and Undercommon. The Brother may not receive Druidic or High Elven as one of these bonus languages.

A Brother in Logic receives one extra language from the above list at 3rd level and every two levels thereafter (at 5th, 7th, 9th, and so on).

These choices are in addition to the bonus languages available to the character because of his race (see Race and Languages, and the Speak Language skill, in the *Player's Handbook* and the *Kingdoms of Kalamar Player's Guide*).

Personal Reading (Ex): Once per day, by perusing a small book of numerological formulae carried by all Brothers in Logic, the cleric can mathematically analyze personal information about one human or humanoid character and learn valuable facts. To do so, the Brother must know the subject's birth name (the name given at birth) and place of birth (within a 1 mile radius per Brother in Logic level). The Brother analyzes this information and is able to build a rough picture of the subject's life history and personal specifics.

The life history discovered through this ability is generally vague. For example, the Brother might learn that the subject was born in the Rolutel Forest and moved to the city of Bet Kalamar only after hardship made his life untenable. Specific information is determined by the DM, who might provide some or all of the following information:

- subject's character class
- subject's character level (stated in such terms as "novice," "moderately competent," "highly skilled," and so on)
- subject's standing in the community ("enigma," "mistrusted," "highly regarded" and so on)
- subject's success or failure in his profession (if any)
- subject's prevailing character trait or mannerism

If the Brother attempts to use this ability based on an alias or incorrect birth information, the personal reading results are incorrect. The DM may develop a history and personality slightly, or greatly, at odds with the truth. This might allow the Brother in Logic to determine whether the name of the subject is correct (for example, a reading giving an elf's high standing in the hostile human city of Dalen should be a clue that the reading may be incorrect for some reason).

In any case, the subject need not be present for the Brother in Logic to use this ability, nor need he ever have met the subject. This reading categorically fails on creatures that have no concept of a personal name.

Epiphany (Su): A Brother in Logic can channel energy to "take 20" instantly on a single Intelligence check or skill check based on Intelligence. (See page 65 of the *Player's Handbook* for more details on "taking 20.") Each activation of this ability counts against the Builder's daily uses of his turn/rebuke undead ability.

Temple of the Three Strengths

"The supports of true power are three in number: the body that houses the individual, the mind that controls the individual and the spirit that drives the individual. If one does not contain all three of these things, they will find themselves weak when they should be powerful. To develop true power is more important than any earthly pursuit."

The Deity

NAME(S): POWERMASTER, THE HARBINGER OF HEALING, THE INVIGORATOR, THE QUICKENER

REGIONAL NAMES (HUMAN): Strocor (Brandobian), Stryjor (Dejy), Stokkerr (Fhokki), Sitiri (Kalamaran), Seenoor (Reanaarese), Shozor (Svimohzish)

RACIAL NAMES (HUMANOID): Lasterm (Dwarven), Alabriria (Elven), Wiakith (Gnomish), Lakimal (Halfling), Thagraz-Ranmek-Kro (Hobgoblin), Porag (Orc)

SPHERES OF INFLUENCE: The Powermaster is the deity of strength and medicine.

ALIGNMENT: Lawful neutral.

APPEARANCE: The Harbinger of Healing appears as an enormous, strapping young being. He is bald except for a braided shoulder-length tail of black hair. The Powermaster is clad in sleeveless blue robes with a large silver girdle. The Invigorator wields a silver greatclub (called "Foecrusher").

The Clergy

NAME: Seekers of the Three Strengths

WORSHIP: Each civilized kingdom has one major temple to Powermaster. The temple is always located in a remote area. Temples to Powermaster exist in a few cities, towns or villages as well.

Weekly worshippers of the Temple of the Three Strengths spend their service exercising, preparing a healthy meal together and quietly meditating. While devoted followers might train vigorously, the casual visitor often leaves fatigued. Services take place several times during the day, and worshippers gain respect from their peers by attending multiple times.

No other faith has established as many monasteries as the Temple of the Three Strengths. From one end of Tellene to another, monks and friars of the Powermaster exist in these sequestered communities, continually training and focusing their minds and bodies. The most famous of these is the Convent of the Dread Guard outside Bynarr. The nuns there are fearsome and respected warriors who have more than once proven their worth in battle. The Convent sits astride a strategically located crossroad near the border with Dodera and is in many ways the first line of defense for Tharggy against threats from their neighbor. Only the reclusive nature of the nuns prevents them from gaining significant numbers of new acolytes and exerting greater influence over Queen Defyn.

HOLY SYMBOL: The holy symbol of the Powermaster is a mountain rising up through a cloud.

HOLY DAYS: Every third week, on Veshday, is a special day that features games and contests of wit, endurance and agility. The tug-of-war, boulder-toss, and obstacle course are fun events to play or watch. The iconic event by which these services are recognized is the dragon-chase. A cleric chases worshippers about a field, and anyone he touches gets "eaten." The last survivor ceremonially slays the exhausted dragon and takes the title of "knight" for the rest of the day.

HOLY COLORS: Blue, white and silver.

HOLY ANIMAL: Seekers of the Three Strength value the strength and sturdiness of the ox. To them, it is not blasphemy to use an ox for laborious work, but the animal must not be treated unkindly.

RAIMENT: Clergy of the Temple of the Three Strengths teach their followers to overcome the need for the material world. They could not effectively do so while adorning themselves with fine garments. The robes of the Seekers of the Three Strengths, always blue and sleeveless, tend to be simple linens. Once a cleric attains the rank of Aspirant of the Third Strength, he wears a pure silver girdle, though this is never valued for its monetary value. Liturgical vestments that include a silver girdle gain an additional +2 bonus to sully checks (see Chapter Six).

ADVANCEMENT: Advancement is through a yearly competition. Clerics compete in contests of physical strength, intellect, and renditions of spiritual songs, poems and stories. If they do well, they advance.

An Aspirant of the First Strength gains a +2 bonus to all Fortitude saves made to avoid ability loss or damage to his Strength.

A Keeper of the First Strength must have a Strength score of 16 or higher, and gains a warrior follower instead of an adept follower.

An Aspirant of the Second Strength gains a +2 bonus to all Fortitude saves made to avoid ability loss or damage to his Wisdom.

A Keeper of the Second Strength must have a Wisdom score of 16 or higher.

An Aspirant of the Third Strength gains a +2 bonus to all Fortitude saves made to avoid ability loss or damage to his Constitution. An Aspirant of the Third Strength's stipend increases to 150 gp/month.

A Keeper of the Third Strength must have a Constitution score of 16 or higher.

An Aspirant of the Three Strengths must have Strength, Wisdom and Constitution scores of 17 or higher. An Aspirant of the Three Strengths gains a monk as his second follower.

TABLE 4-6: SEEKERS OF THE THREE STRENGTHS

Rank	Title	Raiment
1	Acolyte	
2	Aspirant of the First Strength	blue robe
3	Keeper of the First Strength	blue robe
4	Aspirant of the Second Strength	blue robe
5	Keeper of the Second Strength	blue robe
6	Aspirant of the Third Strength	blue robe and silver girdle
7	Keeper of the Third Strength	blue robe and silver girdle
8	Aspirant of the Three Strengths	blue robe and silver girdle
9	Keeper of the Three Strengths	blue robe and silver girdle
10	Master of the Three Strengths	blue robe and silver girdle

A Keeper of the Three Strengths must have Strength, Wisdom and Constitution scores of 18 or higher.

A Master of the Three Strengths must have Strength, Wisdom and Constitution scores of 20 or higher.

SACRIFICES: Seekers of the Three Strengths burn herbs to the Powermaster, at least once every ten days.

MAJOR TEMPLES: Important centers of worship for the Temple of the Three Strengths exist in Dalen, Bet Kalamar, Sobeteta, Aroroleta, Balelido, and Gaketa.

Temples of the Powermaster are usually rectangular buildings with a pointed roof that descends in long eaves almost all the way to the ground on the sides. About three-quarters of the building's length serves for formal group worship, while the rest contains a hospital or a smaller room for private worship in the form of physical exercise. They contain a dozen or two tiny cells for quiet meditation.

Temple grounds usually have a wrestling mat on which worshippers can test their strength against each other or against followers and clerics. This lively place is a center of activity in the town or city.

Cathedrals have a larger worship area, always have a hospital, and they have hundreds of private meditation cells. These cells are typically four feet high, dark, and totally lacking in comfort or decoration. Cathedrals might have several rows of these cells filling a long corridor, with stairwells reaching the higher levels from a central walkway.

The faith's holy seat in Dalen stands near the Brolador River, and its grounds extend to the river's shores. The wide tiled roof makes for a good landmark among the river's boatmen. The temple holds just over 1,100 worshippers, which is only a fraction of the total number I the city, so it conducts many of its services along the river's bank.

Master of the Three Strengths Andal the Virile brings a balance back to the faith that it has not seen for generations, say the faith's senior clerics. He is strong in mind, spirit, and intellect, neglecting no aspect of his development. Andal comes from a noble Eldoran family, and all of his senior clerics are human. Before Andal became Master of the Three Strengths, dwarves were common among higher ranking clerics, but none of them have been appointed to prestigious positions within the faith's seat. Non-Eldorans fear corruption by the Emperor of Scorn, but the powerful in Dalen know that Andal makes his decisions out of political necessity.

FRIENDS AND ALLIES

The Church of Everlasting Hope: "Hope is what drives the common man on to do great things. Without hope, all is lost."

The Order of Thought: "It is wise to develop a powerful mind. If only they would see the wisdom of developing the body as well."

The Founder's Creation: "Solid buildings, solid people. They are not always powerful, but they are good nonetheless."

FOES AND ENEMIES

The House of Shackles: "They seek to gain strength through capturing the strength of others. They have no understanding of the true power of self."

The Conventicle of Affliction: "Disease cannot bring about anything but weakness."

The House of Vice: "They waste themselves on all their lesser senses… They do not understand the power of healthy strength."

The Order of the Passionate One: "Wasteful and uncontrolled – they seek joy of spirit at the expense of their own body and mind."

The Confuser of Ways: "Illusions rob the mind of its power just as disease robs the body… A lie is not a forgivable offense."

SAYINGS

"Heal the soul and the body will follow."

"Discipline makes for great strength."

"Balance the three strengths to gain perfection."

A farewell: "Go in good health."

THE HOLY BOOK

The canon known as the "Triad" (or "Powermaster's Triad") actually consists of three books that the Seekers of the Three Strengths speak of as a single work. They are individually narrow, but they form a hefty work when placed together. The

Seekers of the Three Strengths point out this feature of the books as an analogy in their sermons.

Powermaster's Triad guides the union of Mind, Body and Spirit, in that order. Each volume advises the worshiper how to use one of the three traits as part of his unified self. The first book advocates knowledge, especially knowledge of a person's trade or craft as opposed to academic knowledge. The second volume includes exercise routines, dietary notes (interpreted as laws by the Seekers) and recipes for healing herbs and medicines. Spirit, the third volume, describes meditation techniques, exotic exercises for developing extraordinary powers (such as those exhibited by monk characters) and bits of wisdom for those seeking guidance through life's troubles.

Worshipers are encouraged to work hard, eat and drink in moderation and avoid dangerous activities that might injure them until they are sufficiently prepared. Obesity is a minor offense for followers, a moderate one for clerics. Laziness is punished by hard work, and bad sportsmanship earns the offender one to three days in a pillory outside of the temple. The creation or use of poison is the worst offense against this faith. Poisoners are captured, imprisoned and starved to death.

The Triad is available in all of its temples. Physically weak people who request a copy of it are judged and asked to perform a task such as lifting a heavy rock, pulling a cart or carrying a sack of grain. The chore assigned is above the capacity of the petitioner, but one that he can learn to do in only a couple of weeks if the petitioner works hard. After completion of the task, the petitioner may purchase a copy for 35 gp. Known followers might be exempt from such assignments at the Seeker's discretion.

CLERICS

The clergy of the Powermaster advocates strength of the body, mind, and spirit: the Three Strengths. To have command of the strengths is to praise the Powermaster. Seekers believe that one's body, mind and spirit together are one's personal temple to the Invigorator.

The Temple of the Three Strengths teaches that one must be physically strong in order to maintain a healthy life. One must have a strong will to keep one's own health and to help others maintain good health. One must also possess a strong spirit and fortitude to transcend the material world.

While these clerics generally possess great physical strength, they are not overly aggressive and generally avoid physical confrontations unless provoked. Some say that the Seekers of the Three Strengths are merely muscular cowards, but those who have incurred their wrath say otherwise.

The Seekers of the Three Strengths are also practitioners of medicine and healing. A noble will often employ a Seeker as a personal physician, tutor or bodyguard.

The road an initiate must travel to become a cleric is long and demanding. An uninitiated adept devotes seven hours per day to prayer and physical training and seven hours per day to meditation and scholastic learning.

Adventures: Seekers of the Three Strengths adventure in order to test their abilities against a wide assortment of challenges. They welcome the unexpected and seek out the difficult. To the chagrin of their companions, they often insist on making things more difficult – walking when they can ride, or fighting undead that they could easily turn. Encounters that do not challenge them, they believe, do not strengthen them.

Characteristics: All ability scores are important, although Strength, Wisdom and Constitution are principal ones. The only score not considered very valuable is Charisma, although the wisest clerics realize that it does have its benefits. More than any other faith, these clerics preach the benefits of self-improvement on a very broad base.

Background: Ironically, many Seekers of the Three Strengths were sickly youths, being attracted to the faith because it helped them overcome some weakness or infirmity.

Races: Physically weak races do not often withstand the rigors of training and meditation this faith requires. Dwarves and hobgoblins, in particular, adapt well to the Powermaster's training, and both races favor the faith's long-term goals and means.

Relations With Other Classes: Seekers of the Three Strengths respect characters balanced in their attributes and who seek to enhance all of them. Rangers, monks, and psions, who all benefit from a wide variety of attributes, are worthy of respect. A character that emphasizes one attribute to the exclusion of all others is deceived about the true goal of life.

Relations With Undead: Clerics must destroy undead at great cost, but need not sacrifice themselves or others. Clerics may animate or associate with undead only in rare, vital situations important to the faith. This may still bring excommunication, if the church leaders do not agree with the cleric's assessment of the situation. There is no penalty of excommunication for animating the bodies of unintelligent creatures.

Role: Seekers of the Three Strengths are powerhouses who stand beside fighters and barbarians with the grace of their god enhancing them. They dole out enhancement spells before the battle, swing swords with their brothers in arms and then heal the valiant after the fight.

ADVANCED GAME RULES

A Seeker of the Three Strengths has the same game statistics of a cleric in the *Player's Handbook*, with the following changes or clarifications.

Abilities: Seekers of the Three Strengths value all of their ability scores, but the most important ones are Strength, Wisdom and Constitution. In fact, a high Dexterity is more important than Constitution for new clerics, as the faith teaches that a Seeker's fortitude (Constitution) grows with time and effort, while speed and reflexes (Dexterity) should already be part of a strong body.

Alignment: Seekers of the Three Strengths must be lawful neutral.

Base Attack Bonus: Good.

Good Base Save Bonuses: Fortitude, Reflex and Will.

Class Skills

The Seeker of the Three Strengths' class skills (and the key ability for each skill) are Concentration (Con), Craft (Int), Heal (Wis), Knowledge (arcana) (Int), Knowledge (history) (Int), Knowledge (local), Knowledge (religion) (Int), Profession (usually herbalist) (Wis), Spellcraft (Int) and Survival (Wis). See Chapter 4: Skills in the *Player's Handbook* and the *Kingdoms of Kalamar Player's Guide* for skill descriptions.

Class Features

A Seeker of the Three Strengths has the same class features as a cleric in the *Player's Handbook*, with the following changes or clarifications.

Weapon and Armor Proficiency: Seekers of the Three Strengths are proficient with all simple and martial clubs and hammers (including warhammers). The faith prohibits Seekers from wearing armor or using shields.

A cleric who wears armor or uses a shield is unable to cast cleric spells or use any supernatural or spell-like class abilities while doing so and for 24 hours thereafter.

Domains: As followers of strength and advocates of bettering oneself, Seekers of the Three Strengths may choose from the Invigoration (PGttSL), Healing, Knowledge, Law, and Strength (PHB) domains.

Divine Focus: The divine focus for Seekers of the Three Strengths is an equilateral triangle with blue, white and silver angles.

Spells Restored: Seekers of the Three Strengths have their divine spells restored at noon.

Spiritual Greatclub: In addition to being the favored weapon of the Powermaster, Seekers of the Three Strengths receive a force replica greatclub when they cast the divine spell *spiritual weapon*.

Turn or Command Undead: Unlike some neutral clerics, Seekers of the Three Strengths cannot turn or command undead creatures. However, the Seeker may still channel this stored spell energy a number of times per day equal to 3 + his Charisma modifier.

Great Healer (Ex): Seekers successfully providing long-term care for a wounded person (see the Heal skill in the *Player's Handbook*) restore hit points or ability score points at three times the normal rate: 3 hit points per level for a full 8 hours of rest in a day, or 6 hit points per level for each full day of complete rest; 3 ability score points for a full 8 hours of rest in a day, or 6 ability score points for each full day of complete rest.

Master of Self (Su): A Seeker gains a +2 insight bonus to saving throws against spells from the Necromancy school. This bonus improves to +4 when the Seeker reaches 5th level.

The First Strength (Su): A Seeker of the Three Strengths can channel energy to give all allies within 30 feet a +2 enhancement bonus to Strength for 1 hour. Each activation of this ability counts against the cleric's daily uses of his ability to channel stored spell energy (see Turn or Command Undead, above).

Temple of Armed Conflict

"Highly disciplined – we work together as one, and this unerring devotion to teamwork is what makes us such incredible warriors. Each of our lives is important, but the welfare of the group is even more so. In the end, we view battle as the whetstone at which to hone our abilities as a team."

The Deity

NAME(S): THE OLD MAN, THE STRATEGIST, MASTER OF TACTICS, KING OF THE BATTLEFIELD

REGIONAL NAMES (HUMAN): Vlad (Brandobian), Kyrkshynad (Dejy), Thygokk (Fhokki), Natirel (Kalamaran), Daar (Reanaarese), Siriumno (Svimohzish)

RACIAL NAMES (HUMANOID): Tragrim (Dwarven), Contabesi (Elven), Serabal (Gnomish), Nounad (Halfling), Vradhka-Khor-Vredhi (Hobgoblin), Bugar (Orc)

SPHERES OF INFLUENCE: The Old Man is the deity of war, tactics and strategy.

ALIGNMENT: Lawful neutral.

APPEARANCE: The Strategist appears as an old soldier. He has white hair and a stern, wrinkled face.

The Clergy

NAME: Order of the Pike

WORSHIP: Temples to the Master of Tactics are large garrisons found in most cities. The Temple of Armed Conflict's regular services feature lessons on tactics, weapons lessons and exercises. Characters unable to meet the physical demands of the exercises devote more time to theory and study without any shame.

HOLY SYMBOL: Crossed polearms.

HOLY DAYS: The fall equinox is an important celebration. The clerics gather groups of worshippers for a mass mock combat; leaders are chosen from the worshippers or the clerics themselves, depending on local custom. This festival, called Time's End, prepares worshippers for a final climactic battle against the

forces of chaos that the faith teaches them ends with their victory.

Locally, the anniversary of any day on which an enemy surrenders is celebrated for several years. The defeat of a minor kobold tribe might be celebrated for five years, while the expulsion of the Kalamaran Empire from the Young Kingdoms is still celebrated.

HOLY COLORS: Green and white.

HOLY ANIMAL: The Order of the Pike honor and respect war dogs, and many members of the clergy are to be found with one as their companion.

RAIMENT: As the lawful neutral god of war demands strict obedience from his clergy, clerics of the Temple of Armed Conflict wear vestments that resemble military uniforms more than priestly garb. Members of the Order of the Pike wear a white tunic of sturdy linen, with crossed pikes emblazoned on the front, a medium green cloak and a medium green hat. On the hat, and the left breast of the tunic, is emblazoned one or more chevrons to indicate their rank in the church.

For example, a Regular has one chevron inverted (upside down; as /\) and no chevrons upright (open side up; as \/), while a Captain has no chevrons inverted and two chevrons upright.

ADVANCEMENT: Advancement within the Order is by success in the field and the improvement of strategic and tactical abilities.

A Regular must have a base attack bonus of +1 and at least 5 ranks in Knowledge (military tactics).

An Elite gains a warrior follower instead of an adept follower.

A Lieutenant must have led a force of at least 20 men in a battle and have at least 5 ranks in Knowledge (military logistics)

A Captain must have the Leadership feat and at least 5 ranks in Knowledge (military training).

A Major must have led a force of at least 100 men in a battle and won. He must also have at least 5 ranks in Knowledge (art of war).

A Colonel gains a fighter (or marshal, from the Miniatures Handbook) as his second follower.

SACRIFICES: As sacrifices to the Old Man, members of the Order burn or otherwise destroy the flag, weapons, standard or symbol of a recently conquered foe.

MAJOR TEMPLES: Important centers of worship for the Temple of Armed Conflict can be found in Premolen, Bet Kalamar, Kabakosikido, and Oloseta.

Temples of Armed Conflict are often, as one would guess, armed camps, with high walls around the complex and a smithy on all temple grounds. The central area of the building serves as a training ground, and the floor is often covered with sand or sawdust to pick up blood and sweat. The clerics tend to it regularly to keep it clean. The temple often serves as the center of a town's regular military or militia activity.

Cathedrals display the most advanced military technology, with machicolations, layered defenses, and contingencies for underground or airborne attack. Separate buildings house armories, barracks, and sometimes stables. A dry or wet moat surrounds the temple, and siege engines rest upon flat surfaces, prepared to repel invaders.

Capturing the faith's seat in Korem is a key goal of Norga-Krangrel's military ambition, and Field Marshal Tagikil knows it. He has concentrated not only on making the keep invincible to battle but in ferreting out spies, either. He has heard stories about impregnable keeps falling to treachery, and he doesn't wish a role in a story like that.

Field Marshal Tagikil leads the faith, as he has for 10 years. He is an old foot-soldier and has attempted to glorify the infantryman as the purest and most sincere form of worship of the Old Man. He has used a sword and shield as prominent symbolism to represent this belief, a symbolism that disturbs purists within the faith.

FRIENDS AND ALLIES

The Fraternal Order of Aptitude: "Learned men, with an understanding of what it means to plan and see the plans come to fruition…"

The Founder's Creation: "They see order and rules as a good foundation to creating a society… They understand the need for teamwork, and the power of selflessness."

The Hall of Oaths: "Honesty is important for teamwork."

TABLE 4-7: ORDER OF THE PIKE

Rank	Title	Chevrons (inverted; ^)	Chevrons (upright; V)
1	Regular	1	-
2	Regular	1	-
3	Elite	2	-
4	Sergeant	3	-
5	Lieutenant	-	1
6	Captain	-	2
7	Major	-	3
8	Colonel	3	1
9	General	3	2
10	Field Marshall	3	3

FOES AND ENEMIES

The House of Shackles: "They destroy not through teamwork, but through overpowering numbers. They force people to work for them, without working with them. That is impossible."

The Way of the Berserk: "They fight as though only individuals are important. They either do not see the power of togetherness, or do not care to be a part of something that powerful."

The Church of Chance: "They wrongly see forethought as a weakness… To them, risk is more important than success."

The Order of the Passionate One: "Their emotions are useless, unless they bind people together as comrades."

The Church of Everlasting Hope: "Hope is an illusion, unless you have the plans and power to back it up."

The House of Knives: "Cowards – anyone who kills from the shadows should be ashamed. Killing that way is pointless and weak."

The House of Solace: "They protect the foolish from their own mistakes. This is not the way to grow."

SAYINGS

"An organized assault is a successful assault."

"Teamwork begets victory."

"Discipline creates soldiers."

"Disobedience is death."

THE HOLY BOOK

The canon entitled "The Way of Strategy" is a solid book bound with hard wood or bronze, and faintly lined pages. Most owners further wrap the book in cloth to protect the edges. The cover shows a massive battle scene, while the rear features a single naked sword.

The Old Man's canon is replete with advice on strategy and tactics. Its first chapter explains what follows in the next nine chapters, and is written by a different author (a General Narveld, about whom little is known.) The last nine chapters each describe a different military campaign. Though clearly penned by the same author, the technology levels and actual battles described range over a thousand years (the earliest being some kind of skirmish between two unnamed tribes) and all across Tellene.

The Way of Strategy describes large and small-scale battles, gives tactics for foot soldiers, cavalry, missile troops, siege machinery, artillery, feints, and all manner of situations, formations and scenarios. It does not address mundane topics such as vestments, rituals or ceremonies. The Order of the Pike created all of these things (with divine guidance, of course). It does stress, however, the importance of training mind and body, teamwork, and discipline.

The Way of Strategy is popular as a military guide for people of all religions and is one of the most commonly found canons. It sells for 50 gp and is available in virtually any community.

CLERICS

Undeterred by ethical considerations, the existence of the Order of the Pike centers around the art of warfare. Worship of the Strategist involves training both mind and body for performance in battle. When not practicing on the field, these clerics hone their mental skills by playing chess and other war games.

The chief tenant of this religion is that success is possible only if individuals unerringly place the welfare of the group above their own. This requirement necessitates a certain level of physical prowess and an increasing level of knowledge and wisdom as one progresses in the hierarchy. The main function of the clergy is to teach their underlings, yet they also willingly serve as cadre in battle.

Sects of the Strategist's followers exist across the ethical spectrum and sometimes come to blows with each other. This is actually encouraged, as the lessons learned from facing one's peers are far more valuable than those obtained by dispensing an inferior foe. Bested opponents always receive the respect due a worthy adversary.

Battle is the truest form of worship to the Master of Tactics, and the Order of the Pike seeks out opponents expressly for this purpose. The Strategist especially favors combat with those espousing chaotic notions of individual strength in melee. Nothing makes the Old Man prouder than to see his followers methodically dissect a horde of the Battle Rager's followers.

Worshippers of the Strategist tend to be an exceedingly dangerous lot. The concentration of seasoned fighters in the lay clergy, as well as the physical and mental discipline enforced upon believers as a whole, tends to turn confrontations into a meticulously executed massacre. Prayers made by fighters before battle are actually meditation techniques. Clerics, however, use their own prayers (spells) to maximize a worshipper's effectiveness by allowing him to make intelligent, rational decisions in the heat of battle.

Adventures: Members of the Order of the Pike use adventures to test their martial skills. An adventurer's violent lifestyle is the perfect place to test his strategy in a wide variety of challenging situations. The truly dedicated followers of the Old Man are respected and feared for their impact on the battlefield. Acting as leaders and commanders as well as front line warriors, members of the Order can turn the tide of battle against even the longest odds.

Characteristics: Members of the Order of the Pike come in many varieties, but all strive to lead the soldiers under their commands, with both insightful orders and inspiring examples. The ideal cleric is a skilled strategist and tactician who fights with the strength and skill of a master. Some officers are especially talented in one area or another, and cover their weaknesses by carefully selecting lieutenants whose abilities compensate.

Background: The Old Man is a favored god amongst fighters able to endure the strict discipline of the religion. Surprisingly, very few gentry are among his followers. This stems from the

fact that the Old Man advocates tactics that the gentry find beneath their station.

Races: Other than humans, dwarves and hobgoblins are likely members. Elves, gnomes and halflings rarely pursue this class, while half-orcs of military bent usually follow the Battle Rager instead.

Relations With Other Classes: Fighters are servants, not peers. Members of the Order of the Pike consider most other classes to be advisors, at best. Paladins, although known for their personal charisma and ability to lead by example, are best suited for individual roles rather than positions of command.

Relations With Undead: Clerics must destroy undead at great cost, but need not sacrifice themselves or others. Clerics may animate or associate with undead only in rare, vital situations important to the faith. This may still bring excommunication, if the church leaders do not agree with the cleric's assessment of the situation. There is no penalty of excommunication for animating the bodies of unintelligent creatures.

Role: In an adventuring party, the cleric of the Order of the Pike might or might not be a tyrant who assumes control in all situations. However, when on the battlefield, the cleric believes that his god gives him the ability to overcome his enemy, and it is a matter of faith for him to demonstrate this skill. Thus, the cleric is very motivated to assume command; the larger the numbers involved on both sides, the greater the motivation to be the leader.

ADVANCED GAME RULES

A member of the Order of the Pike has the same game statistics of a cleric in the *Player's Handbook*, with the following changes or clarifications.

Abilities: Strength is considered important, but Intelligence is considered even more valuable for the access to military knowledge skills. Charisma and Wisdom are traits associated with the leadership position required of these clerics.

Alignment: Members of the Order of the Pike must be lawful neutral.

Class Skills

The member of the Order of the Pike's class skills (and the key ability for each skill) are Concentration (Con), Craft (usually armorsmithing or weaponsmithing) (Int), Heal (Wis), Intimidate (Cha), Knowledge (history) (Int), Knowledge (military logistics) (Int), Knowledge (military tactics) (Int), Knowledge (religion) (Int), Profession (usually armorer, siege engineer, or weaponsmith) (Wis), Ride (Dex), and Spellcraft (Int). See Chapter 4: Skills in the *Player's Handbook* and the *Kingdoms of Kalamar Player's Guide* for skill descriptions.

Class Features

A member of the Order of the Pike has the same class features as a cleric in the *Player's Handbook*, with the following changes or clarifications.

Weapon and Armor Proficiency: Members of the Order are proficient with all simple weapons, with all types of armor (light, medium and heavy), and with all shields.

Domains: As followers of order, tactics and battle, members of the Order may choose from the Strategy (PGttSL), Law, Strength, War (PHB), and Courage (SC) domains.

Divine Focus: The divine focus for members of the Order is a tiny replica of two crossed polearms.

Spells Restored: Members of the Order of the Pike have their divine spells restored at dawn.

Spiritual Halberd: In addition to being the favored weapon of the Old Man, members of the Order receive a force replica halberd when they cast the divine spell *spiritual weapon*.

Turn or Command Undead: Unlike some neutral clerics, members of the Order of the Pike cannot turn or command undead creatures. However, the cleric may still channel this stored spell energy a number of times per day equal to 3 + his Charisma modifier.

Call to Arms (Su): A cleric of the Old Man can channel energy to affect the minds of others. A blaring trumpet, the din of a ghostly charging brigade or other audible effect of the cleric's choice accompanies a Call to Arms. A number of targets up to the cleric's class level must attack the cleric's nearest enemies. The cleric chooses the targets and then rolls on Table 8-9: Turning Undead in the *Player's Handbook*. If the dice indicate that the cleric would have affected undead of Hit Dice equal to (or greater than) the targets' Hit Dice, then those targets must attack the nearest enemy with a deadly melee or ranged combat option. As with turning undead, Call to Arms affects creatures with the lowest Hit Dice first.

Creatures that would be forced to attack family members, act in violation of their alignment, or attack other creatures that they would normally refuse to attack, receive a Will save at DC 10 + half the cleric's level + the cleric's Wisdom score. If successful, these targets are unaffected by the Call to Arms. This ability lasts for 10 minutes, and each activation of this ability counts against the cleric's daily uses of his ability to channel stored spell energy (see Turn or Command Undead, above).

Veteran (Ex): At 3rd level and for every three levels thereafter, a member of the Order of the Pike receives a +2 competence bonus on Knowledge (military tactics) checks and Profession (siege engineer) checks (each up to a maximum of +10 at 18th level).

Born Leader (Ex): A cleric of the Old Man may select the Leadership feat (see the *Dungeon Master's Guide*) at 4th level instead of 6th level.

ORDER OF THOUGHT

"We reward wisdom, but know that wisdom gained but not tested is not wisdom at all. We require our members to help those they encounter because it helps them grow wiser and, thus, stronger. Make no mistake – we are observers and counselors, not your own personal oracle."

THE DEITY

NAME(S): EYE OPENER, LORD OF INTUITION, THE WISE ONE

REGIONAL NAMES (HUMAN): Browend (Brandobian), Dokshy (Dejy), Sytherr (Fhokki), Lokalas (Kalamaran), Loakaer (Reanaarese), Shamnan (Svimohzish)

RACIAL NAMES (HUMANOID): Migmar (Dwarven), Elobreria (Elven), Denfort (Gnomish), Sartan (Halfling), Tukhar-Renn (Hobgoblin), Vroshnak (Orc)

SPHERES OF INFLUENCE: The Eye Opener is the deity of wisdom.

ALIGNMENT: Lawful neutral.

APPEARANCE: The Eye Opener appears as an older being with white hair, garbed in light brown robes and carrying a beech staff (named "the Staff of Wisdom").

THE CLERGY

NAME: Seekers of Sagacity

WORSHIP: Temples to the Eye Opener can be found in cities, towns and villages. Worship of the Eye Opener involves hymns and songs, but it also involves puzzles posed to the group by one of the clerics. Individuals may discuss the puzzle among themselves or ponder the question silently, but they are encouraged to be industrious in their pursuit for knowledge. Different difficulties are offered to worshippers of different ages and ability, and moving to a more challenging group is an occasion for congratulations and respect.

HOLY SYMBOL: An owl in flight grasping a staff in its talons.

HOLY DAYS: During the spring and fall equinox, the worship challenge is reversed for the celebration of the Feast of Enlightenment. The worshippers ask questions of the clerics, who share their answers and their thought processes with the worshippers. Typically, the worshippers make an offering before asking a question, so these events generate a large portion of the faith's income for the year.

HOLY COLORS: Light brown.

HOLY ANIMAL: Seekers of Sagacity revere the owl, long associated with wisdom and sight.

RAIMENT: Clerics of the Order of Thought are philosophers and teachers, and have little time or concern for fancy clothing. They wear simple linen robes or tunics of light brown. Although many Seekers of Sagacity keep their head unadorned on a day-to-day basis, each wears a special low, black, flat-topped hat. For each level of their rank in the church, they wear one owl feather attached to the hat. Many of the younger clergy, who tend to be more in tune with the modern youth of the day, have taken to dangling their owl feathers from a leather thong which hangs down 8 to 10 inches from their hat.

ADVANCEMENT: Advancement within the Order of Thought is by seniority. Therefore the oldest cleric is usually the leader of the Seekers of Sagacity. In addition to learning basic skills during training, clerics must solve a riddle. They may not advance until they answer it correctly. A cleric may hazard three answers. If all are incorrect, the Order demotes the Seeker.

A Sight Seeker must have an Intelligence score of at least 13.

A Smell Seeker's reputation is such that NPCs recognize the character's willingness to share wisdom and advice. NPCs that are not Hostile, their initial attitude is one category more favorable toward the character.

A Taste Seeker's stipend increases to 300 gp/month.

A Touch Seeker must be a middle-aged member of his race. A Touch Seeker gains a gynosphinx as his second follower.

A Sense Master must be an old member of his race.

An Imparter must be a venerable member of his race.

Special Requirements: Members of the faith are kept to a strict vow of abstinence from all alcohols, drugs, stimulants, and other forms of intoxication or mind influencing substances. Violation of this prohibition is a breach of the faith and requires atonement, although unintentional violations evoke a great deal of sympathy from other faithful. Intentional breaches are met with disdain and contempt, and usually result in excommunication for a second violation.

SACRIFICES: On the first day of each month, Seekers of Sagacity burn beech twigs in sacrifice to their god.

MAJOR TEMPLES: Important centers of worship for the Order of Thought exist in Crandolen, Bet Kalamar, Kaleta, and Gaketa.

Such centers tend to include strange geometric features around which worship takes place outdoors. Conventional buildings in the local style fill non-worship needs like clerical living quarters and storage. The temples themselves, the

TABLE 4-8: SEEKERS OF SAGACITY

Rank	Title
1	Initiate
2	Initiate
3	Sight Seeker
4	Sound Seeker
5	Smell Seeker
6	Smell Seeker
7	Taste Seeker
8	Touch Seeker
9	Sense Master
10	Imparter

Seekers of Sagacity believe, must be in an exact shape in order to augment the power of their divinations. Mortal necessities like windows and doors often run contrary to these purposes.

Cathedrals usually fare slightly better at incorporating necessary elements into the exotic designs, although some of them require *passwall* or *teleport* to reach into inner chambers. Expensive and exotic materials like crystal make up a larger part of the building, if not the entirety. Semiprecious materials like coral might make up altars within the cathedrals.

The faith's seat in Inolen is facing a crisis. The number of local worshippers has never been large enough to sustain the temple's expenses. In the past, it channeled wealth from the faith's cathedrals and local revenue produced by church-owned lands in the east has supported the seat. Recent changes in Eldoran tax laws has cut in half the seat's local wealth, forcing the Imparter to relocate his clerics to other cathedrals. Now the seat barely maintains enough clerics to lead regular services.

Oprem Crel is the current Imparter, is a quiet and introspective soul. He has a great talent for composing riddles in elaborate impromptu rhymes. He has been Imparter for only four years, serving as the Sense Master in Crandolen before that. Unfortunately, the riddle of how to raise funds for the church without starving the other temples is one he has yet to solve.

FRIENDS AND ALLIES

The Fraternal Order of Aptitude: "They seek out knowledge and truth. Although their methods are a little too stoic, they seek the right things."

The Founder's Creation: "The knowledge and wisdom in a sound building is self evident."

The Temple of Enchantment: "Magic can be a gateway to great wisdom, or to great folly. Be careful, and wield these tools well…"

FOES AND ENEMIES

The Church of Chance: "Luck and risk are not wise tools. Approach the world with thought and contemplation, not reckless abandon."

The Confuser of Ways: "The enemy of wisdom is deceit."

The House of Vice: "Moderation is wise, and lack thereof breeds sloth in thought."

The Way of the Berserk: "To seek death with such abandon is unwise."

SAYINGS

"Violence is the last refuge of the wise."

"At last, his eyes are open."

A greeting: "What can you teach me?"

A farewell: "Keep your senses about you."

THE HOLY BOOK

This neat and orderly canon, entitled "the Epiphanies," has square covers of plain black or brown leather, plain block writing and no art to break up its text.

While its physical impression is one of order and reason, the text rambles from one story to another. Endless parables and anecdotes drone on and on, and some of the stories are clearly retellings of previous chapters. Each of the nine Epiphanies reads like an old man's rambling, with little regard to continuity or form. Deep within the words, however, the reader can find powerful elements of wisdom. Careful, insightful readers will recognize an overall order arising out of the apparent rambling. On some second level the text reaches a higher order that is not apparent without great wisdom (and even multiple readings).

On the surface, the Epiphanies sometimes seem to contradict themselves, but a deeper reading by a knowledgeable and wise reader reveals that this is not the case. The Epiphanies all share certain messages: life is good, because living grants experience, and experience begets wisdom; respect your elders; take nothing for granted. At least one posits that even a selfish pursuit of wisdom (seeking lichdom, in the example given) is not a wrong thing to do. Worshipers are encouraged to consider all options before pursuing a course of action. The book is not entirely academic exercise: wisdom is considered a means to an end. The Epiphanies' clearest exhortation is that the wise person is happy with his life if he has made choices that provide for the best life possible.

The Epiphanies are not common, but they can be found in large cities for 40 gp. Their temples always have one or two copies for sale.

CLERICS

Clerics of The Lord of Intuition are respected as the wise men and women of the lands. However, they are not devoted exclusively to the study of books; wisdom comes from experience. Unlike most scholars, with their noses are buried in tomes, clerics of the Wise One are active in the world and give counsel to those who need it. Often, the price for a Seeker's advice is a riddle, a bit of arcane knowledge or some other useful information.

After acceptance into the Seekers of Sagacity, an uninitiated adept spends five years within the temple learning the wisdom of the ways of the Eye Opener. A Seeker spends her next five years traveling the world. During these years, known as the Seeking, the cleric carefully observes all that she encounters.

The cleric then returns to the temple where she chooses the way she will serve the Wise One. She may choose to become counselor to a lord or king who has requested a new advisor. She may choose to remain at the temple and give advice. Alternatively, she may choose to continue traveling the world to impart the wisdom of the Lord of Intuition.

Seekers of Sagacity tend to avoid combat unless necessary. They prefer a battle of wits, and always have an arsenal of riddles prepared for such a competition. Nevertheless, they train themselves in the ways of armed combat; not all opponents have the capacity to clash in ways other than force.

Seekers often solicit Sphinxes to share riddles and arcane lore.

Adventures: The constant quest for new pieces of knowledge and riddles drives many Seekers, and many adventure to solve mysteries or explore the vast unknown. Seekers of Sagacity find equal challenge in exploring an ancient lost city as in unraveling a mysterious theft in a teeming metropolis.

Characteristics: Seekers of Sagacity often display an air of indifference to physical danger. They reserve their energies for the confronting the truly worst source of doom: ignorance. Seekers, while capable of defending themselves and bringing stability and knowledge to the land by defeating the forces of chaos and violence, know that the greatest enemies cannot always be defeated through magic and force of arms.

A Seeker typically believes he can talk his way through any challenge involving an intelligent opponent, and prefers a diplomatic solution whenever possible. Seekers of Sagacity are open and friendly towards all reasonable beings regardless of social class, for they know wealth and class is rarely an indicator of wisdom.

Background: Most Seekers of Sagacity are from the middle to upper class of society, where they can more readily pursue intellectual avenues, while the hard physical demands of the professions of the lower classes often leave little time for contemplation and study. Nevertheless, anyone with the aptitude can find the calling of the Seeker appealing. While the Seekers of Sagacity travel far and wide to spread wisdom and counsel, most members of the church and members of this class initially come from metropolitan and "civilized" regions, where a greater percentage of the population can more readily devote themselves to the quest for wisdom and knowledge.

Races: The longer-lived races such as elves and dwarves are heavily represented among the Seekers of Sagacity. Halflings rarely have the drive and seriousness necessary to follow this path, and half-orcs and other races more inclined towards violence find little appeal in the class.

Relations With Other Classes: Seekers of Sagacity work well with wizards and most other clerics, as these classes tend towards knowledge and learning. Rogues and bards have their own brand of world experiences, and can become a Seeker's fast friend. They see barbarians and fighters who swing first and ask questions later (if ever) as uncouth, intemperate boors. The typical Seeker does not hold any person in high regard if he refuses to examine the situation or explore alternatives, but continually seeks a physical and violent solution to problems.

Relations With Undead: Clerics must destroy undead that threaten the faith or its worshippers, but can animate, create or associate with undead in life-threatening situations, or if the association furthers the faith's goals and will do no harm later. If the church decrees the cleric has committed an offense against the faith, he may be subject to penance or (for major offenses) even banned from increasing in temple rank.

Role: Seekers of Sagacity see themselves as guides in a broader sense than the figurative application of most clerics. They point out the obvious to those around them, cutting through distraction and the unimportant to arrive at wisdom. In an adventuring party, they keep the party focused on its current objective and weigh courses of action to give the party the wisest path to success.

ADVANCED GAME RULES

A Seeker of Sagacity has the same game statistics of a cleric in the *Player's Handbook*, with the following changes or clarifications.

Abilities: Wisdom is the most important ability, since it is central to the faith's teachings. Intelligence is secondary in importance, and all others are significantly less important.

Alignment: Seekers of Sagacity must be lawful neutral.

Hit Die: d6.

Good Base Save Bonuses: Will only.

Skill Points at 1st Level: (4 + Int modifier) X 4.

Skill Points at Each Additional Level: 4 + Int modifier.

Class Skills

The Seeker of Sagacity's class skills (and the key ability for each skill) are Concentration (Con), Craft (Int), Decipher Script (Int), Diplomacy (Cha), Heal (Wis), Knowledge (arcana) (Int), Knowledge (history) (Int), Knowledge (local), Knowledge (religion) (Int), Knowledge (the planes) (Int), Profession (Wis), Sense Motive (Wis) and Spellcraft (Int). See Chapter 4: Skills in the *Player's Handbook* and the *Kingdoms of Kalamar Player's Guide* for skill descriptions.

Class Features

A Seeker of Sagacity has the same class features as a cleric in the *Player's Handbook*, with the following changes or clarifications.

Weapon and Armor Proficiency: Seekers of Sagacity are proficient with simple bludgeoning weapons and polearms (such as glaives, guisarmes, halberds and ranseurs). Seekers of Sagacity prefer missile weapons and polearms when outdoors, and a quarterstaff in close combat. They are proficient with light armor, and with shields (but not tower shields). They may not wear helmets.

A cleric who wears a helmet is unable to cast cleric spells or use any supernatural or spell-like class abilities while doing so and for 24 hours thereafter.

Domains: As devotees of wisdom, Seekers of Sagacity may choose from the Sagacity (PGttSL), Knowledge, Law, Travel (PHB), and Mind (SC) domains.

Divine Focus: The divine focus for Seekers of Sagacity is a silver owl pendant or a beech staff.

Spells Restored: Seekers of Sagacity have their divine spells restored at dawn.

Spiritual Quarterstaff: In addition to being the favored weapon of the Eye Opener, Seekers of Sagacity receive a force replica quarterstaff ("the Staff of Wisdom") when they cast the divine spell *spiritual weapon*.

Bonus Languages: A Seeker of Sagacity's bonus language options include Abyssal, Celestial and Infernal (the languages of chaotic evil, good, and lawful evil outsiders, respectively).

At 3rd level and for every two levels thereafter (5th, 7th, 9th, and so on), Seekers of Sagacity receive one extra language from the following list: Aquan, Auran, Brandobian, Dejy, Draconic, Drow, Dwarven, Elven (Low), Fhokki, Giant, Gnome, Goblin, Halfling, Hobgoblin, Ignan, Kalamaran (High), Kalamaran (Low), Merchant's Tongue, Orcish, Reanaarese, Svimohzish, Sylvan, Terran and Undercommon. The Seeker may not receive Druidic or High Elven as one of these bonus languages.

These choices are in addition to the bonus languages available to the character because of his race (see Race and Languages, and the Speak Language skill, in the *Player's Handbook* and the *Kingdoms of Kalamar Player's Guide*).

Perceptive (Ex): Seekers of Sagacity gain a competence bonus on Diplomacy and Sense Motive checks. This bonus is equal to their Seeker level minus 3 (minimum bonus 1).

Sagacity's Succor (Su): A Seeker of Sagacity gains a +4 insight bonus to saving throws against the *charm person* spell.

Beguile (Su): Seekers of Sagacity can channel energy so that targets within a 30-foot-cone (length and diameter) must make a Wisdom check at DC 10 to take any actions. Creatures that fail the Wisdom check are considered stunned. If the cleric attacks them, casts spells at them or approaches within 10 feet of them, the creatures are no longer beguiled. This mind-affecting ability lasts for one round per cleric level, and each activation of this ability counts against the Seeker's daily uses of his turn/rebuke undead ability.

Calm Emotions (Su): A Seeker of Sagacity can channel energy to cast *calm emotions* in place of one of his normal turning checks. Each activation of this ability counts against the daily uses of his turn/rebuke undead ability.

A Keyholder, Brother of the Bear, Prophet, Profiteer, and Keeper of the Four Corners (fire cult).

Assembly of the Four Corners*

"Each corner views its opposite with some suspicion, but we all worship the same goddess, so there is still some mutual respect. We follow the most fundamental of all gods, the goddess of the elements. She is everywhere, as are the elements that are her domain. Therefore, the Assembly of the Four Corners strives to maintain a balance of the Mother's elements, while also maintaining our duties to our chosen aspect."

* Individually, the Corners are referred to as the Earth, Air, Fire and Water Corners.

The Deity

NAME(S): MOTHER OF THE ELEMENTS (EARTH MOTHER, MADAME OF THE WIND, THE GRAND INCINERATOR, WAVE CRUSHER)

REGIONAL NAMES (HUMAN): Elandril (Brandobian), Thyjyk (Dejy), Rykker (Fhokki), Lisar (Kalamaran), Zeenoa (Reanaarese), Mohrah (Svimohzish)

RACIAL NAMES (HUMANOID): Suzek (Dwarven), Carrobredanten (Elven), Ferran (Gnomish), Vela (Halfling), Katha-Gulmakkel (Hobgoblin), Punak (Orc)

SPHERES OF INFLUENCE: The Mother of the Elements is the deity responsible for each of four elements (earth, air, fire, water).

ALIGNMENT: Neutral.

APPEARANCE: The Mother of the Elements appears differently to each cult. The appearance and demeanor of Wave Crusher reflect her different spheres of control. The Madame of the Wind can be as stubborn and unyielding as a rock, as stormy and unfathomable as the sea, as wild and dangerous as a forest fire or as gentle as a breeze. (The Grand Incinerator has limited appeal, due to her quick and dangerous mood swings.) But those who favor the elements are highly devoted.

The earth cult views the Earth Mother as a beautiful young maiden with wild, wind-blown hair, blue eyes and dark brown skin. The air cult views the Madame of the Wind as a short, slender woman of pale complexion, dressed in a flowing silver gown with a white belt. To the fire cult worshippers, the Grand Incinerator appears in the form of a huge fire elemental. To the water cult, Wave Crusher appears as a towering giant with rippling muscles, clad in seaweed and wielding a massive harpoon.

The Clergy

NAME: The Keepers of the Four Corners

WORSHIP: The place of worship varies by elemental cult (Corner). Ceremonies are usually held in underground caverns, windy mountain tops, volcanic areas or seaside temples, respectively. Their worship centers around sacrifices and on the interpretation of omens.

Rivalries between the cults may flare up in some communities where temples from more than one corner are located. In other communities, a single cult gains such a following that it becomes dominant through simple weight of numbers. Moderating such local extremes is a priority of the church hierarchy, but lasting success is unlikely, as there is currently no High Priest of the Four Corners. (Occasionally the four cults band together and elect a High Priest of the Four Corners whose term is either predetermined or lasts for his lifetime. If this position is vacant, then each High Priest of the individual corners is the ultimate authority for his or her own cult.)

HOLY SYMBOL: The holy symbol is a circle divided into equal parts with one of the four cults (earth, air, fire and water) represented in each corner.

HOLY DAYS: Holy days include the first day of winter, on which the Mother of the Elements is said to have split the elemental planes ages ago.

The Fire Corner also recognizes the fourth quarter of Siege-hold as a holy day.

HOLY COLORS: The holy colors vary by cult: brown (earth), silver (air), red (fire) and blue (water).

HOLY ANIMAL: The church's holy animal varies by cult. They are the mole (earth), albatross (air), salamander (fire) and clam (water).

RAIMENT: Clergy of the often harsh patron goddess of the elements perform most of their ceremonies and services outside, so they tend to wear clothing that is durable and, during winter months, warm. All Keepers of the Four Corners are required to wear a medallion depicting their symbol – a circle divided into four equal parts, each of which depicts one of the four cults: earth, air, fire and water. A Keeper of the Four Corners wears durable robes of the appropriate color for his or her cult: brown for the earth corner, silver for air, red for fire and blue for water. They must keep their heads unadorned.

ADVANCEMENT: Advancement within the Assembly of the Four Corners is based on helping to maintain the balance of nature. The Assembly is organized such that all clerics must

TABLE 4-9: KEEPERS OF THE FOUR CORNERS

Rank	Title
1	Servant of the Four Corners
2	Initiate of the Four Corners
3	Guardian of the Four Corners
4	Priest of the Four Corners
5	Servant of the (Cult) Corner
6	Initiate of the (Cult) Corner
7	Guardian of the (Cult) Corner
8	Priest of the (Cult) Corner
9	High Priest of the (Cult) Corner
10	High Priest of the Four Corners

declare an allegiance to a specific cult in order to gain a church title above Priest of the Four Corners. Until this declaration is made, clerics are all members of one cult. Level titles follow with (Cult) representing the element to which the cleric is devoted.

If the Guardian of the Four Corners wishes a weapon for the magic item to be awarded for attaining this rank, it will always be a +1 favored weapon of one of the cults with either the thundering (earth), shock (air), flaming (fire), or frost (water) special ability appropriate to the cult. This often marks the first indication of the Guardian's intended cult of choice, although it does not restrict the decision.

When an Initiate of the (Cult) Corner researches a new spell, she can elect to learn a spell that she can cast from any spell list (arcane or divine) with the elemental descriptor matching her cult. The spell level does not change, and the spell is added to the Initiate's spell list.

The Guardian of the (Cult) Corner's second follower is an elemental of the appropriate type, and has four fewer hit dice than the Guardian (see the Monster Manual for the size of the elemental based on its hit dice).

A High Priest of the Four Corners gains an elemental follower (of the same hit dice as her own elemental) from each of the other three cults. A High Priest can cast *summon nature's ally* IV through *summon nature's ally* IX as cleric spells of equivalent level, but can only summon elementals.

SACRIFICES: Once per month, but the precise day varies by cult. The last day of the week is when sacrifices must be made to the Mother of the Elements. The cults rotate this responsibility in the order of earth, air, fire and water. The sacrifice for the Earth Corner is small gems. The sacrifice for the Air Corner is a flying creature or small crushed aquamarines sprinkled into the air from a high place. The sacrifice for the Fire Corner is a burning piece of coal or small fire opals. The sacrifice for the Water Corner is a water-dwelling creature, an intricately carved fish-bone statuette cast into the water or pearls.

MAJOR TEMPLES: Important centers of worship for the Mother of Elements exist in Cosolen, Premolen, Bet Kalamar, and Balelido.

Temples of this diverse faith vary, showing five slightly different designs stemming from a common base. Temples are narrow multi-story buildings that look something like a thin step pyramid or a plain pagoda. Water temples usually add a pool of water inside. Earth temples have bronze plating around the exterior. Air temples have open access to the elements on the highest floors. Fire temples usually have oil lamps set into the ground around the entirety of the temple; a switch dims one section for public access during the day.

Cathedrals are more elaborate and visually striking, as well as being much larger. Water temples usually cascade their flow of water down the outside of all four walls. Earth temples feature an interior tiled with some kind of semi-precious stone (turquoise is popular). Air temples, through location and design, provide a steady breeze through the worship area. Fire temples provide multiple rings of fire. Any one of them might have an elder elemental guardian living in its element.

The holy seat in Nordolen is a special designation given to one of the lesser Four Corners temples while the designation of High Priest of the Four Corners lasts. Normally, each cult has its own cathedral from which the cult takes its leadership. The senior water temple lies in Bet Urala, the earth temple in Draska, the air temple in Ardarr-Norr and the fire temple in arid Ehzhimahn.

Brava Torist, the High Priest of the Four Corners has tried to unify the faith after a divisive conflict between the four cults. These conflicts seem to flare up every few generations, dwindling in intensity after a fierce period. The entire issue has exhausted and embittered her. She detests politics and would like nothing more than a small parish in a quiet town.

FRIENDS AND ALLIES

The Conventicle of the Great Tree: "The balance of nature is a powerful part of the merging of the elements. Nature helps to keep all elements in balance and check."

The Church of the Life's Fire: "Life, when nurtured, is a force of almost elemental proportions."

The Temple of Enchantment: "They seek to balance magical forces as we seek to balance the elemental ones."

FOES AND ENEMIES

The Church of Endless Night: "An imbalance in the light is like a blight on the world; too much or too little, and the world becomes sick."

The Temple of Strife: "Conflict wields any imbalance in the elements like a sword, and exacerbates it."

The Assembly of Light: "They seek to burn the land with eternal light – an imbalance as unhealthy as eternal darkness…"

The Theater of the Arts: "The arts are a weak and useless expression of the elements that give our lives sustenance and meaning."

SAYINGS

"Nothing but the elements lasts forever."
"Let your grip be as firm as the rock."
"All shall return to the soil."
"The winds of life will soothe your sorrows."
"May the lady of the wind speed your journey."
"The lady's blessing is within your breath."
"Those who toy with the flame are sure to be burned."
"May the fires of the planes cleanse your soul."
"May the tides favor your voyage."
"The deep never forgets."
"Allow your soul be as pure as the water that gave birth to it."

THE HOLY BOOK

The Keepers of the Four Corners boast that their canon, Fundamentals, is the most light-hearted, practical and accessible of all holy books. The four chapters are printed on different types of paper, each with separate watermarks and borders. A

rather wordy introduction, greater in length than the four chapters combined, precedes the four colored sections. By contrast, the introduction bears no special coloration or watermark. The binding is typically leather or wood.

The four chapters (called "Elements") explain the four elements, why each is important to life and why they are holy. The introduction contains the rest of the general information on the faith. It defines the functions, dress and rituals of the clergy and contains anecdotes about saints and famous clerics, often in humorous or embarrassing situations. It also lists violations and punishments for the crime in question (drowning for piracy, burning for arson, etc.).

Once clerics choose a particular cult, they receive another canon that deals specifically with their chosen path. Obviously there are four of these. They are not available outside the clergy and clerics of any cult will kill to get such a book back. These books are far more solemn than Fundamentals.

Fundamentals is prevalent in rural settings, often found for sale in unusual places, such as the local tanner's or fletcher's shop. Somewhat rarer in cities, the book is more often passed around among friends than bought and sold. It sells for 35 gp.

CLERICS

The Earth Corner is bound to protect the natural state of rock and soil throughout Tellene. However, many Keepers of the Earth Corner believe this mighty terrain will defy any paltry efforts that people make to change it. Therefore, another goal of the cult is to provide balance and stability to the lives of the people inhabiting Tellene.

Keepers of the Air Corner often live in the wilderness. These clerics believe that fresh air and open spaces (where air can move freely) are the best thing in life. Therefore, they love to be outdoors among the fresh scents of flowers.

Although outsiders misunderstand the Fire Corner as having evil intentions, this cult simply represents an important part of nature. They have been known to destroy by fire both those areas that have become overrun by chaos and evil deeds, as well as those areas bound by the constraints of law and goodness. Blacksmiths, who make a living using fire, often call upon this cult for its knowledge of making hot and efficient fires. The Keepers of the Fire Corner are also called upon after large battles to consume the dead in great funeral pyres. Their most holy days are in late summer (fourth quarter of Siege-hold) when a great fire once swept the countryside. They anticipate that their master may cause this to happen again and continually prepare for the day by keeping themselves ready for travel to the elemental plane of fire. Because of this legend, the Fire Corner keeps an everlasting flame burning in all of its temples. They believe that the keeping of this flame allows the Grand Incinerator to enter Tellene.

The Water Corner believes that water, the source of all life, should be respected and kept clean. Anyone caught blatantly defiling a water source is taken far offshore and cast into the water to be judged by Wave Crusher. Keepers of the Water Corner also guard the waterways and those who use them. Many followers of Wave Crusher are sailors, fishermen or merchants.

Adventures: Common adventures for the Keepers are to seek out vortices or gates to the Elemental Planes. They also seek to right wrongs involving their elements, such as foolish attempts by mortals to control powerful natural forces.

Characteristics: Keepers are quick to rely on their command of magic and the elements. While not usually physically powerful in combat, they realize this shortcoming and prepare ahead of time with ranged spells that burn, crush or drown their enemies.

Background: Keepers come from isolated lands where the elements are a strong part of everyday life, such as high cliffs, windy plains, volcanoes or ocean shores. Inhabitants of (or near) the Ka'Asa and Lozhen Mountains, Drhokkeran Plains, and Delnondrian Islands, in particular, provide the Keepers with a steady influx of new blood.

Races: Humans, and their desire for power, often choose this class. Gnomes and halflings, who live among the raw elements, often advance as Keepers of any element. Dwarves naturally prefer the Earth elements, while elves tend towards either Air or Water. Hobgoblins tend to prefer Fire.

Relations With Other Classes: Druids share certain points of view with the Keepers, but barbarians, infiltrators and shamans appreciate the Keeper's presence as a tangible reminder of a powerful force. These classes are likely to provide close allies for the Keeper. They consider paladins, and others more concerned with ethos over the laws of nature, unimportant.

Relations With Undead: Clerics must destroy undead at great cost, but need not sacrifice themselves or others. Clerics may animate or associate with undead only in rare, vital situations important to the faith. This may still bring excommunication, if the church leaders do not agree with the cleric's assess-

ment of the situation. There is no penalty of excommunication for animating the bodies of unintelligent creatures.

Role: Keepers tend to support other characters by providing firepower (sometimes literally) or the ability to manipulate raw elements. Earth Keepers are useful underground or in fortifications, while Air Keepers find usefulness wherever people breathe. Fire Keepers excel at destruction and burning enemies alive, and Water Keepers make excellent additions to any voyage over or beneath their element.

ADVANCED GAME RULES

A Keeper of the Four Corners has the same game statistics of a cleric in the *Player's Handbook*, with the following changes or clarifications.

Abilities: Good Dexterity and Constitution are useful in battle, since they do not wear heavy armors. Wisdom is essential for Keepers, since it affects their spellcasting abilities, and Charisma is important for their dealings with elementals.

Alignment: Keepers of the Four Corners must be neutral.

Class Skills

The Keeper's class skills (and the key ability for each skill) are Concentration (Con), Craft (Int), Heal (Wis), Knowledge (arcana) (Int), Knowledge (nature) (Int), Knowledge (religion) (Int), Knowledge (the planes) (Int), Profession (Wis), Spellcraft (Int) and Survival (Wis). See Chapter 4: Skills in the *Player's Handbook* and the *Kingdoms of Kalamar Player's Guide* for skill descriptions.

Keepers of the Earth Corner usually have Craft and Profession skills in mining, engineering, pottery or stonemasonry. Keepers of the Air Corner are usually quite skilled at Ride checks for flying mounts, and most major temples keep such creatures. Keepers of the Fire Corner typically have good Craft and Profession skills relating to armorsmithing, blacksmithing or weaponsmithing. Keepers of the Water Corner are usually skilled at Profession checks involving fishing and seamanship, as well as Swim checks.

Class Features

A Keeper of the Four Corners has the same class features as a cleric in the *Player's Handbook*, with the following changes or clarifications.

Weapon and Armor Proficiency: Keepers of the Four Corners are proficient with the club, dagger, dart, longbow, quarterstaff, scimitar, shortbow, sickle, shortspear, sling, spear and trident. All other weapons are prohibited. They are proficient with light armor, but are prohibited from wearing metal armor (including partially metal armors like studded leather). Keepers are proficient with shields (except tower shields) but may not use metal ones.

A Keeper who wields a prohibited weapon, wears metal armor, or carries a metal shield, is unable to cast cleric spells or use any supernatural or spell-like class abilities while doing so and for 24 hours thereafter.

Clerics of the Fire Corner often use alchemist's fire and other flaming oils in combat.

Domains: As devotees of the elements, Keepers of the Four Corners may choose from the Elemental (PGttSL), Air, Earth, Fire, and Water (PHB) domains.

Divine Focus: The divine focus for Keepers of the Four Corners varies by cult. These are a gem stone (earth), a silver bird figurine (air), an obsidian flame (fire) and a coral wave (water), respectively.

Spells Restored: Keepers of the Four Corners have their divine spells restored at dawn.

Spiritual Weapon: Keepers of the Four Corners receive a force replica weapon when they cast the divine spell *spiritual weapon*. This weapon varies by Corner, as follows: sling (earth), shortbow or longbow (air; caster's choice), scimitar (fire) or trident (water).

Turn or Command Elementals: A Keeper of the Four Corners has the power to turn or rebuke or command elementals by channeling the power of his faith through his holy symbol, just as most clerics turn or rebuke undead (see Turn or Rebuke Undead on page 159 of the *Player's Handbook*). When becoming a Keeper, the cleric must choose whether he will use this ability to turn or rebuke elementals (as an good cleric turns or rebukes undead), or rebuke or command elementals (as an evil cleric rebukes or commands undead). Once the cleric makes this choice, it cannot be reversed. This choice also determines whether the cleric can cast spontaneous *cure* or *inflict* spells (see Spontaneous Casting for the standard cleric class in the *Player's Handbook*).

A Keeper may attempt to turn elementals a number of times per day equal to 3 + his Charisma modifier. A Keeper with 5 or more ranks in Knowledge (the planes) gets a +2 bonus on turning checks against elementals.

Turn or Command Undead: Unlike most neutral clerics, Keepers of the Four Corners cannot turn or command undead creatures. However, the cleric may still channel this stored spell energy a number of times per day equal to 3 + his Charisma modifier.

Resistance to Elements (Ex): Keepers gain a +4 insight bonus to saving throws against spells relating to the four elements (air = electricity, earth = acid, fire = fire, and water = cold). Upon becoming a Servant of the (Cult) Corner (see the temple rank table), the bonus against their favored element increases to +8. For example, a Servant of the Fire Corner has +4 against electricity, acid and cold-based spells, and +8 against fire-based spells.

Barrier (Su): A Keeper of the Four Corners can channel energy to gain damage resistance against the elements. The cleric can choose a 5 point damage resistance against all four elements (air = electricity, earth = acid, fire = fire, and water = cold) or a 10 point damage resistance against one specific element. This ability lasts for 10 minutes, and each activation of this ability counts against the cleric's daily uses of his ability to channel stored spell energy (see Turn or Command Undead, above).

Temple of Enchantment

"We regulate the world's magical energy for the Flowmaster. We are important to this world because we maintain the balance, for we are the only ones who understand it. The world needs us, though they rarely understand us. The Riftmaster grants us this station to protect the magicks of the world. Those who abuse their magical prowess will feel our wrath."

THE DEITY

NAME(S): THE RIFTMASTER, THE GATEKEEPER, SORCERER SUPREME, THE FLOWMASTER

REGIONAL NAMES (HUMAN): Emnon (Brandobian), Djahn (Dejy), Tykhor (Fhokki), Hokalas (Kalamaran), Bealai (Reanaarese), Ehnovam (Svimohzish)

RACIAL NAMES (HUMANOID): Lugad (Dwarven), Halobrendar (Elven), Halit (Gnomish), Boerin (Halfling), Ganlinaraz-Krok (Hobgoblin), Eraurk (Orc)

SPHERES OF INFLUENCE: The Riftmaster is the god of magic.

ALIGNMENT: Neutral.

APPEARANCE: The Riftmaster appears as a cloaked skeletal figure. The Sorcerer Supreme is a fearsome sight for non-worshippers.

THE CLERGY

NAME: The Keyholders.

WORSHIP: Temples and shrines to the Riftmaster most often rest on high mountain peaks. Worship time at the Temple of Enchantment is a quiet time of meditation. The clerics teach that the sincerity of their followers allows them greater insight into the balance of magic in the universe. When the clerics cast their vote for "too much" or "too little" afterward, the difference in their vote is another primary factor. If all the clerics agree, the balance is heavily slanted one way or another.

HOLY SYMBOL: A platinum key.

HOLY DAYS: The holy days for the Keyholders occur on the full and new moon (Diadolai). Firstly, clerics above the rank of Holder of the Bronze Key are only promoted on these nights. Secondly, and more importantly, the clerics attempt to redress the balance of power in conjunction with their spell-using followers. They either cast a great number of spells or begin to cast, and then allow their spells to fizzle by simply canceling the casting before it is finished. Thirdly, any magical items being sacrificed are brought forth and destroyed as safely as possible in full view of the congregation.

HOLY COLORS: Black and white.

HOLY ANIMAL: Keyholders revere dragons, and attack such creatures (even evil dragons) only in self-defense.

RAIMENT: Clerics of the Temple of Enchantment wear black and white checkered robes to represent the extremes of the extraplanar realms and of the nature of magic. Each rank in the church has a specific divine focus – a key – colored in accordance to their rank. Many younger Keyholders also wear other jewelry made from the appropriate color. Ear cuffs are particularly popular.

ADVANCEMENT: Advancement is gained through exceptional sacrifices or breakthroughs in magical knowledge shared with the church. Level titles within the church are all "Holder of the [blank] Key," where [blank] is the cleric's divine focus color.

A Holder of the Brass Key is not granted a magic item by the church unless he also sacrifices a magic item of the same or greater value (instead of the normal gold piece requirement).

A Holder of the Green Key receives a stipend of 25 gp per character level per month. Otherwise, his position is identical to that of a Holder of the Copper Key.

The second follower of a Holder of the Blue Key is a sorcerer.

Holders of the Red Key must craft a staff that bears the symbol of the Riftmaster and signifies the rank of the cleric. This item is a single spell-storing device that traps and stores any one spell of any level.

Holders of the Gold Key are tapped as potential leaders of the faith, and it is from these senior clerics that the next Holder of the Platinum Key will be selected. There are rarely more than three Holders of the Gold Key at any given time.

Special Requirements: The Riftmaster allows his worshipers to marry, but children are frowned upon. The danger is that if one parent has dealt extensively with magic for the child is born, that the child might be born as a sorcerer – a potentially unstable magical force set loose on the world. Sorcerers born to non-spellcasting parents are considered blessed by the Riftmaster, but any spellcasting parent must surrender his or her child to the church, or be excommunicated. Those discovered attempting to hide their child's talent are branded as heretics, and hunted down mercilessly.

SACRIFICES: Keyholders must sacrifice magical items on holy days. Particularly powerful items are favored as sacrifices

TABLE 4-10: KEYHOLDERS

Rank	Title
1	Holder of the White Key
2	Holder of the Brass Key
3	Holder of the Black Key
4	Holder of the Copper Key
4	Holder of the Green Key
5	Holder of the Bronze Key
6	Holder of the Blue Key
7	Holder of the Silver Key
8	Holder of the Red Key
9	Holder of the Gold Key
10	Holder of the Platinum Key

since they have the potential to upset the balance in the planes of existence. A cleric may substitute platinum if a magic item is not available.

MAJOR TEMPLES: Important centers of worship of the Riftmaster exist in Cosolen, Bet Kalamar, Basir and Bet Urala.

Temples of Enchantment are usually towers, with a spiral staircase or ramp surrounding an open area in the center. Worshippers can stand on any of the first two or three levels and gain a clear view of the activities that take place on the ground floor. Upper floors house the clerics and provide a refuge for magical research or item creation.

Cathedrals are often visibly magical in some way. They often glow or chant hymns with the voices of prior worshippers. The cathedral in Cosolen enhances its brilliant frescoes with moving illusions. Cathedrals are at least six stories tall and contain underground areas (usually for storage) and additional buildings in the local style. These additional buildings are never attached to the tower and usually stand 50 to 100 feet away. The clerics claim this design helps emphasize the tower's height.

The holy seat in Bet Rogala lies on the grounds of the College of Magic, although it owes the college no allegiance. In addition to a wide paved road leading directly to it for easy worshipper accessibility, the temple grounds include a sixty-foot square building intended as a "teleport platform", which characters exit as soon as they arrive. Wizards from all across Tellene use the platform to attend worship.

Holder of the Platinum Key Tomas Palinwayt is a powerful spellcaster who identifies everything in terms of its religious significance. Conversation with him on other topics is difficult, since he turns everything to his purpose, which is exploration of the glories of magic. The difficulty in dealing with him has nearly convinced Prince Kafen to step in and remove the traditional title of Chancellor of the College of Magic that the Holder of the Platinum Key has held for generations.

Despite his social awkwardness, Palinwayt is a venerated spellcaster, combining both arcane and divine magic as a mystic theurgist. The ease with which he uses both styles of magic has encouraged a large number of local worshippers to follow suit. Palinwayt himself has practiced this combination of magic for so long that some say he forgets the distinction and prays for his arcane spells in the morning instead of studying a spellbook.

FRIENDS AND ALLIES

The Order of Thought: "Wisdom seekers understand the need for a balanced flow of magic, and seek to assist us in our mission."

The Founder's Creation: "A firm foundation can strengthen any building without the need for magic or power… They understand how to conserve forces around them."

The Assembly of the Four Corners: "The elemental forces that they maintain are powerful, and the balance between them is just as delicate as that of magic…"

FOES AND ENEMIES

The Confuser of Ways: "Wasting magic to maintain a lie is a powerful misdeed, worthy of retribution."

The Temple of Strife: "Conflict and strife forces people to wield much great magic, unbalancing the flow."

The **Halls of the Valiant:** "They know nothing of the balance, often wielding powerful magicks to destroy weak evils."

SAYINGS

"A fool and his magic soon part ways."

"Magic used wisely is there when needed."

"May your wisdom be as powerful as your spells."

"I am magic."

A farewell: "May the arcane keep you."

THE HOLY BOOK

"The Balance" is a thick tome, written by at least two-dozen saints. The cover depicts a stylized balance that is always perfectly symmetrical. The interior contains beautiful line drawings in a variety of bright colors. While these drawings are principally cosmetic, a handful of drawings represent powerful glyphs and symbols important to wizards.

The Balance contains eight Schools that correspond to the eight schools of magic. The Schools are further divided into a variable number of Books. Evocation contains only three, while Illusion contains 11. Each School contains enigmatic warning signs that indicate to the clerics when the use of this school threatens to undo the balance of magic in the universe that is central to the faith. At least one Book in each School teaches the clerics how to restore the balance.

The book includes a vast amount of knowledge relating to magic, including the location of no less than 16 planar gates, all of which are currently closed. The Balance mentions several magic items, including the deck of many things and the sphere of annihilation. This implies that the Riftmaster is responsible for the creation of these minor artifacts.

Prohibited actions include frivolous use of spells or magic items. Spellcasters are encouraged to charge high fees for selling the use of their spells in order to maintain a proper ration of magic. When it is necessary to increase magic use, spellcasters should use their spells constructively and judiciously.

The Keyholders do not see why anyone who is not a spellcaster should own their canon, and they might claim to have none when asked for it. Their followers, they believe, should be content to trust the Keyholders' interpretation of the book instead of reading it themselves. Enterprising merchants sell the book to spellcasters for (at least) 55 gold pieces. Despite their unwillingness to sell it, Keyholders do not use violence to keep it out of the hands of others.

CLERICS

The Keyholders believe that there a finite amount of magic exists in the universe and the Riftmaster oversees and regulates its flow. When an additional amount of magic flows to the prime material plane, magic must be lost from another plane. When a creature is able to resist magic, the Keyholders believe that it is because the Gatekeeper would not allow the magic energy to be effectively transferred. Therefore, they believe that the Flowmaster is influential among mortals and gods alike, although less so among the latter.

The Temple of Enchantment preaches a doctrine of conservation of magic. They believe that the gift of magic should be used wisely and those who abuse magic will upset the balance of magic in the universe. If the flow is upset, the Riftmaster must ration the magic from the available flow. The Keyholders feel that too much magic current will ultimately result in spells being less effective, and could possibly lead to the loss of magic throughout Tellene.

Duties of clerics include teaching and enforcing proper magic use. The Temple of Enchantment often calls upon its clerics to confront those spellcasters who abuse the gift of magic. They sometimes find it necessary to eliminate those who continually abuse their magical prowess.

Adventures: Those who would misuse magical energies, or would prohibit their use, are often secluded from general society. The Keyholder who needs to address such an imbalance must adventure and travel abroad. A typical group of adventurers regularly encounters a wide range of exotic and potentially dangerous magic-related situations, and a Keyholder finds a ready home among such individuals.

Characteristics: A Keyholder strikes a curious form to the typical person. While magic is not so common that it is taken for granted, the Keyholder is often seen destroying magic items and preaching against unwarranted spell use. To many spellcasters, the Keyholder is viewed both as unreasonable and potentially dangerous.

Background: All manner of people take up the challenge of helping the Riftmaster maintain the proper flow of magic. While any person can come to the faith, the most common motivating factor is a dramatic life-changing event involving magic. One person become a Keyholder due to a personal tragedy resulting from a magical effect, while another might come to the Riftmaster after realizing the lack of magic in his community.

Races: Elves have both the arcane affinity and longevity to find a natural tendency towards the Riftmaster. Dwarves and gnomes also make excellent Keyholders because of their own special racial abilities related to magic. Humans make up the majority of the class, with other races found rarely.

Relations With Other Classes: A Keyholder relates to other classes mostly in magical terms. Other spellcasters are not allies or enemies at all times, but only as their spellcasting relates to the flow of magic. Adventurers who heed the urgings of the Keyholder are well regarded, while those who are callous in such matters earn wrath and disdain.

Relations With Undead: Clerics must destroy undead that threaten the faith or its worshippers, but can animate, create or associate with undead in life-threatening situations, or if the association furthers the faith's goals and will do no harm later. If the church decrees the cleric has committed an offense against the faith, he may be subject to penance or (for major offenses) even banned from increasing in temple rank.

Role: The Keyholder fills a valuable role in any adventuring party as the "magic expert." The destruction and counterspelling of enemy magic, combined with the Keyholder's own helpful spellcasting and magic item creation, makes him an important member of the group.

ADVANCED GAME RULES

A Keyholder has the same game statistics of a cleric in the *Player's Handbook*, with the following changes or clarifications.

Abilities: Charisma can be important, as a Keyholder often makes as many enemies as friends in his efforts to maintain a balanced level of magic. Wisdom is also a good ability for the Keyholder to have, both for spellcasting and for proper observation of the world around him. Intelligence is also important for the study and use of arcane magic topics and items. A Keyholder must have an Intelligence score of 13 or higher.

Alignment: Keyholders must be neutral.

Hit Die: d4.

Good Base Save Bonuses: Will only.

Skill Points at 1st Level: (6 + Int modifier) X 4.

Skill Points at Each Additional Level: 6 + Int modifier.

Class Skills

The Keyholder's class skills (and the key ability for each skill) are Concentration (Con), Craft (Int), Decipher Script (Int), Knowledge (arcana) (Int), Knowledge (history) (Int), Knowledge (religion) (Int), Knowledge (the planes) (Int), Profession (Wis), Spellcraft (Int) and Use Magic Device (Cha). See Chapter 4: Skills in the *Player's Handbook* and the *Kingdoms of Kalamar Player's Guide* for skill descriptions.

Class Features

A Keyholder has the same class features as a cleric in the *Player's Handbook*, with the following changes or clarifications.

Weapon and Armor Proficiency: Keymasters are proficient with daggers. They have no proficiency with armor or shields.

Domains: As devotees of the arcane arts, Keyholders may choose from the Timing (PGttSL), Knowledge, Magic (PHB), Balance, and Spell (SC) domains.

Divine Focus: The divine focus for a Keyholder is a colored key (see Table 4-10: Keyholders).

Spells: A Keyholder casts divine spells (the same type of spells available to the druid, paladin and ranger) drawn from the cleric spell list. However, for a number

of times per day equal to his Keyholder level, he can choose to prepare a single arcane spell (the same type of spells available to bards, sorcerers and wizards) in place of two divine spells of the same level. In effect, the Keyholder "trades" the two divine spells for the arcane one. The Keyholder cannot substitute any domain spells (or bonus spells for high Wisdom) for arcane spells, and his base daily spell allotment is unchanged. A Keyholder may swap for multiple arcane spells at any given level, provided he has enough divine spells. If the Keymaster is wearing armor or bearing a shield while trying to cast an arcane spell, it automatically fails.

The Keyholder must choose and prepare his spells in advance, and must use his daily hour of meditation to choose whether or not to swap any spell slots. A Keyholder may prepare and cast any divine spell on the cleric spell list, provided that he can cast spells of that level.

Spells Restored: Keyholders have their divine spells restored at dawn.

Spiritual Dagger: In addition to being the favored weapon of the Riftmaster, Keyholders receive a force replica dagger when they cast the divine spell *spiritual weapon*.

Turn or Command Undead: Unlike some neutral clerics, Keyholders cannot turn or command undead creatures. However, the cleric may still channel this stored spell energy a number of times per day equal to 3 + his Charisma modifier.

Feel the Balance (Ex): Keyholders must briefly meditate for 10 minutes once per day, usually in the morning. This meditation allows them to detect the balance of magic within the universe. If the meditation reveals that magic waxes too strong in Tellene, then they must strive to ration it. If it reveals that not enough magic energy exists on that day, they must use spells liberally in order to restore the balance. The waxing and waning of magic is determined by the DM.

If the Keyholder intentionally and maliciously disregards the results of this meditation, and uses magic in an opposing manner with no regard for the consequences, he loses his ability to cast cleric spells or use any supernatural or spell-like class abilities for 24 hours thereafter. If he continues to disregard his meditations in such a manner, other Keyholders will no doubt be seeking the cleric in the very near future…

Master of Magic (Su): All spells cast by a Keyholder have their saving throw DC increased by +2.

Restore the Balance (Su): A Keyholder can channel energy to dispel magic in a 60-foot-cone (length and diameter). This use of channeled energy cannot be targeted on a single item or creature; it must affect the entire area. This acts as the *dispel magic* spell in the *Player's Handbook* (caster level = cleric level). Each activation of this ability counts against the cleric's daily uses of his ability to channel stored spell energy (see Turn or Command Undead, above).

Damage Reduction (Su): A Keyholder's constant exposure to magic, along with the blessing of the Riftmaster, makes him more attuned to the supernatural world, and less to the physical one. He receives damage reduction 1/magic at 5th level, with an additional +1 every five Keyholder levels thereafter.

Conventicle of the Great Tree

"We are the protectors of the forest, awaiting the time when the so-called "intelligent" races destroy themselves, and nature again rises to rule Tellene. We do not attack civilization – that is not our purpose. We merely protect… and wait."

The Deity

NAME(S): THE BEAR, OLD GRIZZLY, FATHER OF THE TREANT, THE OLD OAK

REGIONAL NAMES (HUMAN): Belnar (Brandobian), Bylenyr (Dejy), Othgorr (Fhokki), Belanar (Kalamaran), Bealaar (Reanaarese), Bemmini (Svimohzish)

RACIAL NAMES (HUMANOID): Kernus (Dwarven), Valanna (Elven), Sevay (Gnomish), Thassah (Halfling), Terenka-Shalik (Hobgoblin), Bushnak (Orc)

SPHERES OF INFLUENCE: The Bear is the god of nature.

ALIGNMENT: Neutral.

APPEARANCE: The Old Oak appears on Tellene in one of three forms. The first and most common is that of an ancient, slightly senile druid dressed in ragged clothing and old sandals carrying a worn, oaken staff. The second form is that of a giant grizzly bear. He also sometimes appears as a huge treant.

The Clergy

NAME: Brotherhood of the Bear. Female followers may refer to themselves as Sisters of the Bear, but the clergy itself is still known as a Brotherhood. Even when women make up the majority of a congregation, neither sex considers the term "Brotherhood" as referring specifically to men or denigrating the female members.

WORSHIP: A clearing within an ancient oak forest is the favored worship spot for the Brotherhood. These are difficult for non-worshippers to access due to overgrown and thorn-riddled paths guarded by treants or grizzly bears.

Weekly services revolve around singing the songs of the Old Oak and discussing any infringement civilization is making on the untamed lands. The welfare of tribal societies like wild elves or the Defohy (a human Dejy tribe) is discussed as well. Services are short and to the point; many worshippers prefer to be alone and do not care for the communal aspect of worship that makes other faiths popular.

Since the numbers of worshipers of the Bear have never been as low as they are currently, the Mighty Oak is attempting to cement informal alliances with the Assembly of the Four Corners and the Temple of the Patient Arrow. To this end, all clerics of the Bear have been instructed to grant the broadest possible latitude to members of these faiths, and to highlight to them every instance of the unjust spread of civilization into the natural world.

HOLY SYMBOL: A huge oak tree.

HOLY DAYS: Once a month, each worshipper is required to plant the seed of a tree. Worshippers plant different trees for different needs, like saying different prayers. Sick worshippers might plant the oak, known for its strength and longevity. New parents plant a pine, hoping their child grows tall and wise.

During the summer and winter solstice, worshippers gather to plant oaks where old ones have died or where nature has been lost. The faith teaches that if the right prayers are said a dryad appears to protect the tree. The gatherings at the solstices can be quite a spectacle, since fey creatures of any kind might show up for the services.

HOLY COLORS: Green and brown.

HOLY ANIMAL: Quite naturally, the holy animal of the Brotherhood of the Bear is a bear (black, brown or polar, depending upon region).

RAIMENT: Many worshippers of the god of nature are druids, though clerics are also quite common. Their places of worship are all outdoors, thus their choice of attire tends to be earthy brown and green robes of sturdy material. Brothers of the Bear sometimes wear jewelry made from natural items, such as acorn rings or bracelets woven from fallen twigs.

ADVANCEMENT: Advancement within the Conventicle of the Great Tree occurs by protecting nature from the harm of civilization and keeping forests free of dangerous influences. Brothers of the Bear do not gain cash for their stipends, instead gaining natural products and services from allies and neighbors of equal value to the standard stipend.

Sprouts must have at least 5 ranks in Knowledge (nature).

Saplings must have at least 10 ranks in Knowledge (nature).

A Great Oak's second follower is a ranger. With the DM's permission, the Great Oak might instead gain a druid who follows the faith of the Bear rather than the normal druidic religion. Such druids are not common, but make powerful servants of the church.

Special Notes: Except in the rare small communities that have embraced the teachings of the Conventicle, the followers and servants of the Brother of the Bear live in open wilderness. When a Brother of the Bear gains followers through rank advancement, they tend to take up residence near the dwelling of the cleric, but far enough away that they do not become a burden on the local flora and fauna.

SACRIFICES: Brothers of the Bear must plant tree seedlings once per month.

MAJOR TEMPLES: Important centers of worship for the Conventicle of the Great Tree exist in Inolen, Unvolen, Lathlanian, Bet Kalamar, and Kabakosikido.

Most temples of the Conventicle of the Great Tree are not built. Instead, they are groves of trees and bushes that have been guided into a useful position as they grew. Hedges form walls, tree branches meet overhead to form a roof, and thick grass forms a floor. A stream is almost always nearby and might even run through the worship area.

This faith is one in which a cathedral primarily represents the attention of a large number of worshippers rather than the center of a regional leadership. Cathedrals often include exotic creatures as worshippers or clerics, including treants, centaurs, and at least one water naga. These creatures come to the worship of the Conventicle of the Great Tree because it caters to their privacy, and their participation varies by individual. Some are content to sit through service as (socially) invisibly as possible, while others want to be closely involved with fellow worshippers.

The Conventicle of the Great Tree has no holy seat. The Mighty Oak, currently one Darnygyr the Green, roams from temple to temple, sharing his wisdom as he goes. Darnygyr's pilgrimage numbers some two dozen lesser clerics and about 80 faithful individuals who follow his teachings. Darnygyr is growing very old, and he travels slowly. In fact, rumor says that he might never leave Unvolen, again.

TABLE 4-11: BROTHERS OF THE BEAR

Rank	Title
1	Seed
2	Seedling
3	Sprout
4	Shrub
5	Sapling
6	Tree
7	Oak
8	Great Oak
9	Grand Oak
10	Mighty Oak

FRIENDS AND ALLIES

The Assembly of the Four Corners: "The elements are a part of the nature that we love. They are the bedrock, the breath, the drink and the time of death and rebirth..."

The Church of the Life's Fire: "To help life in all forms to develop is a great cause, as long as they focus on nature…"

The Face of the Free: "The freedom of people is like the freedom of nature. The more free a person is, the closer to nature they may become…"

The Temple of the Patient Arrow: "They understand the value of nature, but they still seek to control it, rather than allowing it to grow stronger."

FOES AND ENEMIES

The Founder's Creation: "Incursions on our land, taking trees to build buildings, spreading the urban sprawl… These are evil things indeed."

The Parish of the Prolific Coin: "Harvesters and rapists! They destroy the land in order to sell it for profit."

The Conventicle of Affliction: "Disease spreads in nature, but they seek to tip the balance of nature toward death. They understand nothing of life, only death…"

The Temple of Strife: "Strife causes destruction, both of civilized lands and wild terrain."

The Home Foundation: "They seek to bind all life to themselves. They harvest and control all the lives they maintain."

SAYINGS

"Civilization is merely a term used to rationalize the destruction of life in order to erect dead material things."

"To truly live is to feel the sun on your face, the grass between your toes, and not to ponder from whence your next meal comes."

"A Brother of the Bear affects eternity since he knows not where his seed will spread."

THE HOLY BOOK

The Brotherhood's canon, "Laws of Nature," is a thick, usually ragged work in vellum. The priesthood has never been concerned overmuch with the quality of the book, as long as its contents are intact and its pages well read. Many copies are unbound.

The chapters number sixteen and bear titles such as Tooth, Claw, Sting, Root and River. It is packed with information about animals and plants. It contains basic facts relevant to surviving in the wild, avoiding poisonous plants, finding safe water, etc. Details about the priesthood are sparse and scattered throughout the book, leaving much open to speculation and argument. Conversely, it leads many to believe that the Bear does not believe in clerics, and that people should worship him directly and in their own way.

Brothers sell Laws of Nature without restriction, seeing its sale as a way to generate funds for their faith (or for themselves). When not busy with other tasks, a Brother often scribbles away at a new copy for the next interested person. Laws of Nature costs 30 gp.

CLERICS

Druids and clerics who live in the forest, away from civilization, are the primary members of the Brotherhood of the Bear. They believe that the intelligent races will eventually destroy themselves, allowing nature once again to rule Tellene. Until that time, they consider it their duty to patrol woodlands and other wild areas, protecting them from destruction. Other duties of clerics include planting trees, healing wildlife and passing the ancient songs of the Old Oak to new generations. These songs, sung on holy days in a language known only to the gods, seem sad yet beautiful. Some believe they foretell the destruction of civilization. Until the riddle of the songs is revealed, clerics of the Bear strive to maintain a balance in the world between nature and civilization.

Adventures: Brothers of the Bear are more often inclined to remain in a specific area than to go wandering. Those that do decide to travel look for opportunities to defend nature against the encroaching taint of civilization. A common quest for Brothers of the Bear is to seek out the oldest treant, the Son of the Old Oak. The Son of the Old Oak is a valuable source of information on how to deal with threats from encroaching civilizations. He has also commanded other treants to aid the Conventicle of the Great Tree in past crises.

Characteristics: Most Brothers of the Bear are laconic and anti-social. While not necessarily loners who despise interlopers, the Priests are very protective of the natural world and distrustful of the influences of "civilization." Rather than debate and negotiate to preserve the natural order, the Brother tends towards a more direct course of action to keep the world pristine. This does not always lead to violence, but the typical Brother is neither subtle nor long-winded. He states his position, makes his intentions known, and proceeds from there.

Background: Brothers of the Bear from urban backgrounds are almost unheard of. The dedication needed to be such a devoted follower of the Bear almost by definition demands a rural upbringing.

Races: Elves, half-elves, and gnomes make up almost half of the total of the Brothers of the Bear, with humans and halflings filling out the balance. Other races are rare.

Relations With Other Classes: For obvious reasons, Brothers of the Bear relate well to rangers, infiltrators and druids. They judge other individuals more on their interaction with nature than by their chosen profession.

Relations With Undead: Clerics must destroy undead at great cost, but need not sacrifice themselves or others. Clerics may animate or associate with undead only in rare, vital situations important to the faith. This may still bring excommunication, if the church leaders do not agree with the cleric's assessment of the situation. There is no penalty of excommunication for animating the bodies of unintelligent creatures.

Role: Brothers of the Bear serve many of the same roles as rangers or druids. They are the wilderness scouts, pathfinders, and experts on the natural world and its inhabitants.

ADVANCED GAME RULES

A Brother of the Bear has the same game statistics of a cleric in the *Player's Handbook*, with the following changes or clarifications.

Abilities: Wisdom determines how powerful a spell the Brothers may cast, how many spells they can cast per day, and how hard those spells are to resist. Since a Brother of the Bear wears only light or medium armor, a high Dexterity score also improves his defensive abilities. Charisma is also important for handling animals, since the Brotherhood spends much time in the wilderness.

Alignment: Brothers of the Bear must be true neutral.

Class Skills

The Brother of the Bear's class skills (and the key ability for each skill) are Concentration (Con), Craft (Int), Handle Animal (Cha), Heal (Wis), Knowledge (arcana) (Int), Knowledge (local) (Int), Knowledge (nature) (Int), Knowledge (religion) (Int), Listen (Wis), Profession (usually farmer or herbalist) (Wis), Spellcraft (Int), Spot (Wis), and Survival (Wis). See Chapter 4: Skills in the *Player's Handbook* and the *Kingdoms of Kalamar Player's Guide* for skill descriptions.

Class Features

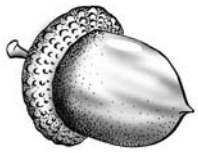
A Brother of the Bear has the same class features as a cleric in the *Player's Handbook*, with the following changes.

Weapon and Armor Proficiency: Brothers of the Bear are proficient with the club, dagger, dart, quarterstaff, scimitar, sickle, shortspear, sling and spear. They are also proficient with light armor, but are prohibited from wearing metal armor (including partially metal armors like studded leather). Brothers are proficient with shields (except tower shields) but may not use metal ones.

A Brother of the Bear who wears metal armor, or carries a metal shield, is unable to cast cleric spells or use any supernatural or spell-like class abilities while doing so and for 24 hours thereafter.

Domains: As defenders of nature, Brothers of the Bear may choose from the Nature (PGttSL), Animal, Plant, (PHB), Renewal, and Summoner (SC) domains.

Divine Focus: The divine focus for Brothers of the Bear is a silver acorn.



Spells Restored: Brothers of the Bear have their divine spells restored at dawn.

Spiritual Quarterstaff: In addition to being the favored weapon of Old Grizzly, Brothers of the Bear receive a force replica quarterstaff when they cast the divine spell *spiritual weapon*.

Bonus Languages: A Brother of the Bear's bonus language options include Abyssal, Celestial, Druidic, Elven (Low), Infernal and Sylvan. These choices are in addition to the bonus languages available to the character because of his race (see Race and Languages, and the Speak Language skill, in the *Player's Handbook* and the *Kingdoms of Kalamar Player's Guide*).

Lessen Nature's Fury (Su): A Brother of the Bear can channel energy to gain a natural armor bonus to his AC against attacks from animals and vermin. This bonus is equal to the Brother's Wisdom modifier, and lasts for 10 minutes. Each activation of this ability counts against the cleric's daily uses of his turn/rebuke undead ability.

Second Favored Class: Druid. Regardless of race, a multiclass Brother's druid class does not count when determining whether he takes an experience point penalty for multiclassing (see XP for Multiclass Characters, page 60 in the *Player's Handbook*).

Parish of the Prolific Coin

"We allow civilization to grow and prosper, through the pursuit of economic well being. You see, the search for profit is the glue that holds society together. Without a desire to become greater, and possess greater goods, society would turn sluggish and depraved, and fall."

The Deity

NAME(S): THE LANDLORD, PROFITMAKER, THE COINMASTER

REGIONAL NAMES (HUMAN): Guldwon (Brandobian), Hydary (Dejy), Hydarr (Fhokki), Golidirin (Kalamaran), Fealain (Reanaarese), Gohlnim (Svimohzish)

RACIAL NAMES (HUMANOID): Gisila (Dwarven), Albereclya (Elven), Toa (Gnomish), Fuleta (Halfling), Dazulghaz-Vakh (Hobgoblin), Praurk (Orc)

SPHERES OF INFLUENCE: The Landlord is the god of money, business and greed.

ALIGNMENT: Neutral.

APPEARANCE: The Profitmaker appears as a small, thin being, adorned in golden silk pants and a blouse with diamond buttons. She wears a silver cloak and carries a platinum walking stick encrusted with diamonds.

The Clergy

NAME: The Profiteers

WORSHIP: Temples are found near open-air markets. They are often extravagantly adorned with fine furnishings. Services among the Profiteers begin with a recitation by the leading cleric, with certain passages being read or recited aloud by the congregation. The sermon begins with a parable of a merchant avoiding a clever fraud, or a craftsman being rewarded for skilled work, or a poor miner who found a huge gemstone. Open discussion follows, with the focus on monetary and financial issues. At this point, the cleric can become either a moderator or the primary speaker, depending on his nature.

Once every seven years, the Parish holds a competition in the city of Zoa. Applicants are culled from among the faithful who have proven themselves most adept at generating profit. Each competitor is allowed to start with 1,000 gp and the (non-magical) clothes on his back, and is not allowed to access or even promise his funds or possessions outside this allotment. After one month, the competitor with the most wealth is declared the winner, and receives a platinum medallion worth 10,000 gp. The losers must surrender the remainder of their initial stake, plus all profits they generated in the month long event (although each individual is still responsible for any loans or repayments incurred).

HOLY SYMBOL: A golden weight scale.

HOLY DAYS: During the early winter, the Parish celebrates the completion of a successful trading season. At this festival, quite practically called the Tithing, worshippers catch up on any tithe due to the faith (with interest, as the cleric is happy to calculate).

HOLY COLORS: Gold, silver and platinum.

HOLY ANIMAL: The Profiteers have no specific holy animal, but favor the local livestock (chickens, cows, goats, sheep, etc.) as a source of profit.

RAIMENT: Clerics of the Parish of the Prolific Coin are very much in the public eye. Therefore, they tend to be vain and take their appearance very seriously. If there is a new fashion trend, you can bet that the Profiteers will be wearing it, and to the nines!

ADVANCEMENT: Advancement within the church is solely a function of making money.

Generous contributors to the parish, adepts and devoted followers sometimes are called "Apprentices" signifying their piety or impending ascendance into the ranks.

Beginning at the Trader rank, all Profiteers are required to keep an exact record of how much they have collected for the faith. Their books are subject to review by their superiors at any time. Errors are considered minor offenses of faith. Evidence of embezzlement is an extreme sin and requires demotion, heavy fines and probably merits expulsion from the faith.

Barterers must have 5+ ranks in Appraise and 5+ ranks in Diplomacy.

Clerks must have collected at least 1,000 gp in donations, fees and tithes for the faith.

An Accountant gains 100 gp upon attaining her rank.

Bookkeepers must undergo a thorough audit. This audit requires three weeks of waiting while the cleric's superiors investigate the records.

To become a Treasurer, the character must have generated at least 10,000 gp in donations, fees and tithes for the faith and brought in at least 1,000 gp in a single transaction. A Treasurer gains 500 gp upon attaining her rank.

A Financier gains 1,000 gp upon attaining her rank.

TABLE 4-12: PROFITEERS

Rank	Title
0	Apprentice
1	Trader
2	Barterer
3	Clerk
4	Bookkeeper
5	Accountant
6	Treasurer
7	Financier
8	Administrator
9	Entrepreneur
10	Magus

An Administrator gains 2,500 gp upon attaining her rank. An Administrator's second follower is a rogue.

An Entrepreneur gains 5,000 gp upon attaining her rank.

A Magus gains 10,000 gold pieces' worth of gems and jewelry upon attaining her rank.

SACRIFICES: Profiteers sacrifice gems and money each year during the early winter holy days. Ten percent of all money gained in the past year is a typical sacrifice.

MAJOR TEMPLES: Important centers of worship for the Parish of the Prolific Coin exist in Inolen, Unvolen, Segeleta, Sobeteta, Basir, Bet Dodera, Aroroleta, Bet Bireli, and Bet Seder.

Temples of the Prolific Coin follow the local architecture, but they use a complicated composite of materials designed to foil magical spells of all kinds. Inside the temple lie stone and metal vaults, hidden by secret doors and protected by deadly traps.

Cathedrals are larger and even more secure. Hallways might turn into gauntlets of death traps. Vaults can keep intruders inside as surely as they contain money. Secret doors inside the cathedrals are notoriously clever in design. In addition to serving as vaults for the worshippers, the cathedral might even strike or mint coins, either in its own name or as a service to the local government.

The seat in Bet Kalamar is well-placed. Kalamar has a stable currency, a complex legal system that favors the lender, and a very large population. The faith draws a large number of worshippers into its colossal building; from a height, the temple complex resembles an anthill, with long lines entering and leaving at all times.

Guwan Bakar, the faith's Magnus, has held his post since 552 IR. He generated most of his wealth by lending money. Once he came to the attention of the Golden Alliance, many of that organization's leaders began doing business with him. When he was only a Barterer, Bakar let it be known that he offers lower interest rates for Alliance members who were also tithe-paying followers of the Landlord, and his wealth increased a hundred-fold within five years. Those clerics wise enough to aid him during this time comprise most of the faith's Entrepreneurs now, giving him a very solid support base within church ranks.

FRIENDS AND ALLIES

The Founder's Creation: "Builders require construction materials. They understand that we provide a service to the community, and agree with our drives."

The Temple of the Stars: "Trading usually takes many different routes, and travelers are always needed."

The Church of the Life's Fire: "Growth and development cause that which is worthless to rise dramatically in value."

FOES AND ENEMIES

The Church of Chance: "You should avoid reliance on luck, and risk weighed carefully against gain… These thieves do not understand the merit of a well-traded deal."

The Courts of Inequity: "They ruin innocent merchants in favor of thieves and cheaters, and have no respect for a true exchange of goods. Though they occasionally have their uses, overall they are too disruptive to our trade."

The Temple of Strife: "Conflict hurts honest trade, and forces us into mediation instead of more worthwhile pursuits. They only seek to destroy what we have, not take it from us…"

The Hall of Oaths: "Honest and truthful, but completely ignorant and useless, when it comes to shrewd business dealings."

SAYINGS

"In this life, one thing counts: in the coffers, large amounts."

"Let the buyer beware, the Profiteers are near."

"A fool and his money are soon parted."

A greeting: "What business have we?"

THE HOLY BOOK

"The Ledger" has sturdy teak covers, completely wrapped in leather. It is a physically durable tome written on heavy paper and protected by high-quality binding. The cover shows a highly stylized image of two men, one handing a bag of coins to the other.

The chapters are called Journals, and they number 13, one for each month. They are further divided into Entries, each originally representing one day of sales. This division of pages broke down some time ago, however, as multiple writers failed to follow the established format.

The majority of the Journals discuss the best business practices, negotiating techniques and strategies, sophisticated accounting principles, marketing techniques and other commerce-related topics. One Journal discusses various types of money (from barter to representative symbols to hard coin and minting). The tenth Journal, Harvest, discusses the value of greed. It teaches that without greed and the desire to accumulate more and more wealth, one can never attain perfection. Greed and the desire for material wealth hone one's desire and abilities. The competition of commerce raises all participants by providing harsh lessons of loss to the weak and rewarding the clever and stalwart.

The Ledger assigns numerical values to sins and good deeds. It urges worshipers to keep minutes of their deeds and attempt to strike a balance. Adhering too closely to good or evil earns distrust from the other ethos. Grievous sins against the faith include short-changing good customers, defaulting on a loan, counterfeiting and lying on paperwork to avoid paying taxes (although avoiding taxes by legal manipulation, including lobbying to change laws in one's favor, is encouraged as a sign of cleverness).

The Ledger is widely available, especially in Ahznomahn, Zoa and other major ports. It costs 25 gp.

CLERICS

The Parish of the Prolific Coin sells services and spells to the wealthy, regardless of race or alignment. They also serve as appraisers, jewelers, moneychangers and lenders. In many regions of Tellene, the Parish has become an essential advisor to government on trade agreements, economic practices and tax collection.

Clerics and worshippers of the Landlord are only interested in profit. Many call them swindlers, but the Profiteers believe that the pursuit of economic well being is what motivates civilization to grow and prosper. Clerics realize that honesty also has its profit margin in continuing business relationships. Therefore, worshippers who have settled down are usually fair, although shrewd in business transactions.

The church usually has a significant influence in local government since it assists in the regulation of commerce and the financing of wars. Throughout Tellene, clerics of the Landlord often act as ambassadors. During disputes with other countries, the Profiteers make excellent agents and mediators since they are skilled negotiators.

Adventures: Profiteers adventure for the same reason they do everything else: wealth. They never gallantly refuse payment for their good deeds, they scour dungeons like a gelatinous cube in their efforts to sell every door, treasure chest and piece of useful metal, and they only upgrade their equipment after a careful cost-benefit analysis reveals that their current equipment is not helping them earn more money than better equipment would.

A common quest for the clergy is to seek the world renowned Hapless Diamond, an enormous stone of perfect cut, color and clarity. All who have possessed it have died quickly because of the greed and paranoia imposed by the stone. When the owner dies, the stone instantly teleports to a hidden location. Many Profiteers claim to have seen it, but none has ever laid his hands on it and lived to tell the tale. The clergy has sought it for centuries as the greatest sacrifice.

Characteristics: Some folk view Profiteers as cruel (or at least uncaring), yet they often display a depth of friendliness and consideration that surprises those around them. This kindness can be genuine or faked, depending on the individual Profiteer. In any case, this personable, open demeanor makes closing a financial deal much easier, and might even make an unwitting consumer feel good about losing money on the deal.

Background: Most Profiteers grew up slightly poorer than dirt. Whether urchins from a city street or turnip farmers in distant lands, Profiteers turn to the faith that promises to get them the wealth that they could not have on their own.

Races: Dwarves and humans are the stereotypical Profiteers, due to the perception of their greed among other races. The truth is more complex, however, and members of every race exist among the Profiteers.

Relations With Other Classes: Profiteers feel most comfortable with rogues, thanks to their natural skills and incli-

nations. Paladins and monks, with their rigid lifestyles, are viewed as amusing fools. Other classes are either tools to manipulate or marks to exploit.

Relations With Undead: Clerics must destroy undead that threaten the faith or its worshippers, but can animate, create or associate with undead in life-threatening situations, or if the association furthers the faith's goals and will do no harm later. If the church decrees the cleric has committed an offense against the faith, he may be subject to penance or (for major offenses) even banned from increasing in temple rank.

Role: A Profiteer makes an excellent party treasurer and negotiator. In addition, the traditional role of the cleric as combat healer is well within the Profiteer's ability.

ADVANCED GAME RULES

A Profiteer has the same game statistics of a cleric in the *Player's Handbook*, with the following changes or clarifications.

Abilities: In addition to Wisdom, which is useful for making shrewd business decisions, Charisma is excellent for dealing with consumers, and Intelligence is useful for Knowledge skills and keeping track of long lists of numbers.

Alignment: Profiteers must be neutral.

Hit Die: d6.

Skill Points at 1st Level: (4 + Int modifier) X 4.

Skill Points at Each Additional Level: 4 + Int modifier.

Class Skills

The Profiteer's class skills (and the key ability for each skill) are Appraise (Int), Bluff (Cha), Concentration (Con), Craft (typically gemcutting) (Int), Diplomacy (Cha), Heal (Wis), Knowledge (history) (Int), Knowledge (local) (Int), Knowledge (nobility and royalty) (Int), Knowledge (religion) (Int), Profession (usually jeweler or merchant) (Wis), Sense Motive (Wis), and Spellcraft (Int). See Chapter 4: Skills in the *Player's Handbook* and the *Kingdoms of Kalamar Player's Guide* for skill descriptions.

Class Features

A Profiteer has the same class features as a cleric in the *Player's Handbook*, with the following changes or clarifications.

Weapon and Armor Proficiency: Profiteers are proficient with simple bludgeoning weapons. They are also proficient with light armor and with shields (except tower shields).

Domains: As seekers of wealth, Profiteers may choose from the Profit (PGttSL), Knowledge, Luck, Trickery (PHB), and Trade (SC) domains.

Divine Focus: The divine focus for Profiteers is a small scale.

Spells Restored: Profiteers have their divine spells restored at dawn.

Spiritual Dire Flail: In addition to being the favored weapon of the Landlord, Profiteers receive a force replica dire flail when they cast the divine spell *spiritual weapon*.

Turn or Command Undead: Unlike some neutral clerics, Profiteers cannot turn or command undead creatures. However, the cleric may still channel this stored spell energy a number of times per day equal to 3 + his Charisma modifier.

Profitmaker's Touch (Ex): A Profiteer gains a +2 competence bonus on Appraise, Bluff, and Diplomacy checks related to merchandise and other aspects of buying, selling and trading goods.

Greed of Misers (Su): A Profiteer can channel energy to cause all creatures within a 60-foot-cone (length and diameter) to suffer a -2 penalty to their Wisdom score. This ability lasts for 10 minutes, and each activation of this ability counts against the cleric's daily uses of his ability to channel stored spell energy (see Turn or Command Undead, above).

Curse Thief (Su): Once per day, a 3rd-level or higher Profiteer can curse a single creature that committed an act of theft against the Profiteer himself. This acts as the *bestow curse* spell, but with a range of 1 mile per Profiteer level. The Profiteer may also invent a specific curse effect, but it should be no more powerful than those described in the *bestow curse* spell, and the DM has final say on the curse's effect. Each activation of this ability also counts against the cleric's daily uses of his ability to channel stored spell energy (see Turn or Command Undead, above).

Golden Touch (Su): Once per month, a 6th-level or higher Profiteer can turn any non-magical Diminutive object into gold, simply by touching the object. Using this ability in combat requires a successful melee touch attack and does not provoke an attack of opportunity. Each activation of this ability also counts against the cleric's daily uses of his ability to channel stored spell energy (see Turn or Command Undead, above).

Inevitable Order of Time

"Everything that happens is supposed to happen. The world is destined to become what it will become, and fighting it only makes it harder to get there. We enlighten the people as to why they should accept their fates, not stray from the path of destiny. If they still try, we will set them right."

The Deity

NAME(S): FATE SCRIBE, QUEEN DESTINY, KEEPER OF FORTUNES, SHE WHO SEES ALL, LADY TIME, EMPRESS

REGIONAL NAMES (HUMAN): Plondar (Brandobian), Shardar (Dejy), Tandarr (Fhokki), Pagari (Kalamaran), Paag (Reanaarese), Movan (Svimohzish)

RACIAL NAMES (HUMANOID): Folmek (Dwarven), Enaryn (Elven), Pomawin (Gnomish), Taotan (Halfling), Grondvar-Brogguk (Hobgoblin), Groshnak (Orc)

SPHERES OF INFLUENCE: The Fate Scribe is the god of prophesy, time and fate.

ALIGNMENT: Neutral.

APPEARANCE: Queen Destiny appears as a middle-aged woman with shoulder length red hair. She is clad in light green robes trimmed in silver. The Keeper of Fortunes carries the Staff of the Prophets, a walking staff crowned by a crystal ball called the Eye of Knowledge.

The Clergy

NAME: The Prophets

WORSHIP: Temples are often found near, if not within, the capital city of most kingdoms. Altars dedicated to the Fate Scribe can be found in the home of each of her followers.

Visitors to services led by the Prophets describe the event as "eerie." Individuals stand and describe events that happened to them. The events might be common and mundane, exciting and beneficial, or horribly tragic, but the listeners merely nod and claim the influence of Fate. Clouded by the thick smoke of incense and listening to the tales, the senior clerics are said to gain great insight.

HOLY SYMBOL: A silver crescent moon and three stars on a light green background.

HOLY DAYS: When Pelselond is in its crescent phase, Prophets mandate the sacrifice of herbs. Garlic is commonly sacrificed by the worshippers, while clerics usually sacrifice hemlock or wolfsbane or something else with similarly mystical powers. Once a year, these sacrifices require herbs of such rarity or quantities that the cost is substantial; depending on the worshipper's wealth, the herbs might cost anywhere from 10 gp to 1,000 gp.

HOLY COLORS: Light green and silver.

HOLY ANIMAL: The holy animal of the Prophets is a crow.

RAIMENT: Prophets have a mysterious and exotic appearance. Clerics wear light green robes or tunics with the symbol of Queen Destiny on them. A cleric's level is indicated by the number of small divine foci (crescent moon and stars) on his garment. Guardians of Destiny add silver stripes on their collars, while the High Prophets add a silver cap. Some sects allow their Prophets to enjoy any exotic jewelry they can find.

ADVANCEMENT: Advancement within this religion is based on both finding gifted recruits and skill in foreseeing, telling and fulfilling prophesies.

An Expounder must be able to cast one divination spell.

A Guardian of Destiny must be able to cast at least two divination spells. A Guardian of Destiny casts all divination spells as if one caster level higher.

A Prophet must be able to cast at least four divination spells. A Prophet receives a stipend of 75 gp per month. A Prophet who advances to rank 8 gains a wizard as his second follower.

A High Prophet must be able to cast at least five divination spells.

A Timelord gains a +1 insight bonus to all attacks, saves and skill checks.

Special Notes: One of the most effective tools of the Inevitable Order of Time is a particularly skilled and diverse

TABLE 4-13: PROPHETS

Rank	Title	Raiment
1	Seer	light green robe or tunic with 1 small holy symbol
2	Seer	light green robe or tunic with 2 small holy symbols
3	Expounder	light green robe or tunic with 3 small holy symbols
4	Expounder	light green robe or tunic with 4 small holy symbols
5	Guardian of Destiny	light green robe or tunic with 5 small holy symbols and 1 silver stripe on the collar
6	Guardian of Destiny	light green robe or tunic with 6 small holy symbols and 1 silver stripe on the collar
7	Prophet	light green robe or tunic with 7 small holy symbols and 2 silver stripes on the collar
8	Prophet	light green robe or tunic with 8 small holy symbols and 2 silver stripes on the collar
9	High Prophet	light green robe or tunic with 9 small holy symbols, 3 silver stripes on the collar, and a silver cap
10	Timelord	light green robe or tunic with 10 small holy symbols, 4 silver stripes on the collar, and a silver cap

group of adventurers called the Hand of Destiny. The eight members of the group have varied over the years, but they are always the greatest warriors, spell-casters, and champions from among the faithful. They accept missions of the greatest import, striving to help ensure that fate is not cheated. The Hand are often allies as foes to the same people, and their appearance is usually a sign that powerful forces are at work.

SACRIFICES: A Prophet burns herbs every crescent moon. See also Holy Days, above.

MAJOR TEMPLES: Important centers of worship for the Inevitable Order of Time exist in Crandolen, Mendarn, Lathlanian, Bet Kalamar, Sobeteta, Bet Dodera, and Bet Seder.

The placement of a temple of the Inevitable Order of Time is more important than the design or materials, according to the clerics of the faith. They seek to build it in a place that will know peace for a long time and where the presence of the temple will not create tension within a kingdom. This knowledge means that the area around their temples is very popular, and people will move miles away in order to live adjacent to them.

Construction uses the local materials and must sometimes conform to the demands of the media, but in general the temples are modest in size, with a rectangular worship area. Temples tend to have at least one tower containing a large clock, created by the best craftsmen available. Temples always have pools of still water, mirrors, braziers, and other devices used in scrying or divination. The thick smoke of incense burns the lungs of casual visitors. The floor is usually tiled with a black and white chessboard pattern.

Cathedrals always feature a large, very accurate clock. In most cases, this clock is visible from a tall tower, but at Bet Kalamar, it sits on the wall of the interior, facing the worshippers. The cathedrals' larger worship area always bears the chessboard pattern, with the altar and other clerical accoutrements measured in units of squares.

The holy seat in Ospolen is a marvel of wealth. Its chessboard pattern features tiles of dark green jade alternating with white opal. Gold trim decorates the worship area, and the altar settings are the purest platinum.

Desgen of Dijishy, as the Timelord is known, has fallen so far into his visions that he rarely sees the real world. He spends much of his time babbling incoherently, with a vacuous stare. In his moments of lucidity, he gives orders constantly, and scribes stand prepared to record his commands.

FRIENDS AND ALLIES

The Temple of Armed Conflict: "They understand that fate is an unstoppable force, and gladly surrender to it if they can make the world a better place."

The Home Foundation: "They make it possible to live in contentment, without struggling against fate."

The Temple of Enchantment: "They allow the flow of magic to run its course, without altering it or manipulating it."

The Congregation of the Dead: "Here are people who understand inevitability and plan for it! Unfortunately, they are prone to taking matters into their own hands instead of leaving it to us."

FOES AND ENEMIES

The Face of the Free: "They seek freedom so that all can follow their own fate, without being dominated by another."

The Courts of Inequity: "They pervert fate to better their position in life. They should be ashamed!"

The Confuser of Ways: "Twisted and perverse – their illusions only cheat fate for a while…"

The Church of Chance: "They try to manipulate fate by pretending to rely on it, and then changing the rules when their fate does not suit them."

SAYINGS

"Time is the master of all men."
"I see all. I am the future."
"Things have a way of working themselves out in the end."
"Only time is eternal."
"For everything, there is a reason. Let fate guide you."
"All paths lead to the same consequences."
"We are all pawns in the cosmic struggle."
"Everything that happens, happens for the best."

THE HOLY BOOK

"The Fortunes" is a tall, wide book of relatively few pages. Its cover is usually silver colored, and expensive copies are plated in silver. The tall pages are bereft of art after the frontispiece. Tradition forbids such vanities as credit for the scribe who copies it, or anything other than strict content.

The canon contains sixteen Dreams and four Omens. The Dreams describe the dreams of an unidentified person and her attempts to interpret the dreams as prophecies. Her initial attempts are vague and inaccurate, but by the fourth dream (called The Revelation), her clarity of vision and interpretation improves to miraculous levels. Each Omen is a sighting of everyday objects in slightly unnatural circumstances, followed by the author's interpretation and subsequent verification.

The Fortunes teaches that each mortal should willingly accept the fate he is given by the gods. Mortals should work toward their destinies and not stray. The trick for each mortal is to figure out his own destiny, and the best way to do this is through counsel from one with the vision.

Another major thematic element of the Fortunes is time. Time, says Fortunes, is a scarce and exceedingly valuable commodity. Unique among valuables, it continually increases in value. Thus, only a fool wastes time, while a wise man uses every moment to fulfill his destiny.

The priesthood claims that the ability to interpret dreams is a gift given to all creatures in different measure, while the ability to see the future in everyday objects is a true sign of prophecy.

Followers are urged to follow their intuition, even if it goes against logic and reason. Disagreements within the faith are welcome as long as they are civil, and personal interpretation of all things, including the canon, is permitted.

Few copies of the canon are available, although those troubled by their dreams seek them out for reassurance. It is less uncommon in Ozhvinmish and western Ahznomahn than in other parts of the world. The canon costs 30 gp for the plain version or up to 100 gp if the cover includes real silver.

CLERICS

Clerics of Lady Time are the prophets of the lands. They act as intermediaries between Queen Destiny, her followers and any who would listen to their prophesies. They recognize themselves as the chess pieces in a match played by the gods.

The Prophets believe that mortals should willingly accept the fate that the gods have ordained. Clerics of the Inevitable Order of Time are charged with setting right those mortals who stray from the path of destiny; and eliminating those who wish to disrupt the preordained pattern of events. The gift of prophecy allows them to see the future and, if possible, manipulate the events into occurring.

Unlike many clergies who rely on current followers advancing to become new clerics, the Prophets actively seek out and recruit those who have the gift of prophecy. The Fate Scribe lets it be known to her clerics where those who possess the gift can be found. If a newborn has the gift, a cleric will try to locate the child. They inform the parents of the child's gift and urge them to allow the Inevitable Order of Time to tutor the child. When the clergy feels the child is ready, they will ask to take the child to a temple so she may receive a more thorough training. If the parents are apprehensive, the Prophets will attempt to manipulate the parents through the use of magic. If this fails and the child shows great promise, they usually kidnap it.

The gift has been known to lay dormant in some people for years before it manifests itself. In these cases, a cleric will approach the person and urge him or her to allow the clergy to develop the gift. Only through formal training at a temple of the Keeper of Fortunes will a person be assured of fully developing their gift. Not all who possess the gift become clerics of the Fate Scribe and not all who have fully developed the gift were taught by the Prophets (although the latter is very rare).

Adventurers who desire some insight into a mission that they are about to undertake will often approach clerics of Queen Destiny for advise. A cleric will sometimes accompany the group if asked. However, he often reveals only what is necessary in order to avoid tampering with the course of destiny.

Adventures: Prophets adventure to make certain that their visions come true. Trying to deviate from the ordered future causes uncontrolled, unexpected results. Such an addition of chaos and chance to the nature of their visions makes further visions less clear, while a steadfast pursuit of destiny leads to more frequent and detailed glimpses of the future.

Characteristics: Prophets tend to be reserved, somber and determined; they see the future and know that it holds both good and ill, so wild fluctuations of emotion only waste time and energy. Few Prophets use their gifts to avert harm or ill fortune; instead they concern themselves with making certain the future they saw comes to pass. This often makes a Prophet seem cold, aloof, and even cruel, but the Prophet knows her ability places a greater burden on her than concern for the feelings of others.

Background: Prophets come from all lifestyles; all were recruited into the Inevitable Order of Time and show even greater than normal prophetic ability. Such ability knows no distinction of class, education, or circumstance.

Races: Humans and dwarves are the most common Prophets, although members of any race make up the ranks.

Relations With Other Classes: A Prophet works well with monks and other lawful characters (once she sets them on the "right course"), but finds it difficult to deal with barbarians and other typically chaotic characters. Paladins are also difficult to control, as their strong sense of morality often conflicts with the destiny of the Prophet. Regardless of class, the Prophet views other characters more as instruments than allies.

Relations With Undead: Clerics must destroy undead that threaten the faith or its worshippers, but can animate, create or associate with undead in life-threatening situations, or if the association furthers the faith's goals and will do no harm later. If the church decrees the cleric has committed an offense against the faith, he may be subject to penance or (for major offenses) even banned from increasing in temple rank.

Role: A Prophet serves as the party leader, although sometimes that leadership hides behind a carefully crafted flow of information and advice. The Prophet rarely subordinates herself to the less-than-perfect decisions of those who cannot know the things she knows, or seen the things she has seen.

ADVANCED GAME RULES

A Prophet has the same game statistics of a cleric in the *Player's Handbook*, with the following changes or clarifications.

Abilities: Wisdom is the primary requirement for the Prophet, both for spellcasting and for the interpretation of dreams, visions, and omens. A high Charisma can gain her the allies she might need to make for visions come true, while a high Intelligence helps make her knowledgeable about a wider range of topics and thus better able to interpret the things she has foreseen.

Alignment: Prophets must be neutral.

Hit Die: d6.

Good Base Save Bonuses: Will only.

Skill Points at 1st Level: (4 + Int modifier) X 4.

Skill Points at Each Additional Level: 4 + Int modifier.

Class Skills

The Prophet's class skills (and the key ability for each skill) are Concentration (Con), Craft (Int), Diplomacy (Cha), Knowledge (arcana) (Int), Knowledge (history) (Int), Knowledge (local) (Int), Knowledge (religion) (Int), Knowledge (the planes) (Int), Profession (Wis), Sense Motive (Wis) and Spellcraft (Int). See Chapter 4: Skills in the *Player's Handbook* and the *Kingdoms of Kalamar Player's Guide*.

Class Features

A Prophet has the same class features as a cleric in the *Player's Handbook*, with the following changes or clarifications.

Weapon and Armor Proficiency: Prophets are proficient with simple bludgeoning weapons. They are also proficient with light armor, and with shields (except tower shields). They are required to wear helmets or leather caps.

A Profiteer intentionally failing to wear required headgear is unable to cast cleric spells or use any supernatural or spell-like class abilities while doing so and for 24 hours thereafter.

Domains: As keepers of fate and fortune, Prophets may choose from the Destiny (PGttSL), Knowledge, Magic (PHB), Oracle, and Time (SC) domains.

Divine Focus: The divine focus is a silver crescent moon.

Spells Restored: Prophets' divine spells are restored at dusk.

Spiritual Quarterstaff: In addition to being the favored weapon of the Fate Scribe, Prophets receive a force replica "Staff of the Prophets" quarterstaff when they cast *spiritual weapon*.

Bonus Languages: A Prophet receives one extra language from the following list at 1st, 2nd, 3rd, 4th and 5th level: Brandobian, Dejy, Drow, Dwarven, Elven (Low), Fhokki, Gnome, Goblin, Halfling, Hobgoblin, Kalamaran (High), Kalamaran (Low), Merchant's Tongue, Orcish, Reanaarese and Svimohzish.

These choices are in addition to the bonus languages available to the character because of his race (see Race and Languages, and the Speak Language skill, in the *Player's Handbook* and the *Kingdoms of Kalamar Player's Guide*).

Detect Thoughts: The *detect thoughts* spell is available to a Prophet as a 2nd-level cleric spell.

Contact Other Plane: The *contact other plane* spell is available to a Prophet as a 5th-level cleric spell.

Commune (Sp): Once per month, when sacrifices are made to the Fate Scribe during the crescent moon, a Prophet can cast *commune* as a spell-like ability.

Temporal Chains (Su): A Prophet can channel energy to cause all enemies within a 60-foot cone (30-foot diameter) to suffer an initiative penalty equal to the Prophet's Wisdom modifier. This ability lasts for 10 minutes, and each activation of this ability counts against the cleric's daily uses of his turn/rebuke undead ability.

Channel Augury (Su): A 2nd-level or greater Prophet can channel energy in an attempt to learn the results of another creature's future action. This acts as the *augury* spell, but with a range of "Touch," target of "Creature touched," and Spell Resistance of "Yes (harmless)." Each activation of this ability counts against the cleric's daily uses of his turn/rebuke undead ability.

A *Brother in Blood, Challenger of Fate, Watcher, Tempestion, and Passionate.*

Way of the Berserk*

"The Red understands what it is to be alive. The thrill of battle, the joy of wielding a blade, the unbridled exuberance of bloodthirsty rage… No being can understand these things without experiencing them for themselves. Even the calm blackness of death cannot be shared with another. We must experience everything whenever we can, and the best place for that is in the heat of battle!"

*No formal church.

The Deity

NAME(S): BATTLE RAGER, THE RED, SENTINEL OF UNBRIDLED RAGE, THE FEARLESS ONE, BLOOD BOILER, PRINCE OF TURMOIL

REGIONAL NAMES (HUMAN): Omvleln (Brandobian), Dokarek (Dejy), Falkker (Fhokki), Pagarog (Kalamaran), Feenoo (Reanaarese), Minammozh (Svimohzish)

RACIAL NAMES (HUMANOID): Ragmar (Dwarven), Halamaegyn (Elven), Laeribel (Gnomish), Malakkan (Halfling), Thallak-Shakarz (Hobgoblin), Grarg (Orc)

SPHERES OF INFLUENCE: The Fearless One is the god of battle, berserkers, chaos and courage.

ALIGNMENT: Chaotic neutral.

APPEARANCE: Battle Rager appears as a stocky, middle-aged being with long, wavy, red hair. Clad in dark blue and red plate mail, the Red wields two large, doubled-bladed hand axes (Bloodletter and Headtaker). He also wields a greatsword (Foeslayer).

The Clergy

NAME: Brothers in Blood

WORSHIP: All battlefields are considered places of worship, and temples are erected on the sites of famous battles. Altars are commonly found near military barracks. Without any formal church order, the Way of the Berserk has no regular services. When a worshipper meets a cleric, he asks for guidance.

One ritual of note among the Brothers in Blood is called the Dance of the Blade. Brothers place bladed weapons on the ground, after which a barefoot and blindfolded cleric must wildly dance among them. If the cleric can do this and remain uncut by the blades, the Brothers believe the Fearless One will guarantee the cleric victory that day. In game terms, a successful Perform (dance) check at DC 20 provides a +2 bonus to all attack and damage rolls with battle axe, greatsword, hand axe, longsword, or short sword for the Brother's next combat within 24 hours of the dance. Naturally, since few Brothers in Blood practice their dancing skills, success in this ritual is uncommon.

HOLY SYMBOL: Crossed swords behind a double-bladed hand axe.

HOLY DAYS: Any day of battle is a holy day, as is the new moon (Veshemo). On this day, worshippers must sacrifice weapons or other trophies taken in battle before. If this is a warrior's first battle, he may sacrifice weapons taken by others, but the sacrifice after the battle must be his own.

HOLY COLORS: Blue and red.

HOLY ANIMAL: The ferocious wolverine is the holy animal of the Brothers in Blood.

RAIMENT: Clerics of the Way of the Berserk are unconcerned with trivial concerns such as fashion, and have no formal uniform. They wear whatever clothing they feel is the least restrictive in battle. To indicate their faith, they wear a red linen shoulder sash that extends from their right shoulder to the left hip. For each battle survived, the wearer puts a black hash mark on his or her sash. A tiny symbol of an axe represents ten battles. These clerics take this adornment very seriously and it is never falsely marked. Fhokki Brothers in Blood who favor a traditional Fhokki lifestyle often have their sashes made from small, red links of chain, forming a chainmail sash! (Though it does look impressive, this sash has no particular value as armor.)

ADVANCEMENT: The Way of the Berserk has no formal church order. However, the Brothers in Blood do recognize personal achievements in battle and the loose church hierarchy is based solely on the sash described above. Therefore, a relatively low level cleric who fought in many battles may be more respected and powerful within the church than an adventuring cleric who has gained much experience in fewer battles.

They have no official titles, since they have no formal church. Honorary titles include Crusher (for killing a single extraordinary opponent), Slaughterer (for attaining a victory over huge swarms of dangerous enemies) and Slayer (for killing an opponent while unarmed or at another serious disadvantage).

The DM may use the standard temple rank benefits and requirements listed in the *Player's Guide to the Sovereign Lands*, with the following change: the second follower gained at rank 8 is a barbarian.

Special Requirements: Followers of the faith are prohibited from cutting their hair, although grooming (such as brushing or braiding) is allowed. Having your hair cut is a violation of the faith, and no distinction is made for the act being willing or imposed.

SACRIFICES: Brothers in Blood sacrifice weapons, armor and banners of defeated foes both before and after battle.

MAJOR TEMPLES: Important centers of worship for the Brothers in Blood exist in Bet Kalamar, Kabakosikido, Oloseta, and Bet Seder.

The Way of the Berserk demands no buildings in which worshippers gather. Some followers have built shrines of their own design, and others have taken over shrines devoted to other gods. A few shrines mark the place where famous Brothers in Blood fell in battle.

The Brothers in Blood recognize no rank distinctions among themselves, so they have no leader that they all recognize.

Venimok in Oloseta is probably the most famous Brother in Blood. In a frenzy of primal emotion, he once defeated a small tribe of ferocious hill giant barbarians by himself, thinking that his four dozen followers were right behind him.

FRIENDS AND ALLIES

The Thunderer's Temple: "A god that is worthy of worship! If only his focus was more to the battle and less to the fury of the storms…"

The Order of the Passionate One: "Emotion fills the hearts and minds of all powerful people!"

The Temple of Strife: "Conflict breeds emotion and rage. A powerful tool to be used to create the worldly emotions…"

The Congregation of the Dead: "They know what death is, and can teach us of the great passage between life and death. Some of them even fought their way back from death to undeath, seeking to battle eternally. Sadly, most are unemotional drones."

FOES AND ENEMIES

The Halls of the Valiant: "Calm killing is the same as cold death! They seek to eradicate evil, without understanding it first."

The Hall of Oaths: "Honor be damned! Power comes from rage and winning, not truth and honor."

The House of Solace: "They seek to heal the fallen and protect the weak, rather than assist the victors and become the powerful."

The Temple of Armed Conflict: "They kill by rote, like a scythe clearing a field, and deserve as little respect."

The Founder's Creation: "Buildings are only as useful as the people they shelter. Spending your entire life building huts is no way to truly live!"

SAYINGS

"Bring back their heads to adorn our hearts."

Spoken to a foe: "If you are scared, you will walk away. If you are wise, you will run."

"Here I stand, bloodied but unbowed, facing the darkness. Give me sport, cowards!" (Reputedly spoken by the Sentinel of Unbridled Rage himself, while helping his followers defeat hoards of giants in the ancient Vrykarr Mountains.)

THE HOLY BOOK

Different copies of the canon, "Let the Rage Take You," bear little resemblance to one another. Typical features include very large lettering, drawings of liberal death and destruction, and red-bordered pages. Sloppy print is common. Because of the nature of its owners, copies in good condition are hard to find (and many copies even sport blood, punctures, slash marks or other scars).

The informative and instructional text is limited to a few short Furies, while some Chants give readers a selection of battle cries, chants, oaths and prayers to recite during a battle. None of the chapters is very long, making this one of the skimpiest canons.

Let the Rage Take You encourages worshipers to be belligerent and to fight whenever possible. Fighting is the ultimate separator of the weak and the strong; the weak suffer eternally, while the strong are rewarded in the afterlife. Combat and random battles are considered a tribute to the Battle Rager. Harnessing your fury into a violent and powerful crushing attack is the way to victory, while finesse and discipline lead only to pulverization. Complicated tactics in battle and planned warfare are the recourse of the fearful and the weak; the strong, brave and courageous fight whenever they feel the need.

The faithful can find Let the Rage Take You, but they have to search for it. Few copies exist even in large cities. It costs 25 gp.

CLERICS

In battle, clerics of the Battle Rager are whirlwinds of destruction and many consider the Brothers in Blood to be the ultimate in fighting clerics. This is due to their rigorous physical training, their mastery of martial weaponry, and their ferocity in battle. However, individuals rarely follow a plan and do not work well with trained troops in combat. Additionally, clerics of the Red never retreat once engaged in battle.

The training of a cleric of the Red is like the forging of a weapon. There are three training phases for the Brothers in Blood. They are: the Stoking, the Forging and the Whetting. The Stoking involves intense religious training in which the initiate learns how to tap the berserk madness of the Blood Boiler during battle. They also learn to cast spells during battle. The Forging subjects the initiate to rigorous physical training that increases the strength, agility and endurance of the cleric. Initiates also learn how to receive punishment without yielding. The Whetting teaches the initiate how to use the sword or the axe in a lethal fashion. This helps provide them with the courage necessary to face any foe.

A quirk of these clerics is that they are obsessed with understanding the emotions of victims at the instant of death. They will often pause before killing a foe simply to ask, "How does it feel to die?" Some say that a clever answer may spare your life. Others have taken advantage of this lapse to escape death.

Adventures: Clerics of the Fearless One are children of battle. They often seek adventure with mercenary bands or elite guerrilla units, but never with an organized army. They will also join a group of adventurers as long as ample opportunity exists to display their prowess in battle.

Characteristics: Brothers in Blood use their combative abilities whenever possible. They are more likely to use a spell to encourage combat, to heal after a fight, and to enhance their abilities during a fight, rather than as a means of combat itself. Instead of appreciating other tactics or even considering their

validity, most Brothers in Blood dismiss cunning or strategy as weakness. Brothers in Blood often choose the Blind-Fight feat.

Background: Birth into a world of violence is a common story among Brothers in Blood. An early victory through force of arms encourages the character to develop further skill at violence. Because of this predilection, Brothers in Blood tend to be bullies and attempt to use swords when words would suffice.

Races: Humans, wild elves, mountain dwarves, half-hobgoblins and half-orcs form the bulk of the Brothers in Blood.

Relations With Other Classes: Others earn respect based on their ferocity in battle. Fighters and barbarians are often close comrades, but it is well known that they dislike paladins.

Relations With Undead: The raising or use of undead poses no dogmatic issues for the cleric and risks no sanctions. However, clerics should not recklessly associate with undead, but only for purposes of helping the faith or its worshippers.

Role: Within an adventuring party, Brothers in Blood serve as elite shock troops, often enhanced by divine magic. After the battle, the Brother in Blood sacrifices the weak and helpless, and cures those who were victorious.

ADVANCED GAME RULES

A Brother in Blood has the same game statistics of a cleric in the *Player's Handbook*, with the following changes.

Abilities: Most Brothers in Blood place a high value on physical attributes over mental ones, although some deem Charisma important for the ability to intimidate a foe.

Alignment: Brothers in Blood must be chaotic neutral.

Good Base Save Bonuses: Fortitude and Reflex only.

Class Skills

The Brother in Blood's class skills (and the key ability for each skill) are Climb (Str), Concentration (Con), Craft (Int), Heal (Wis), Intimidate (Cha), Knowledge (fighting styles) (Int), Knowledge (religion) (Int), Profession (Wis), Ride (Dex), Spellcraft (Int), and Survival (Wis). See Chapter 4: Skills in the *Player's Handbook* and the *Kingdoms of Kalamar Player's Guide* for skill descriptions.

Class Features

A Brother in Blood has the same class features as a cleric in the *Player's Handbook*, with the following changes.

Weapon and Armor Proficiency: Brothers in Blood are proficient with simple weapons and the handaxe. They are proficient with all types of armor (light, medium and heavy), but not with shields (which are prohibited by the faith). They are also prohibited from wearing helmets.

A Brother in Blood who fails to carry a handaxe (any type) among his weapons, or who wields a shield or wears a helmet, is unable to cast cleric spells or use any supernatural or spell-like class abilities while doing so and for 24 hours thereafter.

Domains: As devotees of battle, Brothers in Blood may choose from the Ferocity (PGttSL), Chaos, Strength, War (PHB), and Force (SC) domains.

Divine Focus: The divine focus for Brothers in Blood is a small silver sword or double-bladed axe.

Spells Restored: Brothers in Blood have their divine spells restored at dawn.

Spiritual Hand Axe: In addition to being the favored weapon of the Battle Rager, Brothers in Blood receive a force replica "Bloodletter" or "Headtaker" hand axe when they cast the divine spell *spiritual weapon*.

Turn or Command Undead: Unlike some neutral clerics, Brothers in Blood cannot turn or command undead creatures. However, the cleric may still channel this stored spell energy a number of times per day equal to 3 + his Charisma modifier.

Weapon Focus: A Brother in Blood gains the Weapon Focus feat with the handaxe, and need not meet the prerequisites.

Weapon Specialization: A 2nd-level Brother in Blood gains the Weapon Specialization feat with the handaxe, and need not meet the prerequisites for this feat.

Chaos Reigns (Su): A Brother in Blood can channel energy to confuse one target for 1d4 rounds. This ability acts as the *confusion* spell (caster level = cleric level), and each activation of this ability counts against the cleric's daily uses of his ability to channel stored spell energy (see Turn or Command Undead, above).

We of the Watchers, us Wanderers, etc.*

"Worship of the Wanderer is a personal thing. Each person must find their own path, and that means worship as well as life. I wander and I watch, and I learn and worship by doing so. Others may regard the world differently, but that is because they have not seen what I have seen."

*No formal church.

The Deity

NAME(S): THE WATCHER, THE WANDERER, PRINCE OF SOLITUDE, THE SOLITARY TRAVELER

REGIONAL NAMES (HUMAN): Randor (Brandobian), Ryjnar (Dejy), Rannorr (Fhokki), Ranadori (Kalamaran), Rounai (Reanaarese), Rohsowmi (Svimohzish)

RACIAL NAMES (HUMANOID): Sunila (Dwarven), Ranalaessi (Elven), Wicilat (Gnomish), Tojela (Halfling), Greznar-Tukro-Kuul (Hobgoblin), Vrigor (Orc)

SPHERES OF INFLUENCE: The Watcher is the god of wanderers and loneliness.

ALIGNMENT: Chaotic neutral.

APPEARANCE: The Watcher has never been known to assume the same form twice. However, some followers believe she observes mortals from time to time through the eyes of a lone coyote.

The Clergy

NAME: Known as the Watchers

WORSHIP: Worship of the Watcher occurs mostly in isolated places, usually outdoors but may be underground as well. The Watchers do not gather for services.

HOLY SYMBOL: A winding road disappearing over a hill or a winged staff.

HOLY DAYS: On particularly windy days, clerics must seek solitude and pray to their deity. Even on holy days, clerics seek solitude for prayer.

HOLY COLORS: Grey, brown, green and white.

HOLY ANIMAL: The lone coyote is the holy animal of the Watchers.

RAIMENT: Spiritual leaders of the god of wanderers and loneliness do not dress to impress. The Watchers wear simple robes or tunics of brown, green or gray and a white belt. They are constant travelers, so sturdy, comfortable boots are important to them.

ADVANCEMENT: Advancement in this religion is by travel. These travels are actually quests for wisdom and are assigned to each Watcher by his High Watcher. Sometimes finding the High Watcher is a longer journey than the quest itself. There are no level titles except Watcher and High Watcher.

As there is no formal organization for worshipers of the Watcher, no further ranks (and thus no further benefits or restrictions) exist beyond High Watcher.

A High Watcher does not gain a potion upon attaining rank 2. Instead, he gains a +2 bonus to all Spot checks.

Special Notes: Watchers have a secret hand signal that can be casually used without provoking the attention of non-Watchers. Strangely enough, no degree of torture, power of magic, or skill of subterfuge has ever been able to gain the secret of this sign. Furthermore, Watchers who have left the faith inexplicably can no longer remember or notice the sign.

SACRIFICES: Watchers must sacrifice a good pair of boots once per month.

MAJOR TEMPLES: The largest temple of the Watcher exists in the great city of Bet Kalamar.

TABLE 4-14: WATCHERS

Rank	Title
1	Watcher
2	High Watcher

The Watchers have few formal temples, but they do erect roadside shrines, mostly as a service to each other rather than as shelter for other travelers. These shrines do contain food stores and other traveling supplies, but the Watchers usually hide such things and ward them with glyphs of warding or other defenses. Since their purpose is protection and not murder, the glyphs usually hold bestow curse or blindness/deafness rather than damaging effects.

The Watchers have no cathedrals and no holy seat.

Friends and Allies

The Thunderer's Temple: "The weather surrounds a traveler, always, and one must show it the proper respect."

The Face of the Free: "Freedom is imperative to the growth of any being."

The Temple of Stars: "Travelers not unlike ourselves, though they do not understand the need for solitude."

Foes and Enemies

The House of Shackles: "To bind a creature is to remove its soul, and to bind yours to it as well."

The Founder's Creation: "They sit and stagnate in their great buildings… The longer they stay in one place, the harder they will find it to leave, like a treant putting down roots…"

The Home Foundation: "Small minded people, always focusing on the 'community' and 'family'. They cannot understand why solitude can be so freeing."

SAYINGS

"As I walked with myself and talked with myself, myself said unto me; take care of thyself, for nobody but thou cares for thee."

"Loneliness inspires the mind."

"Wandering may be lonely, but I have met more creatures this year than you will know in your lifetime."

"The longest journey begins with just one step."

"The mysteries of life you will never understand, until you have been a stranger in a strange land."

"One never knows what lies over the next hill. Go and see."

THE HOLY BOOK

"New Paths," befitting a seasoned traveler's needs, is a meager book that the faithful can carry comfortably for long wanderings. Most copies are less than eight inches tall, and the well-worn copies owned by high-level clerics might be even smaller. The cover is sealskin or leather and wrapped to protect it from harsh weather.

New Paths is a relatively thin book, consisting of only six Roads of no more than 30 pages each. It addresses topics such as asking for lodging, taking lodging surreptitiously when denied, avoiding seasickness and keeping natural predators at bay. A full page is devoted to keeping the canon itself safe from rain, snow and vermin.

New Paths teaches the wisdom of observation on the one hand and life experience on the other. New places and cultures are to be observed and studied from afar. Only after careful scrutiny should the Watcher attempt to learn from the person, work on a new profession, etc. A final portion discusses the joy of random meandering and contrasts it to the humdrum boredom and foolishly narrow-minded effort involved in purposeful journeying from one location to another.

The faith prohibits followers from staying at any location for over three days, and may not consort with any one person longer than five days (except in an effort to recruit the individual). Even adventuring followers tend to avoid staying in a dungeon or other location longer than their faith allows. Storms and bad weather relax requirements somewhat because windy days are held holy (when loneliness and solitude supplant wandering).

Since the Watchers are so often alone, they expect themselves to be self-reliant. This emphasis on independence makes the faith very popular. Merchants are common worshipers, as are soldiers, sailors, hunters and nomads. Clerics are urged against magical research or other "vanity" that takes time away from their roaming, except in dire need. Clerics are also encouraged to leave Roads or even entire canons in places frequented by travelers, such as inns or oases.

New Paths is common in all well-traveled areas for 40 gp.

CLERICS

The Watchers believe that one gains wisdom through life experiences and by observing other cultures. It is the duty of all clerics to spread the influence of the Prince of Solitude to the ends of Tellene and assist in the training of new initiates.

These clerics rarely live in cities. They mostly dwell in the wilderness and travel frequently, wandering from place to place. When Watchers meet during their travels, it is customary for them to spend a week sharing information relating to the possible whereabouts and activities of other Watchers.

A Watcher is a jack-of-all-trades. They commonly find odd jobs for a brief time in the many different areas in which they travel. These stops in town are usually just long enough to gather supplies or look for new recruits. They prefer to keep their identity secret so that they may better observe others.

Adventures: Watchers travel Tellene in search of new vistas and new sights to see. They seek out events of all kinds, wherever they may be.

Characteristics: Watchers, while capable combatants, prefer to avoid any kind of confrontation. They use their divine spells to makes themselves unobtrusive, or to encourage interaction between others (through charms, for example).

Background: A common tactic clerics use to gain initiates is to befriend vagrants. They convince the potential recruit to go on a small journey with them. Along the way, they indoctrinate the target in the teachings of the Wanderer until he or she agrees to join the religion.

Races: All races are apt to become Watchers. Stone dwarves, gray elves, and Dejy from shattered tribes are typical. Like with many other clerics, humans form the bulk of the priesthood.

Relations With Other Classes: Watchers value other classes for the entertainment they provide and the lessons they teach. Rogues and bards are favorites because they often find themselves in trouble of some kind – and then avoid the worst of it. Sorcerers and fighters, each a source of a different kind of raw power, are arguably the least instructional.

Relations With Undead: The raising or use of undead poses no dogmatic issues for the cleric and risks no sanctions. However, clerics should not recklessly associate with undead, but only for purposes of helping the faith or its worshippers.

Role: In an adventuring party, Watchers contribute little until it is a matter of life or death. They act out of self-preservation or to retain their ability to travel freely. When they do involve themselves in the party's affairs, they act on their own initiative, without cooperation or planning ahead of time.

ADVANCED GAME RULES

A Watcher has the same game statistics of a cleric in the *Player's Handbook*, with the following changes or clarifications.

Abilities: Wisdom is important not only for its effect on spellcasting, but also because a good intuition enhances the Watcher's talent for observation.

Alignment: Watchers must be chaotic neutral.

Hit Die: d6.

Good Base Save Bonuses: Reflex and Will only.

Skill Points at 1st Level: (4 + Int modifier) X 4.

Skill Points at Each Additional Level: 4 + Int modifier.

Class Skills

The Watcher's class skills (and the key ability for each skill) are Concentration (Con), Craft (Int), Handle Animal (Cha), Heal (Wis), Hide (Dex), Knowledge (all skills, taken individually) (Int), Move Silently (Dex), Profession (usually navigator) (Wis), Spellcraft (Int) and Survival (Wis). See Chapter 4: Skills in the *Player's Handbook* and the *Kingdoms of Kalamar Player's Guide* for skill descriptions.

Class Features

A Watcher has the same class features as a cleric in the *Player's Handbook*, with the following changes or clarifications.

Weapon and Armor Proficiency: Watchers are proficient with simple weapons, and are required to carry a quarterstaff as well as any other weapons. They are also proficient with light armor, but are prohibited from wearing metal armor (including partially metal armors like studded leather). Watchers are proficient with shields (except tower shields) but may not use metal ones.

A Watcher who intentionally fails to keep a quarterstaff, wears metal armor or carries a metal shield is unable to cast cleric spells or use any supernatural or spell-like class abilities while doing so and for 24 hours thereafter.

Domains: Watchers may choose from the Observation (PGttSL), Chaos, Knowledge, Travel (PHB), and Mentalism (SC) domains.

Divine Focus: The divine focus for Watchers is an intricately carved and decorated walking stick with feathered wings near the top.

Spells Restored: Watchers have their divine spells restored at noon.

Spiritual Quarterstaff: In addition to being the favored weapon of the Watcher, Watchers receive a force replica quarterstaff when they cast the divine spell *spiritual weapon*.

Turn or Command Undead: Unlike some neutral clerics, Watchers cannot turn or command undead creatures. However, the cleric may still channel this stored spell energy a number of times per day equal to 3 + his Charisma modifier.

Jack of All Trades (Ex): At each level, a Watcher gains a +2 competence bonus on a single skill of his choice. This skill does not have to be one of the Watcher's class skills, but must be a skill the Watcher previously attempted to use (or saw in use). Each skill may only receive this bonus once.

Sacred Stealth (Su): A Watcher can channel energy to become stealthier. He gains a +4 insight bonus on Hide and Move Silently checks for a number of minutes equal to his Charisma bonus (if any). At 4th level, the bonus increases to +6. At 6th level, this bonus increases to +8. Each activation of this ability counts against the cleric's daily uses of his ability to channel stored spell energy (see Turn or Command Undead, above).

Seclusion (Su): A Watcher can channel energy to send a single creature to an extradimensional space that exists outside the multiverse of extradimensional spaces and is only large enough to contain the creature. The creature has barely enough room to move its limbs about freely. It can still see in the direction it was facing at the time it was secluded as if it were looking through a 3-foot-wide by 5-foot-tall one-way window. The creature returns to its previous location after a number of minutes equal to the Watcher's Charisma modifier.

The creature must have fewer Hit Dice than the Watcher to be affected, and each activation of this ability counts against the cleric's daily uses of his ability to channel stored spell energy (see Turn or Command Undead, above).

Thunderer's Temple

"Weather controls everyone, in one way or another, and we Tempestions realize its power. A rainstorm feeds the fields and closes the market, a tempest ruins a voyage and fills a tavern's coffers, and a sunny day pleases the gentlefolk and annoys the traveler. We are all Bluebolt's servants, in one way or another…"

The Deity

NAME(S): THE STORM LORD, THE LORD OF THUNDER AND LIGHTNING, BLUEBOLT, THE THUNDERER

REGIONAL NAMES (HUMAN): Weyyel (Brandobian), Dofededejy (Dejy), Vrykorr (Fhokki), Bilapi (Kalamaran), Bouri (Reanaarese), Vimanshimozh (Svimohzish)

RACIAL NAMES (HUMANOID): Taglek (Dwarven), Faranna (Elven), Dohas (Gnomish), Noala (Halfling), Mokdar-Marrag (Hobgoblin), Puol (Orc)

SPHERES OF INFLUENCE: Bluebolt is the god of storms, thunder, and lightning.

ALIGNMENT: Chaotic neutral.

APPEARANCE: The Storm Lord appears as a tall, massively built being. His eye color changes from green to blue. The Thunderer is clad in soaking wet green robes. He wields a huge warhammer (Stormauger), a Spear (Lightningstrike), or a mace (Thunderclap).

The Clergy

NAME: Tempestions

WORSHIP: The Tempestions locate their open-air amphitheater temples in areas where storms are common, often near rugged hills or mountains. They conduct religious services in stormy weather (magically created, if necessary) and a bolt of lightning striking within the temple usually marks the

crescendo of the rites. Tempestions believe this ritual spares their own followers from severe storms and unleashes the full effects elsewhere.

In isolated coastal towns, a strange practice among a cult of the Storm Lord is taking root. Its adherents believe that the final test for a new cleric of the Storm Lord must be that the person first be drowned to death. The source of this teaching is still a mystery, in spite of repeated magical and mundane investigations. Occasionally, the victim mysteriously revives, with or without the directors of the act rendering strange observances and rituals. Most often, however, there is no cleric of sufficient power nearby to cast the appropriate spells and the victim cannot be raised back to life. The practice spreads fear and distrust among the non-worshipers of the community, and so has been branded the Immersion Heresy. Entire villages have been put to the sword for tolerating the practice, but nothing seems capable of stamping out the practice. With no indication of the source, and no pattern to its spread, the heresy threatens to eat away at the church like cancer.

HOLY SYMBOL: Crossed lightning bolts behind a warhammer.

HOLY DAYS: Stormy days. Clerics hold a weeklong festival during the spring rainy season.

HOLY COLORS: Green, blue and occasionally silver.

HOLY ANIMAL: None.

RAIMENT: Clergymen of the god of storms, one of nature's most chaotic forces, are not bound to any specific uniform.

ADVANCEMENT: Advancement within the church is simply by combat. Church organization varies from region to region. Ranks, titles and responsibilities are nonexistent in some areas.

A Fury must have a Strength score of at least 11.

A Cloud Fury must have a Strength score of at least 13. A Cloud Fury can see twice as far as normal in conditions of cloud, fog or smoke.

A Cloud Fury must have a Strength score of at least 14. A Rain Fury spends only half the normal experience points when crafting a weapon with the shock, shocking burst or thundering qualities.

A Wind Fury must have a Strength score of at least 15. A Wind Fury ignores the effects of natural wind. Her movement, visibility and missile fire are all normal in natural wind. Magically created or enhanced wind affects her normally.

To become a Lightning Fury, the character must have been struck by lightning (normal or magical) and survived the attack. If magical, it must have been at least 10d6 damage in a hostile situation (not one created by allies in a controlled situation). A Lightning Fury becomes immune to natural lightning. These characters usually provoke lightning strikes by standing fully armored on mountaintops during violent storms. They are said to gain glimpses of divine wisdom during the moment of lightning strikes.

The Fire Fury must have a Strength score of at least 17.

A Storm Fury gains resistance to electricity 10.

Special Requirements: New clerics must craft a weapon with which they must become proficient before leaving the temple. When making this weapon, the cleric must follow certain rituals. A branch from an oak tree that lightning has recently struck must light the forge fire. Pure rainwater must cool the metal. Finally, clerics must name their weapon during a tempest.

All clerics must have the symbol of the Thunderer tattooed across their arms and chest.

SACRIFICES: Tempestions must sacrifice silver coins on stormy days.

MAJOR TEMPLES: The largest temples to the Storm Lord exist in Bet Kalamar, Aroroleta, and Balelido.

Temples dedicated to the Thunderer are often open platforms of square flagstones, sometimes with columns around them, but always featuring an open roof to allow clear access to the raw elements. Many of them stand on man-made hills, approached by wide staircases. In areas where lightning commonly strikes, tall iron poles stand at the four corners of the temple. The faithful prefer to build these temples on the highest ground possible in an area stricken by heavy rain and lightning. In the case of a coastal settlement subject to hurricanes or tidal waves, the temple should be on the coast. In an area of tornadoes, the temple should be on a flat plain, far from any major terrain features.

Cathedrals gain their importance not from the number of worshippers or from size, but from the ferocity of the storms they attract or from unusual events that have happened in the region's past. Legend say that upon the death of Thedorus I, thick black storm clouds broiled overhead, with ball lighting skipping from cloud to cloud, but the deluge never struck, and no sound of thunder was ever heard. The Kalamaran faithful say that even the gods lamented the good emperor's passing.

The most holy temple location is on the westernmost island in the chain west of Yordon Sound. A tidal wave there destroyed an entire Dejy culture, drowning thousands of villages of an

TABLE 4-15: TEMPESTIONS

Rank	Title
1	Fury
2	Fury
3	Cloud Fury
4	Cloud Fury
5	Rain Fury
6	Wind Fury
7	Lightning Fury
8	Lightning Fury
9	Fire Fury
10	Storm Fury

ancient civilization that had known no war or conflict for over six hundred years. The temple there is directly on the western shore, and twice a year, the tide reaches up to its base. Because of the temple's simple design and unusual construction (the flagstones on which worshippers stand are the tops of four-ton blocks), it is the only remaining artifact of the island's people.

Storm Fury Brovcor Lelguld makes his home there, hoping one day for the rapture of being swept up in another such disaster. He hopes that his willing sacrifice might save others from an unwanted fate. With few visitors other than the occasional boat of pilgrims coming to visit this most holy site, Lelguld defends the island from monsters and keeps pirates from using it as a base of operations. He says this isolation has brought him closer to his god, and he hears the Storm Lord's voice on the wind.

FRIENDS AND ALLIES

The Assembly of the Four Corners: "The power of weather is fed by the elements. The source of all change in the elemental realm is weather. The two go hand in hand."

The Way of the Berserk: "They understand what fury can break from a man's heart in the heat of battle, even as the lightening erupts from the heart of a storm…"

The Face of the Free: "Freedom is a powerful gift, to be enjoyed by those that have earned it…"

The Order of the Passionate One: "Fury and passion are like parts of the storm, one like a lightning bolt burning down a farmhouse, the other like the rain watering the crops…"

The Temple of Strife: "They understand what an opportunity weather provides, but they seek to pervert it into a hiding place rather than the powerful force it is…"

FOES AND ENEMIES

The Temple of Armed Conflict: "The armed force cannot stand up to the mightiest storm, and the most masterful battle plans can be torn asunder by a simple change in weather."

The House of Solace: "To heal and shelter is to protect from growth. The only way to grow and develop is to weather the storm."

The Church of Everlasting Hope: "They harbor dreams like others hold strength. They are weaklings who cannot appreciate the strong."

SAYINGS

"He who can grasp the lightning rides the storm."

"There is a storm coming. And its name is [regional/racial name]."

"Wind and rain, fire and light, rolling thunder give me might."

"It is like a bolt from the Thunderer."

"It is much better to have lightning in the fist than thunder in the mouth."

THE HOLY BOOK

This canon, "Sky's Fury," depicts a storm or a dark, cloudy sky on the cover, usually adorned with lightning bolts striking buildings or people. In most versions, the pages are a very faint gray and the art consists of evocative imagery using black, white and shades of gray. The scarcity of color in the illustrations makes its occasional use that much more powerful.

The chapters are called Storms; there are 19. The Storms describe destructive natural events, including landslides, floods, meteorites, hurricanes and tornadoes. Their focus seems to be to impress the reader with the inability of mortals to defy the Storm Lord's wrath.

Sky's Fury teaches that humans are subject to the whims of the gods, especially the Storm Lord. Worshipers may not curse at storms or disasters, lest they increase in magnitude. Touching flotsam brings bad luck.

Sky's Fury is most common along coasts or other areas stricken by frequent storms. Inland, it is most common in the Elos Desert and the Drhokkeran Plains, where sandstorms and tornadoes (respectively) threaten the inhabitants. It costs 25 gp.

CLERICS

Those that choose to enter the clergy of the Storm Lord are attracted to the raw brute force and indomitable nature of storms. Many clerics and followers are warriors, but others calling on the Storm Lord are simple farmers, hoping for rain. While entranced with the raw power of weather, followers also recognize the disruption it can cause. They therefore seek to mitigate the ill effects that severe weather can have by attempting to shift these conditions to their enemies.

The Tempestions teach that nothing can withstand the power of the storm. The Lord of Thunder and Lightning can turn greatest mountain and the strongest castle into rubble. The Thunderer can strike down the largest and best-trained army in an instant. The Stormlord can easily blow away the largest tree and the biggest ship. When Bluebolt is angered, the wise seek shelter.

The Tempestions accept into their fold only the strongest and swiftest of those seeking to join. Those that become clerics are like storms during battle; Tempestions are swift, sudden, and violent. They lay waste to all in their path.

Clerics are trained in one and two-handed fighting techniques. The two-handed technique is known as "thunder and lightning." In one hand a cleric wields a bludgeoning weapon (representing thunder) and in the other a dagger (representing lightning).

Adventures: Tempestions enjoy adventures that keep them outdoors, especially in weather that other people consider atrocious.

Characteristics: Tempestions rely on their muscles and weapons in combat, for which they prepare by calling appropriate weather or weather conditions.

Background: Tempestions usually arise from rural backgrounds, where they survive at the whim of the weather and may lose something (crops, livestock, or even family) to a storm's devastation. Impressed by its power, they seek to emulate or control the storm's rage themselves.

Races: Dwarves and humans join this faith's clergy more than the other races. Half-orcs find comfort in the faith's rage and chaos, while other races do not often join this clergy. All races might pay tribute to the Storm Lord out of fear, but few creatures actively worship him.

Relations With Other Classes: Tempestions like rage and ferocity, regardless of who exhibits it. A fearsome fighter, an aggressive sorcerer, and a rogue who risks the front line of combat all earn the Tempestion's respect.

Relations With Undead: The raising or use of undead poses no dogmatic issues for the cleric and risks no sanctions. However, clerics should not recklessly associate with undead, but only for purposes of helping the faith or its worshippers.

Role: Tempestions encourage others to fight like them – charge into battle and then attack until all enemies are dead. They use spells that make lots of noise and fling lightning and electricity-based spells around as much as possible. They make no claim to be advisors or guides. They are warriors that crash down on their enemies with the strength of a tidal wave.

ADVANCED GAME RULES

A Tempestion has the same game statistics of a cleric in the *Player's Handbook*, with the following changes or clarifications.

Abilities: Strength is highly respected, and Dexterity is admired for the ability to master the Thunder and Lightning fighting style to its fullest extent.

Alignment: Tempestions must be chaotic neutral.

Good Base Save Bonuses: Fortitude, Reflex and Will.

Class Skills

The Tempestion's class skills (and the key ability for each skill) are Concentration (Con), Craft (usually weaponsmithing) (Int), Heal (Wis), Intimidate (Cha), Knowledge (arcana) (Int), Knowledge (history) (Int), Knowledge (religion) (Int), Profession (usually weaponsmith) (Wis), Spellcraft (Int) and Survival (Wis). See Chapter 4: Skills in the *Player's Handbook* and the *Kingdoms of Kalamar Player's Guide*.

Class Features

A Tempestion has the same class features as a cleric in the *Player's Handbook*, with the following changes or clarifications.

Weapon and Armor Proficiency: Tempestions are proficient with simple bludgeoning weapons, and the dagger, javelin, longspear, shortspear and spear. They are also proficient with light armor, but are prohibited from wearing metal armor (including partially metal armors like studded leather). Tempestions are proficient with shields (except tower shields) but may not use metal ones. Since they prefer to fight during storms, clerics usually wear nonmetal helmets designed to keep water out of their eyes.

A Tempestion who wears metal armor or carries a metal shield is unable to cast cleric spells or use any supernatural or spell-like class abilities while doing so and for 24 hours thereafter.

Domains: As chaotic thunderers, Tempestions may choose from the Tempest (PGttSL), Air, Chaos, Strength, and Water (PHB) domains.

Divine Focus: The divine focus for Tempestions is a small silver warhammer.

Spells Restored: Tempestions have their divine spells restored at dawn.

Spiritual Warhammer: In addition to being the favored weapon of the Storm Lord, Tempestions receive a force replica warhammer when they cast the divine spell *spiritual weapon*.

Turn or Command Undead: Unlike some neutral clerics, Tempestions cannot turn or command undead creatures. However, the cleric may still channel this stored spell energy a number of times per day equal to 3 + his Charisma modifier.

Favored Two-Weapon Fighting: Tempestions gain Two-Weapon Fighting as a bonus feat, but feat benefits apply only when wielding a bludgeoning weapon in one hand and a dagger, javelin or shortspear in the other. The cleric must still meet any requirements for this feat.

Darkened Skies (Su): A Tempestion can channel energy to summon dark thunderclouds, up to 50 feet high or as high as the ceiling allows. Flashes of light appear from these clouds. After the Tempestion invokes the clouds, he may cause a lightning bolt to strike one object within 100 feet as a standard action. The lightning bolt strikes the object as if a creature had rolled a break DC of 30 (sufficient to blast most doors to pieces and destroy thin sections of stone walls). The clouds disperse (at the end of the round in which it was used), or within 10 minutes if the lightning bolt was not used. Each activation of this ability counts against the cleric's daily uses of his ability to channel stored spell energy (see Turn or Command Undead, above).

Electricity Resistance (Su): Tempestions gain a +4 insight bonus to all saving throws against spells with the electricity descriptor and similar electricity-related abilities.

Church of Chance

"Life is a risky proposition – a gamble you will eventually lose. After understanding that, you understand that the only way to live is with Risk. Do not worry, simply take what you want and rely on a combination of skill and luck to see you through. Pushing the limits of your luck is the only way to live… Luck is like any muscle of your body, you have to use it to make it stronger!"

The Deity

NAME(S): RISK, OLD LUCKY, MASTER OF STEALTH, PRINCE OF CHANCE, KING OF THE DICE

REGIONAL NAMES (HUMAN): Delneb (Brandobian), Sevyer (Dejy), Pavorr (Fhokki), Rigel (Kalamaran), Miazaar (Reanaarese), Mizar (Svimohzish)

RACIAL NAMES (HUMANOID): Gloinum (Dwarven), Landobalaen (Elven), Lanari (Gnomish), Kaepran (Halfling), Luggukagh (Hobgoblin), Prarbag (Orc)

SPHERES OF INFLUENCE: Risk is the god of thievery, gambling and luck.

ALIGNMENT: Chaotic neutral.

APPEARANCE: Risk appears as a dark cloaked figure of indistinguishable height, with its face concealed beneath a hood.

The Clergy

NAME: Challengers of Fate

WORSHIP: Worship of Risk can occur anywhere, at any time. Churches and shrines draw no symbolism or power from a particular location. Brief services allow worshippers a chance to compare brave or foolhardy tasks undertaken during the week and be assigned newer and even more dangerous challenges for the next week. Tithes are given in the form of wagers on cards or dice, with the odds stacked heavily (but obviously) in the favor of the house. The Challengers of Fate proudly point out that theirs is the only faith on Tellene in which you can not only keep your tithe but also go home richer.

The teachings of the Church of Chance on cheating in games of chance are clear. Cheating removes or at least lessens the impact of chance on the game, and thus are prohibited as a rule. Members are encouraged to learn the many methods of cheating so that they can recognize the act in others, but consider it a sin to conduct such activity unprovoked. The only allowable exceptions to this rule are: 1) it is considered acceptable to cheat against someone identified as a cheater, and 2) to preserve your own life (if those are the stakes of the game). Followers of Risk revel in the randomness of life, however, and many do not take the opportunities presented with these exceptions, playing the game under whatever circumstances they encounter.

HOLY SYMBOL: The holy symbol of the Challengers is a pair of six-sided dice.

HOLY DAYS: When Diadolai is new, worshippers must sacrifice an item that was exceptionally difficult to steal or perform an exceptionally risky task. Clerics are held to high standards in this regard and local authorities carefully follow anyone known to be a cleric of Risk during the dark of Diadolai.

HOLY COLORS: Grey, dark brown and black.

HOLY ANIMAL: With its natural mask and nimble hands, the raccoon is the perfect holy animal for the Church of Chance.

RAIMENT: The Church of Chance does not require a specific uniform for its clergy, though they tend to favor dark clothing to avoid drawing much attention to their illicit deeds. Gray, dark brown and black are common colors.

ADVANCEMENT: Advancement is based on challenge of superiors. Before advancing, a cleric must defeat a superior in a mission to steal an item for the Church of Chance. A roll of the dice randomly determines the mission that the clerics must undertake. For example: Clerics may be required to steal a magical ring currently in the ownership of a local magic-user. If successful, the ring is given to the Church and anything else picked up along the way, the clerics keep for themselves. The higher the clerics' levels, the more risk involved.

Advancement within the church is still reflected using the rank system, with the additional requirement of successfully completing the assigned challenge, and the benefit of being allowed to keep any additional loot taken during the challenge.

A Challenger gains a rogue as his Rank 8 follower.

SACRIFICES: A Challenger must pilfer an item or perform an exceptionally risky task on the first day of the week.

MAJOR TEMPLES: The largest temples of the Church of Chance exist in Bet Kalamar, Bet Bireli, Balelido, and Bet Seder.

Temples of the Church of Chance are glittering buildings designed to attract attention in any way. Ribald images on the walls, exotic slave girls tending to the worshippers, musicians in the faith's employ—anything the clerics can provide to make the temple entertaining to the worshipper is a possibility. The temple construction is usually light and open, with the largest area devoted not to prayer or sermons, but to gambling tables. Dice, cards, booths for placing bets on races or other sporting events, and nearly any gambling venues imaginable fill the space.

Cathedrals are huge affairs, providing a variety of services so that worshippers never have to leave. Rooms are available to rent. Restaurants provide worshippers with food. Luxurious baths refresh the worshippers between activities.

The faith's seat in Prompeldia is one of the most extravagant and excessive buildings on Tellene. It stands nine stories tall, although from a distance it doesn't seem as tall as it really is, since it also extends in a rectangle 100 feet wide and 400 feet long. Despite the illusion, it's clearly the largest building in Prompeldia and one of the largest on Tellene.

Zandi Sapran the Fortunate leads the faith. While his management of the temple and its continued success (he has expanded it constantly for the past 20 years) contributed to his

meteoric rise in rank, ultimately his leadership role stems from his phenomenal luck. Assignment within the faith is often by lottery, and Sapran beat incalculable odds to land the Prompeldian post at the age of 21. Sapran has taken 13 draws from four different decks of many things, and he hopes to find another one before he dies. His main ideological contribution to the faith has been his campaign against "systems" in betting and a refocus on impulsive actions.

FRIENDS AND ALLIES

The Confuser of Ways: "Illusion can confuse anyone, even the gods… or at least in a pinch, buy you some time!"

The Temple of Strife: "They know how to manipulate chaos for their own ends. They would probably make very good thieves or gamblers."

The Order of the Passionate One: "Emotion spurs on the most risky ventures!"

The Parish of the Prolific Coin: "Always a good mark, when you need one."

FOES AND ENEMIES

The Founder's Creation: "So stoic and straight; it makes me sick. They never leave anything to chance!"

The Fraternal Order of Aptitude: "They believe the world can be entirely predicted, with enough information. That is simply untrue, the world will always contain some element of risk…"

The Hall of Oaths: "Honor-bound. They seek nothing but the truth, and get left behind in the search for it…"

The Courts of Justice: "Who cares who it originally belonged to? It's mine now!"

SAYINGS

"A first impression is your best chance to take advantage of someone."

"Nothing ventured, nothing gained."

"Better to regret something you've done than something you have not."

"Better to ask forgiveness than permission."

"Go for it! What have you got to lose?"

"With sure swift fingers, no money lingers."

THE HOLY BOOK

"Chances," also called "The Book of Chances," is a white or gray-covered book with thin pages of unremarkable writing. Exact art varies since each copy is an original, and the quality of the art varies widely. Typical representations depict people in risky situations, such as stealing from a king's treasure room, fighting off air elementals from a crumbling ledge, or sailing a ship at full sail in blinding rain with reefs all around.

Like the god it represents, Chances covers many subjects, all of them linked to personal enjoyment. The only seeming connection is a hint of self-destruction. Dogma includes simple precepts: control is an illusion. Mortals cannot control fate. They can only enjoy the ride. Whether fighting, playing or in business, worshipers are urged to avoid methods that do not involve some element of risk. Few activities are specifically banned.

As with the artwork, the actual text varies from copy to copy. Some versions go beyond the aforementioned subjects to include primers on various games of chance and wagers. Still others contain tutorials on different methods of thievery. Rarer still, some Chances contain both.

Canons containing guides to betting games include rules, odds, variations, strategies and the like. A copy with this added material also serves as an instruction manual for starting anything from a back-alley game of bones to a full-blown house-backed gambling den. The games covered, however, are by no means ubiquitous. Rather, they are regional. Thus, a careful reader that makes an appropriate Knowledge (local) check (DC 10) can tell where a particular copy of Chances was likely to have originated, based on the games described within.

A copy of the Book of Chances that contains teachings on the art of thievery may contain any number of subtopics. These include everything ranging from picking pockets to setting traps (including specifics of the traps) to opening locks and all things in between. A slightly different type of chapter deals with one or more types of thievery. While each section of this type usually describes only one method of extracting wealth from others, occasionally two or even more appear. These discussions include the best practice and techniques in every imaginable situation such as cat burglary, con jobs, petty theft, pick-pocketing, swindles, highway robbery, piracy, and so on. Typical lessons include learning to excel at many types of thievery so that the student finds herself well positioned when luck and opportunity deign to smile upon her.

Chances appears in gambling houses, taverns and inns. It sells for 50 gp, double or triple that if it contains either or both of the additional topics (and further depending on how detailed and extensive the teachings are). Regardless, the price rarely remains constant as a seller typically offers a game of chance to reduce (or raise) the cost.

CLERICS

Clerics and followers of Old Lucky are aggressive in nature. All clerics train in the finer skills of thievery and gambling, and make challenges or bets on a daily basis just for the sake of doing so. Sometimes Challengers take these bets simply to put others into a risky situation. A dare gone badly can sometimes be remedied by a cleric of Risk, as they are rarely intentionally malicious.

The Challengers of Fate are firm believers in taking advantage of any opportunity to gain something, and they believe that the early bird catches the worm. Thus, when adventuring, clerics of Risk rise early on the first day of the week and steal

something. They enjoy taking full advantage of the hospitality of others to set them up as the victims of a con. A Challenger's main goal is to dupe her victim, leaving him none-the-wiser.

Old Lucky never grants favors to his clergy or followers without a dare or bet being involved. He rewards worshippers for taking chances, regardless of the outcome. The Church of Chance runs legal and illegal gambling houses and controls many thieves' guilds.

Adventures: Challengers of Fate are drawn to the danger of adventuring – a test of their skills, luck and fate. The great risks, balanced by the imminent threat of death, maiming and tragedy, create an irresistible lure for any Challenger.

Characteristics: Challengers of Fate may be relatively weak combatants in comparison to a fighter, but they believe it makes life a greater challenge. They dislike spells that give them a guaranteed chance of success, but they do like to increase odds in their favor.

Background: Challengers of Fate typically hail from poor urban populations, although this stereotype is not always the case. Regardless, they are often born at a disadvantage; they might have been from a minority race or culture, or born into slavery or oppression.

Races: This class appeals strongly to halflings, humans and half-orcs – all lovers of chaos and chance. Dwarves and hobgoblins dislike the lack of structure and feel disoriented without an openly strong organization to encourage their growth.

Relations With Other Classes: Challengers of Fate admire rogues, who are often risk-takers. Fighters with flashy combat styles impress them, as do spellcasters who cast powerful spells with unpredictable results. Sorcerers that batter their opponents with endless *magic missiles* are considered dull and useless.

Relations With Undead: The raising or use of undead poses no dogmatic issues for the cleric and risks no sanctions. However, clerics should not recklessly associate with undead, but do so only for purposes of helping the faith or its worshippers.

Role: In an adventuring party, Challengers of Fate provide sound advice on a party's "best" chance of success, but this means "makes for the best story later" rather than "most likely to bring victory." Challengers of Fate like to throw levers, push buttons and taste potions. When spellcasting, they prefer spells with multiple options (like *summon monster*) or spells that reduce an enemy's options (like *slow*), over spells that merely provide numerical bonuses.

ADVANCED GAME RULES

A Challenger of Fate has the same game statistics of a cleric in the *Player's Handbook*, with the following changes or clarifications.

Abilities: Wisdom affects the Challenger's spellcasting, so a high Wisdom has value. A good Intelligence score provides extra skill points. A strong Dexterity provides extra protection for the Challenger of Fate, as well as being handy for Sleight of Hand checks.

Alignment: Challengers of Fate must be chaotic neutral.

Hit Die: d6.

Good Base Save Bonuses: Reflex only.

Skill Points at 1st Level: (4 + Int modifier) X 4.

Skill Points at Each Additional Level: 4 + Int modifier.

Class Skills

The Challenger of Fate's class skills (and the key ability for each skill) are Concentration (Con), Craft (Int), Disguise (Cha), Forgery (Int), Knowledge (arcana) (Int), Knowledge (local) (Int), Knowledge (religion) (Int), Listen (Wis), Move Silently (Dex), Open Lock (Dex), Perform (usually act) (Cha), Profession (usually gambler) (Wis), Search (Int), Sleight of Hand (Dex), Spellcraft (Int) and Spot (Wis). See Chapter 4: Skills in the *Player's Handbook* and the *Kingdoms of Kalamar Player's Guide* for skill descriptions.

Class Features

A Challenger of Fate has the same class features as a cleric in the *Player's Handbook*, with the following changes or clarifications.

Weapon and Armor Proficiency: Challengers of Fate are proficient with simple weapons, plus the hand crossbow, rapier, shortbow and short sword. They are proficient with light nonmetal armors, plus chainmail. They have no proficiency with shields, and are prohibited from using them.

A Challenger who wears metal armor, or carries a shield, is unable to cast cleric spells or use any supernatural or spell-like class abilities while doing so and for 24 hours thereafter.

Domains: As proponents of chaos, Challengers of Fate may choose from the Stealth (PGttSL), Chaos, Luck, Trickery (PHB), and Competition (SC) domains.

Divine Focus: The divine focus for Challengers of Fate is a pair of silver six-sided dice connected by a silver chain.

Spells: Like other clerics, a Challenger of Fate regains his daily allotment of spells after his daily hour of prayer and meditation, and receives bonus spells for high Wisdom. However, in the true spirit of luck and chaos, any bonus spells for high Wisdom must be chosen at random.

Spells Restored: Challengers of Fate have their divine spells restored at dawn.

Spiritual Dagger: In addition to being the favored weapon of Risk, Challengers of Fate receive a force replica dagger when they cast the divine spell *spiritual weapon*.

Turn or Command Undead: Unlike some neutral clerics, Challengers of Fate cannot turn or command undead creatures. However, the cleric may still channel this stored spell energy a number of times per day equal to 3 + his Charisma modifier.

Risk's Touch (Ex): A Challenger of Fate gains a +4 competence bonus on Profession (gambler) checks, as well as a +4 competence bonus on gambling-related Search and Spot checks (such as noticing loaded dice or marked cards).

Ill Chance (Su): A Challenger of Fate can channel energy to cause one creature within 60 feet to suffer a –4 sacred or profane penalty (as appropriate to the creature's alignment) to attack rolls. This ability lasts for 10 minutes, and each activation of this ability counts against the cleric's daily uses of his ability to channel stored spell energy (see Turn or Command Undead, above).

Sacred Stealth (Su): A Challenger of Fate can channel energy to become stealthier. He gains a +4 insight bonus on Hide and Move Silently checks for a number of minutes equal to his Charisma bonus (if any). At 4th level, the bonus increases to +6. At 6th level, this bonus increases to +8. Each activation of this ability counts against the cleric's daily uses of his ability to channel stored spell energy (see Turn or Command Undead, above).

Raccoon Shape (Su): At 7th level, a Challenger of Fate gains the ability to turn himself into a raccoon and back again once per day. This ability functions like the *polymorph* spell, except as noted here. The effect lasts for 1 hour per Challenger of Fate level, or until he changes back. Changing form (to raccoon or back) is a standard action and does not provoke an attack of opportunity.

A Challenger of Fate can use this ability twice per day at 8th level, three times per day at 9th, four times per day at 12th, five times per day at 16th and a maximum of six times per day at 20th level.

Raccoon

CR 1; Small animal (25 lbs., up to 3 ft. long); HD 2d8+4; hp 13; Init +3 (Dex); Spd 20 ft., swim 10 ft.; AC 15 (+1 size, +3 Dex, +1 natural), touch 14, flat-footed 12; Base Atk +1; Grp -1; Atk +5 melee (1d4+2, claw); Full Atk +5 melee (1d4+2, claws) and +0 melee (1d3+1, bite); Space/Reach 5 ft./5 ft.; SA improved grab, rake 1d4+1; SQ low-light vision, scent; AL N; SV Fort +5, Ref +6, Will +1; Str 15, Dex 16, Con 15, Int 2, Wis 12, Cha 7.

Skills and Feats: Balance +4, Hide +9*, Listen +4, Move Silently +3, Spot +4, Swim +10; Alertness, Weapon Finesse.

* In areas of tall grass or heavy undergrowth, the raccoon gains an additional +8 racial bonus to Hide checks.

Improved Grab (Ex): To use this ability, a raccoon must hit with its bite attack. If it gets a hold, it can rake.

Rake (Ex): A raccoon that gets a hold can make two rake attacks (+4 melee) with its hind legs for 1d4+1 points of damage each.

Order of the Passionate One

"The Passionate One likes to see us in the throes of emotion, because emotion is what makes life worth living. You see, every creature is ruled by passion, and our good brawls, fantastic orgies, or wild parties all help bring about the greatest passions or emotions that we so crave."

The Deity

NAME(S): THE LAUGHER, THE PASSIONATE ONE, KING OF CLIMAX, FATHER OF WINE, MASTER OF THE GRAPE

REGIONAL NAMES (HUMAN): Malmsey (Brandobian), Zymur (Dejy), Kholnarr (Fhokki), Kasatori (Kalamaran), Oowaaw (Reanaarese), Neshvan (Svimohzish)

RACIAL NAMES (HUMANOID): Rublim (Dwarven), Jennaentariel (Elven), Sulreen (Gnomish), Ledia (Halfling), Akdren-Ulkromar (Hobgoblin), Grolg (Orc)

SPHERES OF INFLUENCE: The Laugher is the god of passion and wine.

ALIGNMENT: Chaotic neutral.

APPEARANCE: The Passionate One never takes the exact same form twice, so there is no accurate representation of the Laugher's form on Tellene.

The Clergy

NAME: The Passionate Peoplehood

WORSHIP: Worship of the Laugher can occur anywhere – and often does. Services for the Passionate People begin and end with drink. Libations are made to the god while clerics and worshippers alike tip a glass themselves. The amount of wine

drunk at these sessions is substantial, and most of a worshipper's tithe goes toward the purchase of large casks. During the service, winemaking is praised as a glorious profession and the vintner who supplied the wine is usually commended.

Within the faith, there is disagreement over the storage of liquors. While everyone recognizes those spirits whose taste and quality improves over time, some members of the faith refuse to allow for such patience. Instead, they simply allow their desire for strong drink to rule their actions, and thus rarely store wine or other beverages. This occasionally results in members of the Passionate Peoplehood stealing from each other, when one who cannot contain himself tries to get access to the "good stuff" of another member. Such activity is not a violation of the faith, although the thief is expected to make some kind of restitution for any actual damages done to his brother or sister's property.

HOLY SYMBOL: Fresh grapes, wine berries or a gaping mouth as if screaming or anticipating a large quantity of wine.

HOLY DAYS: Any day is a holy day for the Passionate Peoplehood, although they especially favor days of severe storms.

HOLY COLOR: Purple.

HOLY ANIMAL: The laughing hyena is the holy animal of the Passionate Peoplehood.

RAIMENT: Clerics of the Order of the Passionate One, as members of a carnal, temporal order, desire to look attractive. The traditional ceremonial garb is a set of purple robes, though when not performing services, the Passionate Peoplehood wear either beautiful and elaborate clothing or tight, revealing clothing. Regardless of their choice, all favor exotic headwear. A larger number of hats is a symbol of status among such clerical circles, and woe be to the cleric who is caught wearing the same hat twice in the same month, for it means he owns too few!

ADVANCEMENT: As a very loose-knit group, there is no formal church order. The level of disorganization within the faith is such that there is no rank and title advancement available to members of the church. However, clerics gain personal fame within the Order of the Passionate One through impressive sacrifices.

SACRIFICES: During severe storms, clerics must smash or destroy valuable items while shouting at the top of their lungs, preferably when drunk. They follow this behavior with hysterical laughter.

MAJOR TEMPLES: Important places of worship for the Passionates can be found in Crandolen, Dayolen, Bet Kalamar, Bet Urala, Bet Seder, Gaketa, and Shyta-na-Dobyo.

Temples of the Order of the Passionate One usually feature large rooms where worshippers may gather, but they often lack the glory and splendor of some other faiths' temples. Instead, the temples have one large room for public gathering and several more private rooms for small gatherings of friends. While the exterior varies with local conventions, the interior usually features colorful tapestries or wood paneling with framed paintings, to create a warm domestic, scene.

Each temple has a winery, a distillery or both on the premises. They usually have large storage areas for both the raw materials and the finished product. Their wine cellars often boast excellent collections of wines from across Tellene, donated as part of a tithe by vintners from all over.

Temples designated as cathedrals of the Order of the Passionate One hold no dominion over other temples. Instead, these cathedrals have managed to gain control of the local relevant guilds (Vintners or Brewers) and gained respect outside of their own modest sphere of influence. The guild headquarters in these cases is part of the cathedral or its complex of buildings.

A temple at Shyta-na-Dobyo is considered the faith's holy seat, although this designation merely indicates that the most senior and most respected cleric leads services there.

FRIENDS AND ALLIES

The Thunderer's Temple: "The power of a storm is like the emotion of a person; washing away all that lie in its path."

The Temple of Strife: "The emotions of conflict are powerful and full… Strife breeds anger, rage, fear, sometimes even lust…"

The House of Vice: "They seek gratification for their emotional needs, but they do not focus on the emotions, only on their wants and needs."

The Church of Chance: "Nothing is as thrilling as throwing your life to the winds of chance… These fellows make great cellmates…"

The Theater of the Arts: "Art is driven by the more powerful emotions… and it exemplifies the best of them!"

FOES AND ENEMIES

The Fraternal Order of Aptitude: "So cold and calculating… If they ever felt any emotions, I think it would kill them with surprise."

The Founder's Creation: "Too obsessed with the etiquette and rules of law. They don't understand how wonderful it feels to throw caution to the wind.

The Hall of Oaths: "Truth? Truth is but an illusion to those that experience emotion… Lies come from great emotional context, and can cover a great many sins performed in that state."

The Courts of Justice: "The dullest people the world has ever seen. They stop parties in full swing simply to complain about the noise…"

The Home Foundation: "Ugh! They want so little joy in their lives, I wonder if they are dead already."

SAYINGS

"Finish that one so I can pour you another!"

"That sure is a beautiful necklace you have there..."

"I'm not ash think asth your drunk I am, magish-thrart, hee hee."

"Really! I thought this was my estate. I must have been confused by the storm and all."

"Shut up and finish your wine!"

"See you next year in Shyta-na-Dobyo!"

"If you can't laugh with 'em, slug 'em!"

"Nothin' gets the blood pumpin' like a good brawl."

THE HOLY BOOK

The Laugher's chief holy book, "The Gift of Passion," is a meager tome, though typically with elaborate borders. The cover normally mirrors the inside, with a grapevine border whose lush fruits hang heavily. There are literally thousands of slightly different versions of this text, as each transcriber introduces new errors, omissions or additions. Still, each contains chapters called Vintages, though the number varies.

The Vintages showcase different means of celebration, including Wine and Song as the two most prominent. They are also the longest chapters, about two dozen pages each. The entire work seems to have been originally based on the writing of a single author, supposedly written in a drunken stupor. The sentences run together, the spelling is inconsistent, and some entire pages make no sense whatsoever.

The Vintages support the faith's belief in living a slightly hedonistic lifestyle, but not necessarily at the expense of others. Drinking wine or other alcohol brings the worshiper closer to his god. It is a wise man that can make others laugh (but puns show only a superficial cleverness and should be avoided).

The Gift of Passion is commonly available for the cost of 30 gp.

CLERICS

The Passionate Peoplehood believes that the passion of any emotion attracts the favor of their god. They are equally content when blissfully happy, lusty or in a mad rage, as long as the feeling is intense. They enjoy a good brawl or an orgy equally, due to the intense emotions evoked by such events. Because of these emotional swings, most non-worshippers have difficulty coexisting with clerics of the Passionate One.

In most areas, the Order is a poorly organized, underground group. Those who dwell in cities spend most of their time in jail. Aside from minor public disorders the Peoplehood may cause, they sometimes become involved in plots to steal valuable items as a sacrifice to the King of Climax. During severe storms, clerics are sometimes found wandering drunk in nobles' houses searching for valuables to destroy.

Most worshippers of this deity are winemakers who tolerate the more eccentric activities of the Peoplehood. Successful crops and endorsements from the Order are some of the benefits that they may receive for suffering with (what many of them believe to be) drunken fools. In some areas, there is a delicate balance between the Order and the local government, especially if a powerful winemakers' guild supports the Laugher's clerics.

The Order of the Passionate One has no set rules, so cults vary regionally. However, one consistent and unbreakable rule of this faith is that wine (or any liquor) must never be wasted or destroyed. Those who are familiar with this rule leave bottles of wine perched precariously on windowsills or leaning against doors to discourage break-ins by the superstitious clerics.

Adventures: Members of the Passionate Peoplehood go on adventures to find excitement, to spread the joy of the Laugher, and to taste new drinks.

Characteristics: Well-rounded in combat and spellcasting, the Passionate exhibits lusty behavior in all his endeavors. Whether brawling, singing, or searching for treasure, the Passionate gives his every effort. Passionates tend to be quick to action and disregard consequences.

Background: Passionates come from all backgrounds; these clerics make no distinction based on wealth, race, culture, language or anything else. Shyness or introspection is unheard of, as Passionates "wear their emotions on their sleeve," so to speak.

Races: Gnomes and humans fill the ranks of this faith, although dwarves are well represented as well. Most other races join in smaller quantities, although elves, not often given to excess in the manner of this faith's dogma, rarely join the clergy.

Relations With Other Classes: Passionates respect other creatures based on the readiness with which they display their emotions and their openness. Bards, rogues, barbarians, and sorcerers tend to be in the good graces of the Passionates. Passionates endlessly mock paladins, monks and too-serious wizards.

Relations With Undead: The raising or use of undead poses no dogmatic issues for the cleric and risks no sanctions. However, clerics should not recklessly associate with undead, but do so only for purposes of helping the faith or its worshippers.

Role: In an adventuring party, the Passionate augments her companions with divine magic (adding strong drink when possible), lends a hand in combat and heals them afterwards.

ADVANCED GAME RULES

A cleric of the Passionate Peoplehood has the same game statistics of a cleric in the *Player's Handbook*, with the following changes or clarifications.

Abilities: A high Constitution enables a Passionate to tolerate more and stronger drink, a sign of some prestige within the faith.

Alignment: Passionates must be chaotic neutral.

Hit Die: d6.

Skill Points at 1st Level: (4 + Int modifier) X 4.

Skill Points at Each Additional Level: 4 + Int modifier.

Class Skills

The Passionate's class skills (and the key ability for each skill) are Concentration (Con), Craft (usually brewing or winemaking) Int), Disguise (Cha), Gather Information (Cha), Heal (Wis), Knowledge (local) (Int), Knowledge (religion) (Int), Profession (typically brewer, gambler, herbalist or vintner) Wis), Spellcraft (Int) and Survival (Wis). See Chapter 4: Skills in the *Player's Handbook* and the *Kingdoms of Kalamar Player's Guide* for skill descriptions.

Class Features

One of the Passionate has the same class features as a cleric in the *Player's Handbook*, with the following changes or clarifications.

Weapon and Armor Proficiency: Passionates are proficient with simple bludgeoning weapons (better to smash things with). Clubs and maces are particularly popular with the Passionate Peoplehood. They are proficient with light armor, and with shields (but not tower shields). Passionates prefer not to utilize armor or shields unless adventuring or facing certain combat.

Domains: As chaotic lovers of the grape, a Passionate may choose from the Expressive (PGttSL), Chaos, Destruction, Plant, and Trickery (PHB) domains.

Divine Focus: The divine focus for Passionates is a small stone carving of wine berries.

Spells Restored: Passionates have their divine spells restored at dawn.

Spiritual Club: In addition to being the favored weapon of the Laugher, Passionates receive a force replica club when they cast the divine spell *spiritual weapon*.

Turn or Command Undead: Unlike some neutral clerics, Passionates cannot turn or command undead creatures. However, the cleric may still channel this stored spell energy a number of times per day equal to 3 + his Charisma modifier.

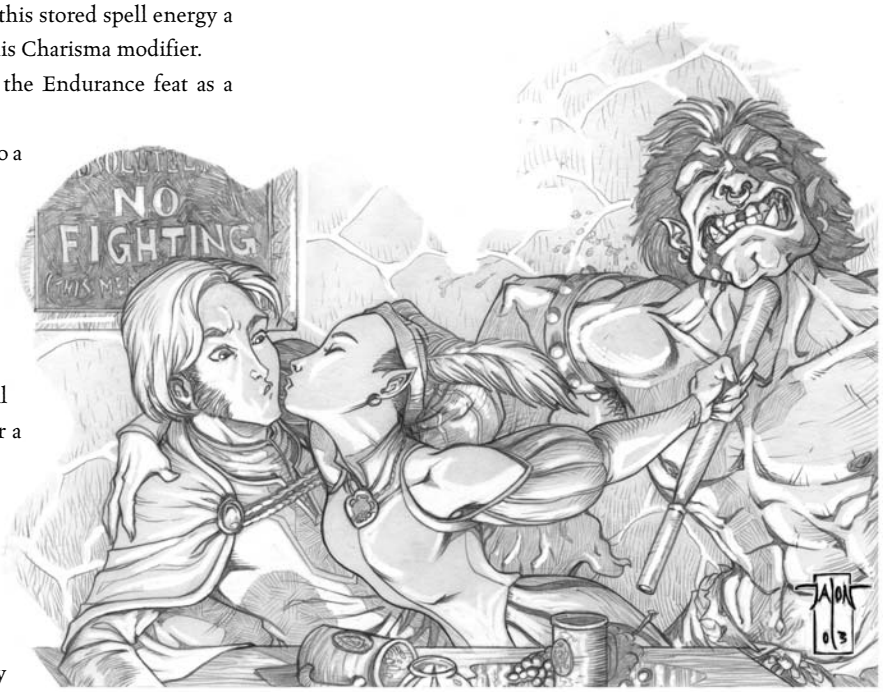
Endurance: A Passionate receives the Endurance feat as a bonus feat.

Knock: The *knock* spell is available to a Passionate as a 2nd-level cleric spell.

Grapes of Health (Sp): Once per day, a Passionate can make a single serving (one drink) of wine magical. If consumed, this drink acts as a *potion of cure moderate wounds*. However, each drink also inflicts a -2 penalty to Will saving throws for the next hour. After a time equal to one hour/cleric level, the drink reverts to its original nonmagical state.

Fruit of the Vine (Su): A Passionate can channel energy to cause living creatures within the area to become slightly intoxicated. They might become angrier, more sullen, happier, or otherwise experience an increased level of emotion, causing them to suffer a –2 penalty to their Wisdom score. This ability lasts for 10 minutes, and each activation of this ability counts against the cleric's daily uses of his ability to channel stored spell energy (see Turn or Command Undead, above).

Predict Weather (Su): A Passionate can channel energy to accurately predict natural weather up to three days into the future. If unnatural forces currently affect the weather, then this supernatural ability reveals as much information as a *detect magic* spell. This ability has a range of 1 mile per level, and covers an area of 1 mile radius + 1 mile/2 levels, centered on the Passionate. Each activation of this ability counts against the cleric's daily uses of his ability to channel stored spell energy (see Turn or Command Undead, above).



Chapter Five:

The Fiendish

The evil-aligned deities of Tellene are known as The Fiendish, when referred to as a group. This chapter describes the churches of each deity, beginning with the lawful evil churches, then neutral evil, then chaotic evil.

NAME (CHURCH): The formal name of the faith, if any.

QUOTE: A typical view of the religion from one of its' clerics.

NAMES (DEITY): The god's Merchant's Tongue nicknames. The deity's name is also provided in each major human and humanoid language.

SPHERES OF INFLUENCE: The deity's areas of control.

ALIGNMENT: Moral and political bent of the god and the ethos of the clergy.

APPEARANCE: Description of the physical manifestation(s) of the god as she or he might appear to mortals.

NAME (CLERGY): The name of the clergy within the church organization.

WORSHIP: This section is a brief overview of the elements of worship among the churches of Tellene, along with the general patterns and notable exceptions. Dungeon Masters can then use these as a framework to depict specific practices of a given congregation.

UNHOLY SYMBOL: The representation of the god or religion in pictures, sculptures and other works of art. Commonly painted on shields or armor of clerics.

UNHOLY DAYS: Days revered by the religion or days on which followers must perform certain rituals. Regardless of what morals or truths they preach, religious teachers across Tellene must meet with those who would listen to them in person, face to face, in cities, towns and farmhouses across the land in order to spread their message. Whether they meet openly in a huge building of stone or brick or clandestinely in shadowy alleys, those who preach must speak to those who pray on a regular basis.

Faiths worshipped in the open usually hold weekly services on Veshday, the end of the week. For most faiths sermons, rituals and hymns are standard in some combination. Services might also include chanting, sacrifices, morality plays and readings from the canon or other holy works. Solicitation for donation is universal in some form or another. In most cases, bowls or urns are placed near the entrance to the temple and worshippers drop in coins on the way in or out.

In the case of religions forced to operate clandestinely, services might change their schedule in order to escape the attention of the authorities, but overall the activities involve the same type of activities. Their acts of fellowship must be practiced in secret or under some pretense.

Larger and more important holy days vary with each faith. Most faiths have one or two major holy days that identify them most closely. Lesser annual events point out key elements of the faith or highlight their peculiarities. The largest holy days affect the community outside of the worshippers as well. Just like real-world religious holidays affect traffic, mail delivery and other factors, the Raiser's Gift means food for all people and is generally a time for peace.

UNHOLY COLORS: The colors associated with the deity or religion. Used on ceremonial garments and in the decoration of the place of worship.

UNHOLY ANIMAL: Animal(s) respected or considered sacred by the religion.

RAIMENT: Clerics in good standing with their church are required to wear the appropriate synodal raiment during all official church functions and ceremonies. It is considered a sign of disrespect to do otherwise. Most clerics wear their synodal vestments at all times, and they are actively encouraged to do so. This sets them apart from lay persons, and allows worshipers to find them quickly and easily.

ADVANCEMENT: The hierarchical order within the church. Respect and power are only gained by serving the interests of the religion and the deity. Requirements for advancement within the church hierarchy are detailed. Advancement within the church usually has little to do with skills gained while adventuring. Titles for clerics indicate level of power or

Table 5-1: The Fiendish

Alignment & Deity	Spheres of Influence	Priesthood	Church	Canon
LE- The Corruptor	envy, injustice, jealousy	The Covetous Ones	The Courts of Inequity	Longings
LE- The Overlord	oppression, slavery	Bringers of the New Order	The House of Shackles	Subjugation
LE- The Dark One	darkness, dusk, night	Knights of the Black Pit	Church of Endless Night	Book of Endless Night
LE- The Flaymaster	pain, hurt, torture, cold	Ministry of Misery	Order of Agony	Sweet Pain
NE- Harvester of Souls	death, underworld	The Harvesters	The Congregation of the Dead	Final Word
NE- Locust Lord	famine, hunger, starvation	The Gaunt	The House of Hunger	Swarms
NE- Emperor of Scorn	bigotry, hate	The Veiled Priesthood	House of Scorn	The Stone Tablets
NE- The Seller of Souls	murder, revenge	The Purgers	House of Knives	Ill Wind
CE- Rotlord	sickness, epidemics,disease, plague, vermin	The Pestilent Ones	The Conventicle of Affliction	Endless Decay
CE- The Confuser of Ways	lies, deceit, mischief	The Imposters	Church of Confusion	Invisible Lives
CE- Prince of Terror	nightmares, fear	The Fellowship of Terror	Temple of Sleepless Nights	Indescribable Horrors
CE- Creator of Strife	discord, misfortune,foul weather	Minions of Misfortune	Temple of Strife	Catastrophes
CE- The Vicelord	vice, sloth	Vicelords or Insulters	House of Vice	Innocent Pleasures

Table 5-2: The Fiendish: Unholy Colors, Spells, and Domains

Alignment & Deity	Colors	Cleric Spells Restored	Domain
LE- The Corruptor	Green	Dawn	Evil, Law, Greed, Injustice, Wealth
LE- The Overlord	Red, brown	Dusk	Domination, Evil, Law, Oppression, Strength
LE- The Dark One	Black	Midnight	Darkness, Earth, Evil, Law, Void
LE- The Flaymaster	Ice blue	Dusk	Chill, Cold, Destruction, Evil, Law
NE- Harvester of Souls	Black, bone white	Dusk	Death, Deathbound, Destruction, Evil, Underworld
NE- Locust Lord	Gray, burgundy	Dusk	Destruction, Evil, Fire, Locust, Plant
NE- Emperor of Scorn	Gold, dk. blue	Dusk	Evil, Hatred, Knowledge, Scorn, Strength
NE- The Seller of Souls	Red, black	Midnight	Assassination, Celerity, Death, Evil, Trickery
CE- Rotlord	Drab yellow, sickly green	Dusk	Chaos, Death, Decay, Destruction, Evil
CE- The Confuser of Ways	various	1d6 hrs. after Dusk**	Chaos, Evil, Madness, Oblivion, Trickery
CE- Prince of Terror	all colors	Dusk	Chaos, Evil, Illusion, Terror, Trickery
CE- Creator of Strife	Clashing red, green, orange	Dusk	Chaos, Destruction, Evil, Misfortune, Tempest
CE- The Vicelord	Brown	Midnight	Animal, Chaos, Evil, Trickery, Vice

** determined randomly each night

Table 5-3: The Fiendish: Weapons, Symbols, Focuses, and Animals

Alignment & Deity	Weapon*	Symbol of Deity	Divine Focus	Sacred Animal
LE- The Corruptor	Longsword	Tipped scales resting on a goat's skull	Tiny golden scales (unbalanced)	Goat
LE- The Overlord	Spiked Chain	Mailed fist	Gauntlet worn on the right hand	Draft horse
LE- The Dark One	Greataxe	An eyeless raven gripping a bloody eye	Small leather pouch full of sacrifices	Bat
LE- The Flaymaster	Whip	Dagger with blood dripping off the blade	Bloodied dagger	Hornet
NE- Harvester of Souls	Scythe	Skull and scythe	Small golden sickle	Skeletal dragon
NE- Locust Lord	Mace	Goblet with a hole in the bottom and Death (hooded skeleton) oozing out	Ornate goblet with a hole in the bottom	Locust
NE- Emperor of Scorn	Club	Golden sceptre on a dark blue background	Small golden sceptre	Jackal
NE- The Seller of Souls	Dagger	Skull-headed scorpion with blood dripping from its stinger	Silver scorpion	Scorpion
CE- Rotlord	Flail	Rotting, worm-eaten head	Piece of rotting flesh	Rat
CE- The Confuser of Ways	Club	Snake head with extended tongue	Emblem of hissing snake	Snake
CE- Prince of Terror	Greatsword	Face filled with terror	Shrunken head	Black stallion
CE- Creator of Strife	Flail	Various regionally (i.e.: dark storm clouds, twister or tidal wave)	Spatially impossible geometric shape atop a crooked stick	Raven or black cat
CE- The Vicelord	Heavy Pick	Varies regionally (i.e.: male boar	Boar genitals or tusks wrapped wearing a crown)	Male boar in hair from a convert

*In addition to indicating the favored weapon of each deity, the above list provides the weapon type created by the divine spell spiritual weapon. Weapons deal 1d8 points of damage regardless of form, though threat ranges and critical hits function as the weapon listed above. Note that ranged weapons created by the spiritual weapon function in the same manner as melee weapons; they have no advantages over spiritual melee weapons.

respect within the church and in no way reflect the experience level of the clerics.

Special Requirements: Lists any unusual requirements that a cleric must perform, either before or after his acceptance into the faith.

Special Notes: Lists any particular happenings, events or other information that might be relevant to a ranking cleric of this faith.

SACRIFICES: Details of physical or abstract actions performed by worshippers to pay tribute to the god.

MAJOR TEMPLES: Lists the cities where the major temples of the faith are located. However, such temples are not merely larger collections of worshippers. They represent a great investment of faith by the designing clerics and the community of followers in that area. They serve the mundane functions of refuge and meeting during emergencies, but they are also something more important than their mere physical presence. The gods watch over temples as centers of their faith. Their attentions give these places certain divine blessings.

Walls, doors, altars, and other permanent parts of the temple (including stained glass designs) typically have an additional 10 hardness and +2 hit points per inch of thickness. All such temples are immune to the effects of the following spells: *earthquake, transmute rock to mud, stone tell* and *disintegrate*. The temple and its contents are immune to all mortal scrying devices, spells and effects.

In a temple devoted to any god other than the Mule, clerics not considered allies of the faith must make a Concentration check in order to cast spells. The DC for this check is 20 + the spell level. Clerics of the god worshipped and its allies may cast spells freely. The Mule allows divine spellcasting without impediment from all non-evil spellcasters inside temples devoted to him.

FRIENDS AND ALLIES: This section lists the primary alliances of the religion and the god.

FOES AND ENEMIES: Similarly, this section lists the chief adversaries of the religion and the deity.

SAYINGS: Common sayings of clerics and followers of the religion. They are given to add flavor and aid in role-playing characters of the religion.

THE HOLY BOOK: At some point in the past, each of the gods expressed his commands through the written word. Typically, a saint or cleric of the faith actually recorded the doctrine for the layman, although some faiths claim the god wrote the original words personally. The primary source of doctrine among most faiths came from the content of the canon.

Considering its prime importance within the faith, the canon is a prominent possession of clerics and followers. Among clerics of importance, the canon is mandatory. Followers who wish to appear sincere find that even grand largesse carries little weight unless backed up by ownership of a canon.

The Knowledge (religion) skill allows a character to associate a faith with its god (DC 5), identify the source of a religious quote (DC 15 to DC 20, depending on obscurity) or remember a specific passage (DC 20). A character that has studied a canon gains a +2 circumstance bonus to Knowledge (religion) checks (+4 when the religion in question is their own), and clerics of a faith gain an additional +2 circumstance bonus when the question applies to their own theology.

In addition to the canon, many other religious texts abound within each faith. Most religions have one or more texts that either extend the original canon or contain in-depth commentary of the canon. Such texts vary greatly in scope, acceptance and authority.

For example, several ancient prophetic tomes exist that for various reasons are considered holy by several religions. Probably the most famous is the Kabataroth. Written by a mad Prophet, it covers literally hundreds of topics, most of them undecipherable. Some scholars have spent their lifetimes studying the Kabataroth with little or no progress. The bits of information that make sense deal with everything from predicting the weather to signs of the Time of the Void to the return of Emperor Thedorus. In reality, each passage could be interpreted in multiple ways, so pragmatic types find little use in the Kabataroth and similar prophetic texts.

CLERICS: This section describes the goals and behaviors of those in the clergy and the congregation members. It also details the beliefs, mythology and some of the quests related to the religion. Note that the clergy are well aware that the power of the gods is based on worshippers and expansion of the spheres of influence. This goal is prime and overrides all others. Consequently, religions in certain areas may stress one portion of their faith while in an area that persecutes another sphere. Some religions, particularly the evil ones, stress that the locals can pray to their god to ensure that the god is appeased and will thus contain its spheres of control from wreaking havoc upon them.

Adventures: Describes how and why clerics of the faith usually set out on adventures.

Characteristics: Common characteristics of a cleric of this faith (particularly emotional temperaments).

Background: Where clerics of this faith often come from (rural, urban, noble, poor, etc).

Races: This section lists what player character races are most common to this faith. Unless otherwise stated, no character is excluded due solely to his or her race. Persons join the clergy based on the strength of their convictions, their culture, and other similar factors.

Relations With Other Classes: This section details how clerics of this faith prefer to work with (or avoid) other classes.

Relations With Undead: This entry notes whether or not clerics and followers of this faith may animate, create, and associate with the undead.

Role: The cleric's typical role (leader, follower, backup fighter, etc) within an adventuring party, and which of their abilities such a party might find useful.

ADVANCED GAME RULES: The diverse religions of Tellene make for fascinating clerics with diverse beliefs, but their divinely gifted abilities are often limited to those of the basic cleric as seen in the D&D *Player's Handbook*. Even with the addition of special feats and domains as described in that book, as well as the *Player's Guide to the Sovereign Lands*, clerics of vastly different gods are still too often of a startling sameness.

Experienced players and DMs may use this section to build a new cleric that is essentially his own "class." For example, with these rules a cleric of the Corrupter is no longer just a 1st-level cleric with some specialized domains, but a 1st level Covetous One. However, players that use this class must follow certain requirements and restrictions as laid down by the church (limited weapon and armor proficiencies, for example). In exchange for such requirements, a cleric gains extra abilities.

Normally, a cleric who ignores this decree is unable to cast cleric spells or use any supernatural or spell-like class abilities while doing so and for 24 hours thereafter. The DM should strictly enforce this, but should also allow the cleric's god to show leniency in special circumstances (such as when a cleric's required equipment is forcibly taken from him, or perhaps when a weaponless cleric snatches a forbidden weapon off the ground at the last instant, in order to prevent the climax of some evil, horrific ritual).

While the faith may seem prohibitive to outsiders, its members believe that the benefits from their god are worth the restrictions. Each cleric also receives all of the abilities of the standard cleric (such as turn/rebuke undead), unless otherwise noted.

While efforts were made to provide balance, it is possible that some clerics, with the skills and divine powers available to them, have the potential to unbalance the game. As always, it is up to the DM to adjust the powers of any advanced cleric class if he or she feels it is necessary.

At the DM's option, the standard cleric in the *Player's Handbook* may remain available as an option for a hidden cleric of the Creator – the original deity from which all other gods were born. Such clerics may be of any alignment, claiming to worship any aspect of the Creator ranging from lawful good to chaotic evil. The other aspects of a cleric of the Creator (holy animal, domains, etc) would vary by cult, as determined by the DM.

A Knight of the Black Pit, Bringer of the New Order, Minister of Misery, and Covetous One.

COURTS OF INEQUITY

"The Queen of Inequity revels in the misery of good people treated unjustly, and we use our riches and power for this very task. We are her best, most beautiful, most prestigious servants, for we reap the fruits of others for her… We do not even need to seek out new applicants, for the famous, wealthy and noble know we are their friends, and they know where to find us…"

THE DEITY

NAME(S): THE CORRUPTER, THE QUEEN OF INEQUITY, JEALOUS EYE, MISTRESS OF SPITE, THE COVETOUS ONE

REGIONAL NAMES (HUMAN): Enard (Brandobian), Ojob (Dejy), Takkarkk (Fhokki), Kar'soloti (Kalamaran), Zoolaa (Reanaarese), Namona (Svimohzish)

RACIAL NAMES (HUMANOID): Surik (Dwarven), Adrenannon (Elven), Norenn (Gnomish), Tarbak (Halfling), Ganor-Thana-Kurrug (Hobgoblin), Vrak (Orc)

SPHERES OF INFLUENCE: The Corruptor is the god of injustice, envy, and jealousy.

ALIGNMENT: Lawful evil.

APPEARANCE: The Mistress of Spite appears as a stunningly beautiful queen, lavishly dressed in the finest, most expensive garments. She always wears priceless jewelry and a gorgeous diamond encrusted tiara.

THE CLERGY

NAME: The Covetous Ones.

WORSHIP: Worship takes place in a temple, although Covetous Ones serving as justices or magistrates hold court in stately structures built on huge, majestic estates. They are equipped with enormous law libraries, one or more formal courtrooms and at least two opulently furnished ballrooms. The temple proper is invariably located in an underground ballroom. The Covetous Ones fill their temples with valuable relics purloined from other churches. Additionally, the altars are inlaid with precious metals and gems – because the Jealous Eye needs the best.

The Courts of Inequity do not hold weekly services. They meet surreptitiously during the elaborate parties hosted by the senior clerics. One of these events is always during the three days of the half moon (Veshemo), preferably in a room adjacent to the ignorant nobles who make up the faith. Worshippers never gather in an intentional communal atmosphere where they can discuss their faith.

UNHOLY SYMBOL: Tipped scales resting on a goat's skull.

UNHOLY DAYS: The three days when Veshemo is visible as a half moon are holy (or unholy, depending on your point of view). Additionally, the Covetous Ones celebrate a special day in late summer. They believe that on this day, somewhere in Tellene, a good and just ruler is being toppled. This becomes a particularly celebrated day if the coup actually occurs in their area. The ruler in question varies from region to region, but the disintegration of the Brandobian Empire is a favorite. If they succeed in completely taking over the judicial system in a region, they revere the anniversary of this day also.

UNHOLY COLOR: Green.

UNHOLY ANIMAL: The unholy animal of the Mistress of Spite is a goat.

RAIMENT: When performing official ceremonies and services, clerics of the god of envy, jealousy and injustice wear either specific tunics or robes in accordance with their rank in the church. When off duty, the Covetous Ones keep current with the latest fashions, tending to spend large amounts of money on their wardrobes. After all, one can't corrupt what one can't attract.

TABLE 5-4: COVETOUS ONES

Rank	Title	Raiment
1	Follower of the Eye	brown tunic
1	Aspirant of the Eye	yellow tunic
2	Servant of the Eye	olive tunic
2	Bailiff of the Eye	green tunic
3	Representative of the Eye	brown robes
4	Advocate of the Eye	yellow robes
4	Counselor of the Eye	olive robes
5	Magistrate of the Eye	green robes
6	Judge of the Eye	green robes with white dots
7	Sheriff of the Eye	green robes with white circles
8	Cleric of the Eye	green robes with a white circular pattern
9	High Cleric of the Eye	green robes with a red circular pattern mixed concentrically with a white circular pattern
10	High Queen of the Jealous Eye	green robes with a red circular pattern mixed concentrically with a white circular pattern, plus a green eye in the center of the pattern

ADVANCEMENT: Advancement within this church occurs by a simple majority vote of all higher-ranking clerics. The ambitious Covetous One attempts to win the favor of such clerics with valuable gifts and pledges of loyalty. Often, the cleric tries to gain an advantage by spreading false rumors about those competing for the same position. This system tends to keep the lower-level clerics under control, but the political maneuvering for votes can become deadly.

All Covetous Ones receive a noble's outfit worth 75 gp per rank upon attaining each title. All Covetous Ones receive a gold piece bonus on the church's summer unholy day equal to (character level x temple rank) x10.

An Advocate of the Eye must have at least 3 ranks in Knowledge (local), often used for information on local laws.

A Magistrate of the Eye must have at least 6 ranks in Knowledge (local).

A Judge of the Eye's stipend increases to 300 gp/month.

A Sheriff of the Eye must have at least 9 ranks in Knowledge (local). A Sheriff of the Eye's stipend increases to 400 gp/month.

The second follower for the Cleric of the Eye is a rogue.

Special Requirements: Ranks 1, 2, and 4 have two titles; a Covetous One must earn both titles before advancing to the next rank. At ranks 2 and 4, the Covetous One gains the benefits for the rank only when she reaches the second title in that rank.

Special Notes: In communities where the Courts of Inequity hold full authority, clergy of Advocate rank or higher can issue a Writ of Entitlement. The cost for a Writ is fluid, based on the relative social station of the cleric to the purchaser, their relationship, and the legal history of the buyer. Even the cheapest Writs typically cost several hundred gp. Once purchased, the Writ is essentially a license to commit a theft. If apprehended in such a crime, or accused by the local authorities of theft, the Writ can be exchanged for complete absolution from guilt.

SACRIFICES: The monthly sacrifice is a particularly beautiful or valuable object – preferably plundered from some good-aligned church.

MAJOR TEMPLES: Important places of worship for the Covetous Ones are said to exist in Dalen, Inolen, Premolen, Bet Kalamar, and Basir.

The temples of the Courts of Inequity are often underground structures invisible and inaccessible to the pubic. Worshippers usually reach them through secret entrances on the grounds of the presiding cleric's home. Catering to the nobility, these spaces are ostentatious affairs, with slaves or servants to attend to them, the finest furnishings and decoration, and both well-lit and comfortable in temperature. Most recruiting and worship takes place outside of the temple, so it does not need to be large to accommodate the faith's needs. Underground caverns or storage areas protect the faith's wealth, allowing plenty of room for the deadly traps that guard it.

Cathedrals are usually aboveground, both literally and figuratively. Any city in which the Courts have taken over the legal system might be designated a cathedral, although it might be a location in which the majority of the legal representatives follow the faith (such as in Bet Kalamar). If the faith practices openly, the courts and temple are in the same building or within the same complex of buildings; the faith teaches that the physical association is a constant reminder of the legal association.

Modest Kalokapeta houses the faith's seat, although the ruling clerics would like to move the seat to a more prominent position. As long as the Kalokapetan nobles continue to pour money into their coffers in an effort to keep them there, the incentive to move is not great. Should they move, Dalen is their most likely choice for a new seat; the faith's alliance with the House of Scorn makes Eldor a friendly environment.

The current High Queen of the Jealous Eye is Nitakaran Gomanas, a Kalamaran lady of the noble house of Ekatis, a relative latecomer to the political picture. Gomanas has a closet full of skeletons (and wraiths and specters) in her past. Aspiring clerics admire her balance of boldness and discretion in promoting the faith.

FRIENDS AND ALLIES

The Church of Endless Night: "The nighttime wanderings of these fellows keeps the weak and helpless at home, and out of our way."

The House of Shackles: "They understand the value of owning, but focus too much on causing pain instead of poverty…"

The House of Scorn: "They see the natural hierarchy as do we… They focus a little much on the divisions between races, and less between classes, but the divisions are there nonetheless."

The House of Knives: "A good assassin is not hard to find… Death can retrieve what thieves cannot."

FOES AND ENEMIES

The Halls of the Valiant: "They wish to take from us all that is ours, and keep it themselves. What vile pigs!"

The Courts of Justice: "They don't understand our station in life; few rules apply to us, and the law is for those of common rank!"

The Face of the Free: "Freedom is not for everyone… The strong deserve to own the weak."

The Hall of Oaths: "Truth is worthless."

SAYINGS

"It's not whether you win or lose, it's how you bend the rules."

"Don't you wish you had a [body part/item/object] as beautiful as hers?"

"If it wasn't for that incredibly ugly [body part/scar], you might be as handsome as he."

"You know he doesn't deserve that fine [object or item of clothing]. Go ahead – take it. I won't tell."

THE UNHOLY BOOK

The canon known as "Longings" is a chalky black book with black pages and white ink. Images are few, but their spectacle makes up for their scarcity. The only drawings are lavishly detailed and colored images of the Queen of Inequity in resplendent garb.

Four sections, known as "Spites," divide Longings. The first, named "Entitled," describes the faith's clerical order, its titles, ceremonies, unholy days, duties and other clerical concerns. Followers concern themselves more with the other three Spites. They describe the role of the faithful ("Deserved"), the undeserving ("Unworthy") and the victim ("Once Owned"), respectively.

Together the four Spites classify every sentient being. The Entitled are the Covetous Ones, entitled to everything the world has to offer, yet nothing the Jealous Eye desires for herself (which, ironically enough, is everything). The Deserved are the followers of the Queen of Inequity; they deserve the best, but are not necessarily entitled to it as are the Entitled. The Unworthy are those that have anything that the Covetous Ones or their followers may desire. Finally, the Once Owned are the victims that have lost something unjustly. Note that individuals may fall into different categories at various times and under various circumstances.

The canon, while clearly advocating evil and harming innocents, is full of contrast. It shuns larceny but encourages fraud. It extols the benefits of rendering free services to the government as long as such free services will bring a Covetous One or trusted follower closer to a decision-making position that can decide the fate of others. Longings even exhibits clever irony in its creative use of the law as a weapon against the innocent.

The faithful are expected to know the law under which their nation operates. Having a conviction in your past is not a black mark if you can prove that you gave better than you received in the exchange. Prison escape is considered crude and is explicitly forbidden. Instead, the faithful should bribe or trick captors into letting them go.

Longings is illegal in Pel Brolenon and the Theocracy of Slen. It is not freely available for anyone except royalty in most other places. When it can be found, it sells for 70 gp.

CLERICS

The Covetous Ones host huge parties and extravagant balls at the Courts of Inequity in an effort to spread envy and obtain a constant flow of new recruits. Naturally, they invite only the most fashionable members of the rich and social elite. In most areas, the nobility will do anything to attend the ball. During these affairs, the Covetous Ones do their utmost to spread envy and jealousy among the gentry. It is usually not difficult to find recruits among the nobility, especially after a ball. However, when new congregants cannot be found, the Covetous Ones may turn to cradle robbing and kidnapping.

The Covetous Ones know that their Queen revels in the misery of good people who are unjustly treated. Thus, they strive to cause the faultless to be blamed for acts they did not commit, while the guilty roam free. To this end, clerics of the Corrupter offer their services to the local ruler as justices or magistrates. Clerics of the Jealous Eye then try to gain authority in the local court system in order to ruin the lives of the innocent with their warped interpretation of the law.

The clerics always volunteer the use of the Courts of Inequity to the local lord, free of charge. Most lords find this proposal very attractive, because it eliminates the need to spend time and money operating their own courthouse. Rulers who accept this seemingly gracious proposition soon find their justice system falling further and further into the hands of the Covetous Ones. When the clerics wield absolute judicial authority, they take heavy bribes and charge outrageous fees for hearing even the simplest case. In any event, the rulings are typically inequitable, harsh and cruel.

Followers and clerics of the Mistress of Spite guard their own possessions to the point of paranoia. Traps set by them are usually very destructive, since they would rather see both the item and the thief destroyed than risk losing something once owned. This attitude keeps most local thieves' guilds from even thinking of plundering the Courts of Inequity.

Adventures: Covetous Ones adventure to cement or extend their political power. At all levels, gaining political strength is a goal mandated by the faith.

Characteristics: A Covetous One, although a capable combatant, avoids melee combat if possible. She prefers to use her spells to either manipulate or increase the effectiveness or quantity of her allies.

Background: Covetous Ones are usually born of high lineage, although normal followers can be of any social class. They recruit new clerics only from the nobility. Famous, wealthy and noble converts are the ultimate prizes, for the Mistress of Spite needs and deserves only the finest clerics. Many congregants are also members of the Secret Network of the Blue Salamander and some clerics are reputed to be high-ranking officials of the Network.

Races: Humans, elves (high, gray, or shadow), dwarves and forest gnomes are often found among this faith's membership. The religion is also popular among evil humanoids, especially those at odds with humans. The Corrupter likes the way they kill and steal to reap the fruits of the more industrious races. These cults are, however, looked down upon by most other human and humanoid clerics and are not even considered part of the formal Court Order.

Relations With Other Classes: Covetous Ones have a use for all other classes except barbarians, rangers and shamans, whom they consider pointless. Druids, they say, make good groundskeepers. All other classes have a role as servants of some sort.

Relations With Undead: The animation and creation of undead is viewed as a neutral act. It is how the undead are used that determines their purpose for good or evil. Associating with intelligent undead, who are inherently evil and very dangerous, is a sin and may earn the cleric a reduction in temple rank, along with penance and possible legal sanction.

Role: Covetous Ones are natural leaders of any group – their faith demands that they assume the role. If prevented from being a titular leader, the Covetous Ones attempts to rule through advice, threat, coercion or whatever means are available.

ADVANCED GAME RULES

A Covetous One has the same game statistics of a cleric in the *Player's Handbook*, with the following changes or clarifications.

Abilities: Charisma is even more essential than Wisdom to a Covetous One. Lust respect, fear, jealousy, and so on – whichever emotion the Covetous One wishes to inspire must come easily in all her victims.

Alignment: Covetous Ones must be lawful evil.

Class Skills

The Covetous One's class skills (and the key ability for each skill) are Concentration (Con), Craft (Int), Diplomacy (Cha), Knowledge (arcana) (Int), Knowledge (history) (Int), Knowledge (local) (Int), Knowledge (nobility and royalty) (Int), Knowledge (religion) (Int), Profession (usually lawyer) (Wis), Sleight of Hand (Dex) and Spellcraft (Int). See Chapter 4: Skills in the *Player's Handbook* and the *Kingdoms of Kalamar Player's Guide* for skill descriptions.

Class Features

A Covetous One has the same class features as a cleric in the *Player's Handbook*, with the following changes or clarifications.

Weapon and Armor Proficiency: Covetous Ones are proficient with all simple weapons, with light armor, and with shields (except tower shields) but must use the finest available. Covetous Ones consider the finest weapons and armors to be ones that are bejeweled, filigreed, and/or gilded or plated with a precious metal.

Covetous Ones are strictly forbidden from using "lesser" (i.e. plain and unadorned) weapons, armors or shields at any time. A Covetous One who does so is unable to cast cleric spells or use any supernatural or spell-like class abilities while doing so and for 24 hours thereafter.

Domains: As spreaders of envy and jealousy, Covetous Ones may choose from the Injustice (PGttSL), Evil, Law (PHB), Greed and Wealth (SC) domains.

Divine Focus: The divine focus for Covetous Ones is tiny golden scales that never balance.

Spells Restored: Covetous Ones have their divine spells restored at dawn.

Spiritual Longsword: In addition to being the favored weapon of the Mistress of Spite, Covetous Ones receive a force replica longsword when they cast the divine spell *spiritual weapon*.

Charm Person: The *charm person* spell is available to a Covetous One as a 1st-level cleric spell.

Shackles of Injustice (Su): A Covetous One can channel negative energy to bind an opponent. One target is held as if bound for 1 round per cleric level. Each round, the target may make a Strength check or Escape Artist check to escape the invisible binding. The DC to escape is 20 + the Covetous One's Wisdom modifier. Each activation of this ability counts against the cleric's daily uses of his ability to rebuke or command undead creatures.

Detect Thoughts: The *detect thoughts* spell is available to a Covetous One as a 2nd-level cleric spell.

Suggestion: The *suggestion* spell is available to a Covetous One as a 3rd-level cleric spell.

Smooth Liar (Ex): A Covetous One gains a +4 profane bonus to saving throws against *discern lies*.

House of Shackles

"One day, we will rule the world under the iron fist of The Overlord! We are the advance wave of his army, the Bringers of the New Order… We see this world as a hunter sees a deer, as a carpenter sees a tool, as a slaver sees a primitive tribe… as something to be taken, used, wielded and manipulated. We will control it all!"

The Deity

NAME(S): THE OVERLORD, THE OPPRESSOR, TYRANT OF TELLENE, ENEMY OF THE FREE, BRINGER OF THE NEW ORDER, YIELDER TO NONE, HE WHO BRINGS GODS LOW, SHACKLES

REGIONAL NAMES (HUMAN): Velmn (Brandobian), Asha (Dejy), Dakkar (Fhokki), E'Patali (Kalamaran), Foobi (Reanaarese), Thehzno (Svimohzish)

RACIAL NAMES (HUMANOID): Moizarak (Dwarven), Enedeteriel (Elven), Foirin (Gnomish), Shakkran (Halfling), Grebok-Krokramar (Hobgoblin), Vraol (Orc)

SPHERES OF INFLUENCE: The Overlord is the god of oppression and slavery.

ALIGNMENT: Lawful evil.

APPEARANCE: The Overlord appears either as a disfigured old man or an immense thirty-foot tall being.

The Clergy

NAME: Bringers of the New Order

WORSHIP: Worship of the Overlord takes place in underground temples. A worshipper of the Overlord can look forward to a ritual whipping at his regular services. The worshippers don false shackles and shamble to their beating in a sullen line. The faithful are not allowed to look each other in the eye and the clerics taunt and jeer them during the proceedings. A special magical trinket called a "malefactor" brands a temporary holy symbol on their chest, which fades by the service's end. The entire service, although painless, degrades and humiliates the worshipper.

While legal in most nations, quite a few people still consider slavery uncouth. The practice of slavery and the ownership of slaves is not something most people enjoy discussing. A major effort of the House of Shackles is to promote the greater social acceptance of slavery. Beyond the simple spread of the numbers of slaves and slave owners, the increased stature of the practice will lead to an easier influence in and eventual takeover of the nations of Tellene. As such, those known to be members of the church are encouraged to maintain the best possible public appearance. By using their favorable reputations and secret influences, the Bringers of the New Order plan to slowly extend their control over increasingly more towns and nations.

UNHOLY SYMBOL: The unholy symbol of the Bringers of the New Order is a mailed fist. After acceptance into the House of Shackles, clerics receive this brand upon their chests, marking them as servants to the Overlord.

UNHOLY DAYS: During the summer solstice, worshippers are encouraged to bring others to the worship service (see above), so that the worshippers can join the cleric's taunting and jeering instead of walking the slave line. Their guest, willing or not, joins the line instead. During the same event, one of the mock slaves is bound with real chains and beaten with a real scourge (instead of the light ritual whip used in regular services). This person is always a former slave that tried to escape and has been caught. Before the end of the service, the Bringers of the New Order sacrifice this slave on an altar while the worshippers give thanks to the Overlord that another has died for them.

UNHOLY COLORS: Red and brown.

UNHOLY ANIMAL: The unholy animal of the Bringers of the New Order is a draft horse, a subjugated animal which the owner may do with as he pleases.

TABLE 5-5: BRINGERS OF THE NEW ORDER

Rank	Title	Raiment	Insignia	Maximum # of Clerics
1	Servant	manacles	none	any
1	Disciple	plain white robes	none	any
2	Shackler	brown robes	none	6142
2	Warden	brown robes	one black stripe	3070
3	Slave Driver	brown robes	two black stripes	1534
3	Brander	brown robes	three black stripes	766
4	Slave Master	brown robes	four black stripes	382
5	Subjugator	brown robes and brown hood	one thick black stripe	190
6	Slave Trader	brown robes and brown hood	two thick black stripes	94
6	Oppressor	brown robes with red trim and brown hood	three thick black stripes	46
7	Grand Oppressor	brown robes with red trim and red hood	four thick black stripes	22
8	Master of the Whip	red robes, hood and Master Mask	none	10
9	Grand Master of the Whip	red robes, hood and Grand Master Mask	none	4
10	High Cleric of the Whip	red robes with brown trim, hood and High Cleric Mask	none	1

RAIMENT: Feared throughout Tellene, clerics of the lawful evil god of oppression and slavery have a very rigid uniform code, in accordance with their rank in the church. Even when not performing ceremonies or services, Bringers of the New Order tend to wear a small, blackened metal pin with their unholy symbol somewhere on their clothing.

The members of the House of Shackles below the rank of Subjugator wear brown leather headbands, emblazoned with the unholy symbol of the Overlord. Punishment for serious offenses among these low-level clergy is to shackle them to a wall, soak their leather headband in water and then fasten it snugly around their necks. As the headband dries, it constricts and slowly chokes the offender to death.

ADVANCEMENT: Advancement in the House of Shackles occurs through vacancies in the order, or through challenge of superiors. Advancement through vacancies means simply waiting for those above the cleric to advance or die. When this occurs the next cleric in line will fill the vacancy. Advancement of this type is slow, especially beyond the level of Slave Driver. Therefore, most Bringers opt for the aggressive improvement of their rank through challenging superiors.

Challenge does not have to be in the form of combat; it may be a hunt for an item, a contest of taking slaves, etc. However, the superior chooses the contest and if the challenger loses, he may not challenge again for one year. If the superior loses, she is demoted and the challenger assumes her position in the House of Shackles.

Only a limited number of clerics worldwide may hold levels above that of Disciple. Additionally, clerics within a rank are given a number corresponding to their position within that rank, the lower the number, the higher the position. Thus, every Bringer above the level of Disciple knows his exact station.

A Slave Trader gains a monthly stipend of 100 gp/month.

A Master of the Whip's second follower is a brigand or a fighter at the player's choice.

Special Requirements: Ranks 1, 2, 3 and 6 have two titles; a Bringer must earn both titles before advancing to the next rank.

SACRIFICES: Bringers sacrifice the heart of a captured escapee, once per month. Should no escapee be available, the heart of any slave is permissible.

MAJOR TEMPLES: Important places of worship for the Bringers are said to exist in Crandolen, Inolen, Dowond-Brandel, and Bet Kalamar.

The interior of these temples usually has a low ceiling, resulting from the traditional underground dungeon design. In Pel Brolenon, Mendarn and Vrandol, a common theme mimics a galley's banks of slave rowers, providing seats and ceremonial chains for worshippers. In either case, lighting is dim, and worshipper space is cramped and uncomfortable, while clerical appointments are the height of comfort. The stone altars are relatively large, a necessity of the type of sacrifices they make.

Cathedrals are longer and wider, although rarely taller. In order to allow distant worshippers to participate, junior clerics stand at diverse points within the temple, speaking so that all worshippers can hear them.

The holy seat lies in Vrendolen, the religious and civic capital of the theocracy of Pel Brolenon. The temple itself is 40' high, with a ceiling vaulting to over 60' above ground. Rows and rows of sculptures of chained slaves writing in agony fill niches around the walls. Two massive bare-chested sculptures of whip-bearing slave masters stand beside the entrance; these guardians are greater stone golems prepared to defend the temple against attack or stop the flight of escaped slaves.

Two towers rise above the temple, both of them located along the front facing. The left tower hosts a massive bell whose peal announces mandatory worship times throughout the day. The right tower contains housing for some of the temple's clerics; others live off-site.

High Cleric of the Whip Dowrel Yelmon has led the faith for twenty years. Consequently, he is also the ruler of the Theocracy of Pel Brolenon. Surprisingly humble for someone so casually capable of great evil, Yelmon presents a problem for enemy clerics, since he is a difficult person to malign.

FRIENDS AND ALLIES

The House of Scorn: "The lesser peoples need to be enslaved. This house understands that and assist in accomplishing it."

The Order of Agony: "Pain can bind better than bars or manacles, sometimes. A good torturer can train a slave in half the time."

The Temple of Sleepless Nights: "Terror eats away at hope – a very effective tool in breaking the will of others."

The Parish of the Prolific Coin: "Buyers and sellers of anything, they understand the value of a good slave."

FOES AND ENEMIES

The Face of the Free: "They seek freedom for all! They cannot see the true value of the relationship between a slaver and his property…"

The House of Solace: "Giving hope to all is a foolish endeavor, as some will always be hopeless…"

The Parish of Love: "Love is like a flower; easily crushed, mostly useless, and almost always in the way."

The Halls of the Valiant: "They seek to destroy anyone that opposes their moralistic standards of decency…"

SAYINGS

"To feel the whip is to feel the burning kiss of the Overlord."

"Let your scars be a reminder of who is the master and who is the slave."

"My words are your thoughts, we are one."

"The will of the Overlord cannot be denied."

"Our enemies will be crushed in the fist of the Oppressor."

THE UNHOLY BOOK

The Overlord's canon, "Subjugation," is a thick black book with silver ink on black pages. The robust script the faith insists on using is difficult to read at times, and the illustrations are subtle images with multi-layered implications. Subjugation is the wordiest canon, requiring considerable commitment for even the most earnest reader.

The canon's difficulty lies in part because it takes the form of a legal document, the longest known. Each of its 12 Articles describes why slavery and rulership are vital and beneficial to the owner or ruler. The final section, Summation, pulls the 12 Articles together and describes the necessity that the House of Shackles gains control of the world for the good of all Tellene. The time of arch-Theocracy, known as the New Order, would bring peace, order and prosperity to all.

Hints throughout indicate that there is another, greater book in existence, one written by the hand of the Overlord himself. This unnamed canon has never been seen and likely does not exist outside of Pel Brolenon, if it exists at all. The purpose of this work, as well as its contents, is shrouded in mystery.

The book's language is flowery, its prose eloquent and powerful, and its contents cerebral in nature. Few actions are prohibited if they can be interpreted as supportive of the faith's ultimate goals. Even eating of horseflesh is not forbidden; while the draft horse is the Overlord's symbol, it symbolizes a subjugated animal with which the owner may do with it as he pleases. Clerics are expected to have a number of slaves at least equal to their rank, although this source of rivalry is tradition rather than direct command. Still, the tradition is strong and a Bringer that fails to keep slaves might find himself demoted or exiled.

While scholars claim Subjugation's essays on rulership provide a monarch with an excellent education, the demand for the book is small. It costs 40 gp and is common only in large cities. It appears elsewhere sporadically.

CLERICS

The Bringers of the New Order are bent on world domination with the House of Shackles becoming the sole political, economic, military and religious power throughout Tellene. They believe that they can, and will, conquer the world for their diabolical Master. When that day comes, their god will indeed become the Tyrant of Tellene. The Bringers will do whatever it takes to attain this goal.

Clerics of the Oppressor rarely use brute force to enslave a land. They prefer to work within a government, placing their followers in positions of political power or dominating the current ruler and forcing him to do their bidding. They generally dominate through insidious psychological brainwashing, though they may use less subtle methods on occasion. In any event, the ruler is usually the last to believe he is under the sway of another. If all else fails, Bringers may try blackmail.

In small towns, Bringers may appear as saviors by defending a town from brigands (usually hired by the clergy) or by providing free slave labor to help plant and harvest crops for a starving village. Once they have established themselves within a society, they manipulate the populace to instill their evil ways. Those who do not bow before the Overlord are enslaved. In more remote areas, and when the situation dictates, the clergy may employ swifter and more brutal tactics.

Bringers of the New Order are well trained in the tactics of intimidation, fear and the art of breaking their victim's spirit. By dominating their prey mentally, physically and emotionally, Bringers remove their victims' ability to think for themselves.

Adventures: Bringers adventure to bring new slaves under their command. They prefer to capture them personally, but gladly take them as prisoners, purchase them or command them into obedience with compulsions if necessary.

Characteristics: Bringers rely on both strength at arms and their powerful divine magic in roughly equal shares. They manipulate others by pretending to work with them, then turning on them at the appropriate time – when the other is most vulnerable.

Background: Bringers exist in larger numbers in Pel Brolenon than elsewhere. Besides being the major center of the faith, the general attitude of the country fosters the kind of teachings that make this class an attractive option.

Races: Most Bringers are humans or hobgoblins. Dwarves favor the strong sense of order, but tend to dislike the subjugation of other races. Most elves detest the concept of oppression and removal of personal choice, but a tiny number of halflings and gnomes don the Taskmaster's vestments.

Relations With Other Classes: Bringers of the New Order view rogues with distrust, especially those with the ability to open the locks binding slaves. Bringers view all other classes as potential slaves, and love to make slaves of paladins.

Relations With Undead: The raising or use of undead poses no dogmatic issues for the cleric and risks no sanctions. However, clerics should not recklessly associate with undead, but do so only for purposes of helping the faith or its worshippers.

Role: Within an adventuring party, Bringers are responsible for taking captives and interrogating them if necessary. They can also sell the slaves they capture for profit. Otherwise, Bringers serve well as evil fighters and divine spellcasters.

ADVANCED GAME RULES

A Bringer of the New Order has the same game statistics of a cleric in the *Player's Handbook*, with the following changes or clarifications.

Abilities: Strength is useful for overcoming others, and Constitution is useful for resisting another's attempt to overpower the Taskmaster. Intelligence is helpful for their insidious psychological brainwashing and social maneuvering.

Alignment: Bringers of the New Order must be lawful evil.

Class Skills

The Bringer of the New Order's class skills (and the key ability for each skill) are Bluff (Cha), Concentration (Con), Craft (Int), Intimidate (Cha), Knowledge (arcana) (Int), Knowledge (religion) (Int), Profession (usually slaver) (Wis), Sense Motive (Wis), Spellcraft (Int) and Use Rope (Dex). See Chapter 4: Skills in the *Player's Handbook* and the *Kingdoms of Kalamar Player's Guide* for skill descriptions.

Class Features

A Bringer of the New Order has the same class features as a cleric in the *Player's Handbook*, with the following changes or clarifications.

Weapon and Armor Proficiency: Bringers of the New Order are proficient with simple weapons, plus the scourge (see Chapter Six), spiked chain, and whip. They are also proficient with light armor and with shields (except tower shields).

Domains: As enslavers, Bringers may choose from the Oppression (PGttSL), Evil, Law, Strength (PHB), and Domination (SC) domains.

Divine Focus: The divine focus for Bringers of the New Order is a gauntlet worn on the right hand.

Spells Restored: Bringers of the New Order have their divine spells restored at dusk.

Spiritual Spiked Chain: In addition to being the favored weapon of the Overlord, Bringers receive a force replica spiked chain when they cast the divine spell *spiritual weapon*.

Unyielding Mind (Su): A Bringer of the New Order gains a +2 profane bonus to saving throws against spells from the Enchantment (Charm) subschool.

Imprisonment (Su): Bringers can channel negative energy to hold all enemies within a 60-foot-long cone (30-foot-diameter) as if bound, for 10 minutes. Each round, victims may try to break free of the binding effect with a Strength check (DC 10 + Bringer's Wisdom modifier). Each activation of this ability counts against the cleric's daily uses of his ability to rebuke or command undead creatures.

Church of Endless Night

"The Dark One will envelop us all in time, and we are the only ones who are prepared for it. We embrace the darkness, whether personal, physical, or spiritual, for only the darkness can give power and truth… We understand the darkness, and it understands us. Our sacrifices are not cruel, they are Cleansings – the eyes betray, and must be removed before true enlightenment can begin."

The Deity

NAME(S): THE DARK ONE, BLACKSOUL, BLACK-MOURN, DEVOURER OF LIGHT, EYELESS ONE, RULER OF THE NIGHT, LORD MIDNIGHT, LORD TWILIGHT, LURKER IN THE VOID

REGIONAL NAMES (HUMAN): Manfred (Brandobian), Nyko (Dejy), Norakk (Fhokki), Lamas (Kalamaran), Voomau (Reanaarese), Zhanvim (Svimohzish)

RACIAL NAMES (HUMANOID): Solin (Dwarven), Beraclya (Elven), Ruwin (Gnomish), Gonwen (Halfling), Mravroshkha-Khielshor (Hobgoblin), Gridash (Orc)

SPHERES OF INFLUENCE: Blacksoul is the deity of dusk, darkness, and moonless nights.

ALIGNMENT: Lawful evil.

APPEARANCE: The Dark One always appears as a shapeless, amorphous cloud of complete blackness.

The Clergy

NAME: Knights of the Black Pit

WORSHIP: Underground temples, with all lights extinguished, are the typical houses of worship for Knights of the Black Pit. Although the layout of any given temple of the Church of Endless Night varies by location, one constant is a bowl of burning incense that produces a thick, black, lingering smoke. Since the smoke represents the embodiment of the Dark One, priests will expose themselves to great danger to maintain the fire's safety.

Worshippers of the Dark One do not meet regularly. Worshippers lock themselves in a pitch black room and say prayers for an hour. If more than one worshipper lives together, they pray in separate rooms or at different times to maximize their isolation.

UNHOLY SYMBOL: An eyeless raven gripping a bloody eye.

UNHOLY DAYS: Any lunar eclipse (new moon) is considered an unholy day, but a solar eclipse is the unholiest day of all. Overcast, dark nights are also revered.

When Diadolai is eclipsed by a smaller moon, the church calls for the Darkening. They perform mysterious ceremonies in total darkness (their canon calls for "a thousand blind steps" before the ritual area is entered). They sacrifice the eyes of a sentient creature, preferably a worshipper of the Eternal Lantern, to the Dark One. If a faithful worshipper volunteers for this sacrifice, the congregation bestows a considerable amount in gifts in admiration upon him.

A lunar eclipse, or better yet, a solar eclipse, is the most revered night of all. Clerics of the Eternal Lantern might be held captive for weeks in anticipation of this night. The higher the rank of cleric, the greater the prestige for both the character that captured him and the cleric who actually performs the ceremony.

UNHOLY COLOR: Black.

UNHOLY ANIMAL: Bat. Caves frequented by bats are favored resting places for traveling Knights of the Black Pit.

RAIMENT: Needless to say, clergymen of the Church of Endless Night, who tend to perform their worship in dark, underground caverns, are not particularly preoccupied with fashion. The vestments of these Knights are always plain, jet black robes. Most clerics of the Dark One own no other clothing save for the terrible masks they wear during ceremonies and rituals. Faithful members are prohibited from intentionally trimming their fingernails, although there is no violation if a nail breaks accidentally.

ADVANCEMENT: To climb the church ladder, one must gather sacrifices and slay members of the Order of Light.

A Dark Knight is any cleric of Dark Rider or higher rank who has sacrificed a ranking cleric of the Eternal Lantern. This is a supplemental title used along with his rank title.

In order to advance beyond Dark Rider, a Knight of the Black Pit must sacrifice a worshiper of the Eternal Lantern at each rank. The sacrifice must be of at least half the Knight's character level (rounded up) and at least Torch rank. Worshipers of the Eternal Lantern who do not hold ranks in the church or who are below Torch rank are still killed whenever possible, but they cannot satisfy the additional requirement for advancement.

At Duskmaster rank and above, Knights of the Black Pit receive a yearly bonus of gems and diamonds equal to 500 gp plus 10x the character's level.

A Pitmaster's second follower is a fighter.

A Sunslayer controls the most prominent three regions of Tellene. Currently these areas are Kalamar, Norga-Krangrel along with Korak and Ek'Kasel, and Western Svimohzia (which shows exceptional promise in the minds of the Knights of the Black Pit).

Special Requirements: Upon becoming a Dark Rider, each cleric must display his unswerving loyalty to the Dark One by removing his left eye. Dark Riders lose their Dexterity adjustment to AC (if any), and take a –2 penalty on Search checks and most Strength- and Dexterity-based skill checks, including any with an armor check penalty. All opponents are now considered to have concealment (20% miss chance) to the Dark Rider. After 1d4 months, the Dark Rider adapts to the loss of his eye, regaining any lost Dexterity adjustment to AC, and his penalty on the above checks reduces to –1. Opponents continue to have concealment against him.

When a cleric attains the level of Pitmaster, he must now remove his right eye as well. The Pitmaster takes a –2 penalty to AC, and his penalty on Search checks and most Strength- and Dexterity-based skill checks, including any with an armor check penalty, increases to -3. All opponents are considered to have total concealment (50% miss chance) to the Pitmaster. All checks and activities that rely on vision (such as reading and Spot checks) automatically fail. A Pitmaster is immune to gaze attacks.

After 1d4 months, a Pitmaster learns to deal with most of his blindness. He suffers no blindness penalties to Dexterity, and no opponents gain concealment against him. His penalty on Search checks and most Strength- and Dexterity-based skill checks, including any with an armor check penalty, drops to –2, but all checks and activities that rely on vision (such as reading and Spot checks) still fail automatically. He continues to be immune to gaze attacks.

Whenever a Dark Rider or Pitmaster removes an eye, a one-day-long celebration follows this act of reverence.

SACRIFICES: Sacrifices are visual organs, preferably from a sentient being. These are used to create divine focuses.

MAJOR TEMPLES: Important places of worship for the Knights of the Black Pit are said to exist both in Bet Kalamar and Balelido.

TABLE 5-6: KNIGHTS OF THE BLACK PIT

Rank	Title
1	Dark Friend
2	Night Holder
3	Day Destroyer
4	Dark Rider
5	Darkdeath
6	Duskmaster
7	Moon Master
8	Pitmaster
9	Sunslayer
10	Nightmaster

Temples of this faith are often constructed underground. Their worship areas are usually small, close and oppressive. Open pits stand ready to maim or kill worshippers who fail to show the requisite caution. Real or ceremonial stalactites cause comparatively minor bruising and concussions to those who walk into them. If the faith is able to carve out a worship area instead of relying on solely natural works, they smooth the floor, leaving textured guide marks on the floor and walls to prevent worshippers from falling to their death. The temples are always unlit.

Cathedrals are multi-leveled dungeons, with deep pits for clerical Cleansing ceremonies. They usually have other pits that contain underground creatures. Bas-reliefs decorate the walls of constructed areas; natural caves stay untouched, except for any work necessary to make the floor passable.

The holy seat's presence in Ashakulagh causes problems for some worshippers who would like to visit it but fear hobgoblin persecution. More than once spies from Korak have attempted to infiltrate the country as pilgrims in search of the temple, and the hobgoblins have killed many legitimate pilgrims over the years in their attempts to prevent spies from reaching their capital.

Nightmaster Herkuul "the Crow", a hulking hobgoblin known as much for his martial prowess as his spiritual visions, is the faith's chief cleric. He has a not-so-secret nightwalker advisor hidden in his chambers. The creature claims to be a direct servant of the Dark One, although other clerics are suspicious of its motives.

FRIENDS AND ALLIES

The Temple of Sleepless Nights: "Terror and darkness go hand in hand. Terror breeds in the darkness, and removes the light in one's soul…"

The Courts of Inequity: "They want everything without need, and we need everything without want for it. This is usually a good relationship, when we give them everything they want and they give us all we need…"

FOES AND ENEMIES

The Assembly of Light: "They seek to destroy the darkness with their all-powerful radiance… It is sad that they cannot embrace the darkness that resides within us all.

The Church of the Silver Mist: "They see dreams and aspirations as sacred, but focus on light, rather than darkness. They fail to prepare for the Time of the Void, and it will cost them."

SAYINGS

"Darkness is enlightenment."

"The black void is near."

"He shall swallow the light and consume the soul."

"See the darkness."

"Blessed are the blind, for they see only darkness."

THE UNHOLY BOOK

Traditionally written in silver ink on black pages, the canon entitled the "Book of Endless Night" is a relatively lightweight book that celebrates the deepest time of night. Superficially a beautiful work of art, this canon describes vicious sacrifices, dire chants and appeals to devils.

The Book of Endless Night is divided into three sections, each written by a different saint of the faith. The first, Daylight, explains the workings of opposed faiths, especially the Assembly of Light. It describes a host of reasons for avoiding daylight, citing mind-subduing rays from the sun, the inability to hide from your enemies and the excessive heat of the summer. The second chapter, Twilight, explains that the times of dusk and dawn are better than day, but not as good as night (their biggest advantage being the lack of moons and minimal sun). Twilight is the shortest section, at only a few pages in length. Night, the final chapter, comprises two-thirds of the book and contains the evil passages celebrating the Blacksoul and prophesying his ascension to the earth when the faith extinguishes all light on the surface.

The faith's clerics may not use the spell *continual flame*. Worshipers must not use torches, candles or lamps during the night of an eclipse. If necessary, they may use special covered lanterns that emit an eerie red light. The faith prohibits the killing of a raven or a bat. Killing a raven brings a fine of a goat, a lamb or a sheep; killing a bat costs either a large farm animal (such as a cow or an ox) or an equal amount in grain.

The Book of Endless Night is not hard to find in most nations, but since possession of it might be illegal, the cost is relatively high. It can be purchased for 80 gp.

CLERICS

The Knights of the Black Pit dedicate themselves to smothering Tellene in total darkness. They fanatically adhere to the teachings of the Book of Endless Night, an unholy writing from a bygone era. The ancient manuscript speaks of the Time of the Void, a time when Lord Midnight will devour the sun and Tellene will be cloaked in eternal blackness. The Church of Endless Night teaches that when the Assembly of Light and its allies are destroyed, this prophecy will come to pass.

Besides vigilantly opposing the Assembly of Light, the Knights of the Black Pit are constantly preparing themselves for the Time of the Void. Because these clerics believe the world will be devoid of light, they regularly practice combat in total darkness and in underground or confined areas. Additionally, clerics of Blackmourn learn the necessary survival skills for life below the surface.

Just as important as the removal of a cleric's own eyes (see Advancement, above) is bringing the bounty of her god to another. Therefore, when in battle, these clerics will strike for their opponent's visual organs. A Knight will taunt and goad his opponent into speaking; this allows the cleric to home in on his foe's eyes.

Each potential cleric must undergo a ceremony, known as the Cleansing, before earning a place in the clergy. A group of Dark

Friends places the future congregant at the bottom of a dark pit. They then leave the aspirant in the pit, providing only food and water, until the Pitmaster believes the aspirant is ready to become a Knight. The time varies, depending on the individual; however, it is seldom less than a year and never less than two months. The aspirant then trains in the way of the Knights of the Black Pit.

A form of the Cleansing also takes place on unwilling participants, usually children and those whose eyes have been taken for sacrifice. The victim is brainwashed to believe that only the Eyeless One can give them the power to see again. As they adapt to their new environment and learn to function in the dark, they come to believe that the Knights are correct. At this time, the brainwashing is complete and the victims are admitted to the congregation. Such victims suffer the penalties for blindness as a Pitmaster (see Advancement, Special Requirements, above).

Adventures: Knights of the Black Pit adventure to bring the gloom and shadow of the night to all parts of the world.

Characteristics: Knights of the Black Pit emphasize their divine powers, using their martial prowess only when necessary.

Background: Many Knights of the Black Pit come from unwilling participants in the Cleansing, although an alternate background for Knights of the Black Pit is some time spent in isolation in the dark. A dwarf who got lost far from home, a human captured by mind flayers, or a traveler of any race who fell into a sinkhole and couldn't escape a natural cavern – each is a likely candidate.

Races: The Lurker in the Void is extremely popular among underground races such as stone dwarves, dark elves and various humanoid cultures. Races who are at home underground are natural Knights of the Black Pit. Other elves tend to be fond of nighttime, but only as long as there are stars out; they have no love for total darkness.

Relations With Other Classes: Knights of the Black Pit prefer to work with fighters. Wizards with an appropriate spell selection (emphasizing cold, darkness and gloom) are well regarded, but rogues are not, since they lose many of their skills in the darkness. In keeping with their faith, Knights despite enemy clerics, especially those of the Eternal Lantern. They view other classes with indifference.

Relations With Undead: Clerics are encouraged to animate or create undead in their attempts to further the faith. If intelligent undead must be controlled, the cleric must free them of control as soon as possible. Clerics may freely destroy undead created by junior clerics of their faith, but should not those of peers or higher-ranking clerics. A cleric is allowed to destroy undead created by another faith, if those undead hinder an act that furthers the faith. Violating these restrictions may cause the cleric to lose temple rank, or undergo a quest to atone.

Role: Even when part of a group, the Knight of the Black Pit often prefers to work alone, knowing that few (if any) of his companions can match his ability to function in the dark. He often uses his darkness to disrupt enemy spellcaster (who usually need a direct line of sight for their spells) and attacks the eyes of fighters and other direct threats.

ADVANCED GAME RULES

A Knight of the Black Pit has the same game statistics of a cleric in the *Player's Handbook*, with the following changes or clarifications.

Abilities: Knights of the Black Pit value Wisdom because it affects their spellcasting. In the event of conflict, a high Strength is useful as well. Dexterity is particularly useful for negotiating hazards in the dark.

Alignment: Knights of the Black Pit must be lawful evil.

Class Skills

The Knight of the Black Pit's class skills (and the key ability for each skill) are Concentration (Con), Craft (Wis), Knowledge (arcana) (Int), Knowledge (religion) (Int), Listen (Wis), Perform (ventriloquism) (Cha), Profession (usually miner) (Wis), Sense Motive (Wis), Spellcraft (Int), and Survival (Wis). See Chapter 4: Skills in the *Player's Handbook* and the *Kingdoms of Kalamar Player's Guide* for skill descriptions.

Class Features

A Knight of the Black Pit has the same class features as a cleric in the *Player's Handbook*, with the following changes or clarifications.

Weapon and Armor Proficiency: Knights of the Black Pit are proficient with simple piercing weapons, with the greataxe, and with light armor. They are also proficient with shields

(except tower shields). They are forbidden from using medium or heavy armor.

Clerics are strictly forbidden from using a slashing weapon (except the greataxe) or bludgeoning weapon. A Knight who uses such a weapon, or wears medium or heavy armor, is unable to cast cleric spells or use any supernatural or spell-like class abilities while doing so and for 24 hours thereafter.

Domains: As lawful evil devotees of darkness, Knights of the Black Pit may choose from the Void (PGttSL), Earth, Evil, Law (PHB), and Darkness (SC) domains.

Divine Focus: The divine focus for Knights of the Black Pit is a small leather pouch filled with former sacrifices.

Spells Restored: Knights of the Black Pit have their divine spells restored at midnight.

Spiritual Greataxe: In addition to being the favored weapon of the Dark One, Knights of the Black Pit receive a force replica greataxe when they cast the divine spell *spiritual weapon*.

Light Sensitivity: In daylight, or within the radius of light from a *continual flame* or *daylight* spell (or similar effects), a Knight of the Black Pit suffers a -1 penalty to all skill checks, attack rolls and saving throws. This penalty is removed within 1d4 months of attaining the level of Pitmaster, or whenever the Knight otherwise becomes permanently blinded in both eyes.

Blind-Fight: A Knight of the Black Pit receives Blind-Fight as a bonus feat at 1st level.

Weapon Focus: A Knight of the Black Pit receives Weapon Focus with one type of piercing weapon as a bonus feat at 1st level.

Blanket of Darkness (Su): Knights of the Black Pit can channel negative energy to reduce the effectiveness of both magical and non-magical lights. All light sources within 60 feet of the cleric illuminate only half their normal range. Shadows, spectres and wraiths within the area gain a +2 enhancement bonus to AC, and the cleric gains darkvision to 60 feet (or increases her range by 60 feet if she already has darkvision). This ability lasts for 10 minutes. Each activation of this ability counts against the cleric's daily uses of his ability to rebuke or command undead creatures.

Improved Listen (Ex): At 2nd level and for every two levels thereafter, a Knight of the Black Pit receives a +1 competence bonus on Listen checks (up to a maximum bonus of +10 at 20th level).

ORDER OF AGONY

"The Flaymaster understands pain, and she is the only one that can transmute pain into pleasure. We bring this message to everyone – that only through pain and anguish can the Flaymaster ease their torment. If they will not listen, we will have to show them…"

THE DEITY

NAME(S): THE FLAYMASTER, ICE HEART, SLOWDEATH, THE HOOD, COLD DEATH, THE KNIFE, ICEBITE, THE PRINCE OF SUFFERING, THE CRUEL MASTER, SCOURGE OF TELLENE

REGIONAL NAMES (HUMAN): Elnamna (Brandobian), Slen (Dejy), Kennad (Fhokki), Pirabi (Kalamaran), Leom (Reanaarese), Minmehw (Svimohzish)

RACIAL NAMES (HUMANOID): Zegnar (Dwarven), Beraendar (Elven), Laripa (Gnomish), Ralek (Halfling), Patukk-Ro-Tirnog (Hobgoblin), Grodish (Orc)

SPHERES OF INFLUENCE: The Flaymaster is the deity of pain, torture and cold.

ALIGNMENT: Lawful evil.

APPEARANCE: Ice Heart appears as a thin being dressed in black leather with a black studded leather hood. She speaks in a low raspy voice and has penetrating gray eyes.

THE CLERGY

NAME: The Ministry of Misery.

WORSHIP: Worship of the Flaymaster takes place in torture chambers and mountain temples. Regular services take place monthly, under the new moon of Veshemo. Worshippers disrobe for the service, which is held outdoors if possible. The colder the weather, the more sincere the prayer, or so the faith teaches. A living creature must be sacrificed, preferably an intelligent one. The sacrifice is both slow and painful. The congregation coos soothing words to the sacrifice, urging him to cry out in pain as the Ministers of Misery torture him. When he does, they cry out in ecstasy.

UNHOLY SYMBOL: A dagger with blood dripping off the blade.

UNHOLY DAYS: The winter solstice is the highest unholy day. The largest and most elaborate of these services occurs at this time. The clerics stake their victims in the snow, where the faithful can see and taunt them. Some paint unholy scriptures on the victim's naked body, while others splash ice-cold water at the feet.

UNHOLY COLOR: Ice blue.

UNHOLY ANIMAL: The hornet – an insect known for inflicting pain.

RAIMENT: Clerics of the Order of Agony wear black leather attire and black studded leather executioner-style hoods (save for Givers of Grief, whose hoods have no studs). The material of the studs is a function of a cleric's rank, and the number of studs is a function of his seniority in the church. It is not uncommon for

TABLE 5-7: MINISTERS OF MISERY

Rank	Title	Hood
1	Giver of Grief	no studs
2	Wielder of Woe	iron studs
3	Supervisor of Suffering	steel studs
4	Master of Misery	brass studs
5	Tormentor	bronze studs
6	Provider of Pain	copper studs
7	Assigner of Anguish	silver studs
8	Distributor of Agony	gold studs
9	Torturer	platinum studs
9	Ice Priest	gems*
10	Grand Theocrat	diamonds

*More valuable gems (excluding diamonds) indicate higher-level Ice Priests. It is said that the Grand Theocrat's hood is completely encrusted with brilliant diamonds.

younger clerics to wear elaborate, stylish clothing (also constructed from black leather, of course).

ADVANCEMENT: Before a cleric can advance in rank he must undergo torture by the other, higher level clerics. If the aspiring cleric survives, he advances to the next level in the church. Because of these rituals, all members of the Ministry have horrible scars and some are greatly disfigured. Scars almost completely cover higher-level clerics. (The DM may opt to roleplay out this torture, or simply inflict 1d4 to 1d6 points of damage per character level per torture session.)

A Supervisor of Suffering receives one pair of boots of the winterland as the granted magic item.

In order to advance to Provider of Pain rank, the character must have the Great Fortitude feat. A Provider of Pain receives a stipend of 25 gp per character level per month.

An Assigner of Anguish receives a stipend of 50 gp per character level per month.

A Distributor of Agony gets a ranger for his second follower.

When a cleric is ready to become an Ice Priest, he is tortured repeatedly in a one-week-long ceremony and, if he survives, he becomes an Ice Priest. Once a cleric is ordained as Ice Priest, he learns the Death of a Thousand Screams – a special torture invented by Cold Death herself.

The Grand Theocrat is guarded by an additional company of elite followers in addition to those described in the sourcebook. This group is of 2d6 individuals of 9th to 12th level barbarians and rangers whose total levels cannot exceed 80.

Special Requirements: Rank 9 has two titles; a Minister must earn both titles before advancing to the next rank.

SACRIFICES: Healthy, strong individuals are tortured for the entire month of Frosting. On the winter solstice eve, the clerics stake prisoners in the snow for a slow, agonizing death.

MAJOR TEMPLES: Important places of worship for the Order of Agony are said to exist in Cosolen, Bet Kalamar, Aroroleta and Gaketa.

Temples of the Order of Agony are snow-white to blue-white in color, preferably by the use of natural stones rather than a paint that might fade over time. Their entrances are low, forcing worshippers to bow in humility as they enter. Windows use thin panes of amber instead of glass, giving the interior an eerie and drab appearance. The floor is knobby and rough in order to inflict pain on the feet of the worshippers.

Cathedrals are uncomfortably cold, a condition the clerics create with magic if the local climate doesn't allow for it naturally. Cathedrals feature a fully equipped torture chamber not as a separate room but as the central element of the worship chamber. It's not uncommon for the devices to be occupied during services.

The holy seat at Kako-Gyr is both the spiritual center of the religion and the civic center of the nation of Slen. This massive edifice might be the single largest temple on Tellene, if its deep recesses into Mount Shakota are included in its size. This gigantic structure of stone adds a virtual second peak to the old mountain, and it is plainly visible from as far away as the village of Deron in the light of a clear dawn.

Despite a virtually unprecedented speed in his rise to power, Grand Theocrat Toth Senkan has little to offer the faith in terms of dogmatic or theological contributions. He gained his fame and wealth through a series of administrative posts, each more ambitious and visible to his seniors than the last. He is currently obsessed with winning the war against Shynabyth. He believes that becoming the first Grand Theocrat to increase Slen's lands through conquest would grant him immortal fame.

Death of a Thousand Screams

An Ice Priest can use this torture technique on captive victims. By careful application of pain, he first reduces the victims' hit points by 1 + the rate of the victims' fast healing or regeneration (if any) per round until the subject reaches -9 hit points, although he remains conscious. Once at -9, the victim is subjected to continual pain and anguish so that he never recovers lost hit points, is continually exhausted, and is subject to a -4 penalty on all Will saves and attempts to resist Intimidation. While under the supervision of an Ice Priest, the victim will not die from the torture, exertion, dehydration, or lack of food. Eventual madness followed by a deep coma eventually results, usually after 1d4 days per point of the victims' Constitution. The coma can only be healed by a *heal* spell or stronger magic, and the victim's sanity normally returns over the next several weeks.

FRIENDS AND ALLIES

The House of Knives: "Death is a tool for anyone who wields the power of pain. It can be a release, a threat or an elusive goal…"

The Church of Endless Night: "Darkness hides much in the way of creating pain and suffering."

The Fraternal Order of Aptitude: "They seek information about everything, even how much pain a body can survive. It can be very useful information…"

The House of Shackles: "They understand the value of pain in subverting another. They are useful in training new torturers."

The Temple of the Three Strengths: "They make strong sacrifices, but are otherwise useless. They only care about themselves, however, so they are easy to ignore."

FOES AND ENEMIES

The Church of Everlasting Hope: "They seek to give hope where we would take it away… If they could only see the world through the eyes of the pained, they would understand."

The House of Solace: "Healing the hurt is a sad proposition. It takes away the strength that can be gained from feeling pain."

The Church of the Night's Beauty: "They waste their time celebrating artificial beauty, knowing not the wonders of pain."

The House of Vice: "They do not understand the true value of pain. They do not mind giving pain in the pursuit of pleasure, but they are afraid to receive it…"

The Conventicle of Affliction: "They spread suffering, it is true, but they do not inflict it upon themselves. They are useful to manipulate, but weak and foolish."

SAYINGS

"Better than a sharp stick in the eye."

"I want to hear you scream."

"If you beg for mercy I'll stop. Oh, that's right – you've got no tongue! Ha ha ha ha!"

"Take a stake to him."

"Life is pain. Feel mine."

THE UNHOLY BOOK

"Sweet Pain," the canon of the Flaymaster, is an ice blue book with pure white pages that somehow manage to feel dirty. Its binding is electrum, and its cover is without picture, although it usually bears a raised impression of the Flaymaster's dagger.

The book's contents are recorded in eight thick Torments, all but one a grotesque account of torture or misery. Disturbingly, the accounts are written in the first person, and in the present tense. They also describe the thoughts of the author as he undergoes the torture. These thoughts are said to represent the ideal attitude of the cleric. When an initiate undergoes his week of torture, the senior clerics observe him to see that his mind is traveling down the same path that theirs did.

The final Torment is also an account of torture and misery, but the torture is quite different. Here the writer tells of his barefoot travel through a wind-swept ice field. As he moves along, the wind tears off his clothing, one article at a time. Just as the cold numbs him to the core, the wind gives way to a warming sun that returns feeling to his body. At that instant, the ice gives way and he submerges completely in a frozen mountain lake, shards of ice penetrating his person in every imaginable location.

Followers are required to make at least one pilgrimage to the Theocracy of Slen during their lifetime. Those who choose to return home are forbidden to support their native government if it opposes the Theocracy (which all do in one way or another).

CLERICS

The Order of Agony is ordained and dedicated to inflicting pain and suffering on others in the name of the Flaymaster. The Ministry of Misery zealously carries out its commandment and has, consequently, raised torture to an art form. Because of their skill, rulers often employ clerics of Slowdeath as torturers or interrogators.

Clerics of the Hood seek to inflict agony on each and every being in the world. The Ministers believe that through pain and anguish, the masses will learn that only the Flaymaster can ease their torment. The Order of Agony teaches its disciples that world domination is the best way to attain their objectives. The Order has recently taken steps in this direction by founding the Theocracy of Slen. They believe that through their evil country the Order can bring pain to all the surrounding nations and ultimately to all of Tellene. Worshippers of the Flaymaster who work as torturers or reside in foreign nations are commanded to gather intelligence for the Grand Theocrat. (See the Theocracy of Slen, in the *Kingdoms of Kalamar campaign sourcebook*.)

Soldiers of the Theocracy of Slen are among the greatest winter warriors in Tellene. Drilled in snow terrain tactics and survival techniques by priests of the Order of Agony, those who survive the torturous training programs make up the core of the armed forces of Slen. With advancement within the military limited to active worshipers of the Flaymaster, the force becomes increasingly fanatical with each passing winter. And unlike most other nations, the tempo of military operations by forces of the Theocracy is almost unaffected by the extreme conditions of winter in the mountainous region. While there are still a great deal of casualties due to the weather, Slen typically makes a great deal of progress during these winter campaigns.

Adventures: Clerics have a solemn duty to bring as much pain as possible. Thus, they adventure for the ability to share the pain with others. By moving from place to place in the manner of an adventurer, they can spread their message everywhere.

Characteristics: Ministers revel in all sources and degrees of pain, but there is the occasional individual who regards his role in spreading pain with a detached professionalism.

Background: Few Ministers of Misery come from Svimohzia, since harsh cold rarely comes there. Social origin is not a determining factor; there are just as many opportunities for inflicting pain among the common folk as among the nobility.

Races: Clerics are possible among any race, although humans seem to make up the majority. Dwarven and elven lashers are well regarded for ingenious torture devices, while gnomish Ministers combine mental and emotional stress with physical suffering.

Relations With Other Classes: Clerics make great use of barbarians, rogues, and fighters – classes capable of dealing out a great deal of physical damage. Likewise, wizards and sorcerers who specialize in combat magic are useful implements of the Flaymaster. Clerics with healing magic are held in low esteem since their abilities work against the need to hurt others.

Relations With Undead: Clerics are encouraged to animate or create undead in their attempts to further the faith. If intelligent undead must be controlled, the cleric must free them of control as soon as possible. Clerics may freely destroy undead created by junior clerics of their faith, but should not those of peers or higher-ranking clerics. A cleric is allowed to destroy undead created by another faith, if those undead hinder an act that furthers the faith. Violating these restrictions may cause the cleric to lose temple rank, or undergo a quest to atone.

Role: Ministers make good combatants, and excellent interrogators and torturers, if the party is in need of information. They are not useful as healers, for their religion forbids them to use

their magic to reduce suffering. Creatures in pain should be left on their own. Clearly, they claim, the Flaymaster has blessed those who survive.

ADVANCED GAME RULES

A Minister of Misery has the same game statistics of a cleric in the *Player's Handbook*, with the following changes.

Abilities: A hearty Constitution is highly regarded, since it enables them to withstand a great deal of pain.

Alignment: Ministers of Misery must be lawful evil.

Class Skills

The Minister of Misery's class skills are Concentration (Con), Craft (Int), Heal (Wis), Intimidate (Cha), Knowledge (arcana) (Int), Knowledge (history) (Int), Knowledge (religion) (Int), Knowledge (the planes) (Int), Profession (usually herbalist) (Wis), Spellcraft (Int) and Survival (Wis).

Class Features

A Minister of Misery has the same class features as a cleric in the *Player's Handbook*, with the following changes.

Weapon and Armor Proficiency: Ministers of Misery are proficient with any simple weapon, but must always carry a dagger, plus a scourge or whip. They are proficient with studded leather armor, and with shields (except tower shields).

A Minister who fails to carry a dagger, plus scourge or whip, is unable to cast cleric spells or use any supernatural or spell-like class abilities while doing so and for 24 hours thereafter.

Domains: As torturers and inflictors of pain, Ministers of Misery may choose from the Chill (PGttSL), Cold, Destruction, Evil, and Law (PHB) domains.

Divine Focus: The divine focus is a bloodied dagger.

Spells Restored: Ministers of Misery have their divine spells restored at dusk.

Spiritual Whip: In addition to being the favored weapon of the Flaymaster, Ministers of Misery receive a force replica whip when they cast the divine spell *spiritual weapon*.

Limited Weapon Focus: If a Minister of Misery takes this feat, it can only be applied to the whip or scourge.

Limited Weapon Specialization: If a Minister of Misery takes this feat, it can only be applied to the whip or scourge.

Wall of Ice: The *wall of ice* spell is available to a Minister of Misery as a 4th-level cleric spell.

Emmuk's Freezing Sphere: The *Emmuk's freezing sphere* spell is available to a Minister of Misery as a 6th-level cleric spell. (This spell is in the *Player's Handbook* as *Otiluke's freezing sphere*.)

Kiss of the Lash (Su): Ministers of Misery can channel negative energy so that all creatures within a 60-foot cone must make a Fortitude save at DC 11 or suffer 1d4 points of nonlethal damage per cleric level. A successful save negates all damage. Each activation of this ability counts against the cleric's daily uses of his ability to rebuke or command undead creatures.

Two-Whip Fighting (Su): For one hour, a Minister of Misery can fight with a whip or scourge in each hand, and gains one extra attack each round when attacking in this manner. The penalty for his primary hand lessens by 2, and the one for his off hand lessens by 6, just as the Two-Weapon Fighting feat. Each activation of this ability counts against the cleric's daily uses of his ability to rebuke or command undead creatures.

A meeting of Veiled Priest, Gaunt, Harvester, and Purger.

Congregation of the Dead

"You must embrace death, surrounding yourself with it, to understand how it works. At this point, you can work to avoid it, or to embrace it. Devote your life to one purpose – delivering souls to our god, and he will grant you undeath – to remain here forever, doing his work."

The Deity

NAME(S): HARVESTER OF SOULS, RULER OF THE DEAD, BRINGER OF THE GRAVE, KING OF THE UNDEAD, LORD OF THE UNDERWORLD

REGIONAL NAMES (HUMAN): Blonlen (Brandobian), Kygyryr (Dejy), Nytharr (Fhokki), Galapiti (Kalamaran), Xiznoom (Reanaarese), Zazimash (Svimohzish)

RACIAL NAMES (HUMANOID): Dusur (Dwarven), Wyleredar (Elven), Baxeeri (Gnomish), Rawen (Halfling), Domaadrik-Kanar (Hobgoblin), Prudush (Orc)

SPHERES OF INFLUENCE: The Harvester of Souls is the god of death and the underworld.

ALIGNMENT: Neutral evil.

APPEARANCE: The Ruler of the Dead appears as an extremely tall and thin man with wisps of white hair and two red glowing yet empty eye sockets. The Harvester of Souls wears a black robe and wields a large scythe.

The Clergy

NAME: The Harvesters

WORSHIP: Temples and altars dedicated to the Harvester of Souls are located in or beneath graveyards. The Congregation of the Dead makes their sacrifices during the full of Veshemo. Humans are preferred, but other races suffice if no humans are nearby.

UNHOLY SYMBOL: A skull and scythe.

UNHOLY DAYS: The high unholy day, known as the Soul Harvest, takes place on the night of the harvest moon (Veshemo, during the autumnal equinox). Celebrants bring a mass of captives for a communal sacrifice. The faith teaches that each worshipper gains credit for these kills, multiplying their value for the purpose of attaining greater undead status after death.

UNHOLY COLORS: Black and bone white.

UNHOLY ANIMAL: The unholy creature of the Harvesters is a skeletal dragon.

RAIMENT: The Congregation of the Dead's clergy, like the image of their grim reaper patron, wear jet black, flowing robes generally made of linen or wool. All Harvesters, save for the Novitiates, also wear pendants whose color indicates their level within the church. The Harvesters adorn themselves and their weapons with skulls.

ADVANCEMENT: Advancement within the Congregation of the Dead is by number of souls harvested, seniority and undead status. Level within the church is indicated by the type of gem worn on their pendant.

A Collector is given a dagger of venom for his magic item.

In order to advance to Fiend, the Harvester must be capable of creating skeletons or zombies.

To gain the rank of Hellion, a Harvester must be able to create ghouls, ghosts, mummies, or mohrgs, must be an intelligent undead himself, or must have killed an additional 50 victims.

To become a Reaper, a Harvester must be able to create ghouls, ghosts, mummies, or mohrgs, must be an intelligent undead himself, or must have killed an additional 60 victims. A Reaper's second follower is a rogue.

To take the rank of Harvester, he must be able to create shadows, wraiths, specters, or devourers, must be an intelligent undead himself, or must have killed at least an additional 80 victims over those normally required.

To become a High Harvester, the Harvester must be able to create shadows, wraiths, specters, or devourers, must be an intelligent undead himself, or must have killed an additional 100 victims over those normally required.

Special Requirements: To advance to any rank in the church beyond rank 1, the Harvester must have killed at least a number of intelligent victims equal to the desired rank number squared. Only victims killed while at the current rank count towards the new rank. For example, a Harvester who wishes to gain the rank of Fiend (rank 6) must have killed 36 victims (6x6) while he was a Malefactor (rank 5). Likewise, a Harvester seeking to become a Reaper (rank 8) must have killed 64 victims (8x8) while he was a Hellion (rank 7).

Special Notes: Even evil creatures have their boogeymen, the stories passed along that strike terror into the foulest hearts. For a growing number of Harvesters, that legend is the Grey Ghost. The Grey Ghost is rumored to be the soul of paladin once defeated by an undead vampire lord that retained his intelligence and soul. Over the centuries, his appearance has been attributed to the destruction of local Congregations of the Dead. When an otherwise prospering clutch of undead is suddenly wiped out, the Grey Ghost is often said to be the culprit. Until recently, most such assertions were dismissed as rumormongering. However, within the last decade, evidence has grown that this fable has some basis in fact. In part, this has been fueled by a sighting of the Grey Ghost by one of the High Harvesters, along with several other reports from other high-ranking members of the clergy. How the Congregation will deal with this presumed threat is a subject of no little speculation, but a Harvester who does so would surely advance in rank.

SACRIFICES: Humans or other sentient beings are sacrificed every full moon (Veshemo). During the Soul Harvest (see

TABLE 5-8: HARVESTERS

Rank	Title	Pendant Gem
1	Novitiate	no pendant
2	Messenger	plain pendant with no gem
3	Collector	malachite
4	Butcher	hematite
5	Malefactor	azurite
6	Fiend	white onyx
7	Hellion	sardonyx
8	Reaper	amber
9	Harvester	jet
10	High Harvester	black sapphire

Unholy Days, above), as many souls as possible are offered. Many congregations hold prisoners for months in anticipation of this day. In addition to the usual sacrifices, at least one cleric is offered up to the Harvester of Souls. The sacrificial cleric can be from any religion, and a member of the Congregation of the Dead is offered if no other cleric is available.

MAJOR TEMPLES: The largest temples of the Harvesters are said to exist in Bet Kalamar, Bet Urala and Oloseta.

Temples of the Congregation of the Dead lie amid or beneath graveyards. Temples above ground are usually stone and designed like a mausoleum. These temples usually have underground levels, especially for the clerics' personal chambers.

Cathedrals are windowless stone buildings with angled roofs. The front has four or six columns in the shape of flesh golems. Interior doors are always of stone. Decoration includes skeletal bas-reliefs and epitaphs taken from graves of the faithful.

The faith's seat lies in Dynaj, where they have attained a legal, if not welcome, status. Their success in Dynaj lends them credibility in other cities. The seat itself is an immense structure, although the above-ground portion does not hold as many worshippers as the faith would like. The exterior is in the shape of a huge skull; the support and architectural needs are stone, while the decorative addition is a bone-white plaster. The faithful enter through the missing "teeth" into an antechamber that serves as the office for the faith's mortuary services. Beyond that lies a bowl-shaped worship area for saying private prayers and making offerings. Six exits lead from this area to an underground cavern that can hold as many as 2,500 worshippers.

The faith's seat stands in Dynaj, where it has insinuated itself into a government blinded by the constant warfare between the Church of the Silver Mist and the Temple of Sleepless Nights. The seat moved there from its previous location in Monam-Ahnozh after a thorough purging of its heretical members and realignment of its doctrine in 421 I.R. Since then, the faith has taken a less openly antagonistic stance toward other religions and has concentrated on growing its membership.

The vampire Semantoth governs the faith, and his government has been shaky. He has done nothing to bring the heresies and borderline doctrines into compliance. He has spent the last several years mostly securing his own place within the faith and making the transference to undeath. Clerical historians fear another internal conflict could set back their long period of growth by generations.

FRIENDS AND ALLIES

The Inevitable Order of Time: "Time, like death, is an unstoppable force. It should be understood as such."

The Temple of Armed Conflict: "They bring death in multiples, with cold precision. They are the ideal army."

The Way of the Berserk: "Bringers of death and destruction, they are powerful warriors."

The House of Knives: "They kill without mercy. Bringing death to people with such precision is a wonderful thing."

The House of Hunger: "Starvation is a most interesting method of causing death."

The Conventicle of Affliction: "They bring about much random death, and create a better understanding of death through disease… An admirable goal, even if the methods are too slow for my liking."

FOES AND ENEMIES

The Church of Everlasting Hope: "Hope should elude the fallen, because death and destruction befall all."

The Church of the Life's Fire: "Life is one side of the coin, and death is the other. Life is wasted on the living."

The Parish of Love: "Love is useless, and temporary. At its best, it only causes pain."

The Temple of the Three Strengths: "The Seekers focus on strength, power and ability – wasted efforts to stave off death for one more day."

The House of Solace: "Healing the wounded only delays the inevitable."

SAYINGS

"It is time."

"Time to see the King."

"He is the final Word, the End for all."

"There is no use in trying, you cannot avoid him."

"When the Ruler calls, all beings answer."

"Undeath is the culmination of all existence."

Before slaying another: "Your soul is ripe."

Teachings: "The only glory greater than dying for the Master is bringing his bounty to another."

THE UNHOLY BOOK

This canon, entitled "Final Word" usually has a soft, worn cover of leather or vellum that contains many translucent pages. Each page has writing only on one side, the left. On each right facing is an image of a dead body, undead creature, or other scene of carnage. Each book's art is unique, so a Final Word can be identified by its owner or connected with its owner by a careful observer.

The book's chapters, called Lives, each describe the level of undeath a cleric can earn by harvesting the souls of others. While few quantitative references are given, commentary seems to imply that it takes over 10,000 slayings to earn the coveted state of lichdom. The initial chapter, Death, actually describes mortal life, which Final Word likens to not yet being born (with ascension to undeath being a mortal's true birth).

The faith prohibits resurrection or raising in any way. Curiously, committing murder on one of the faith's unholy days (aside from a ritual sacrifice as part of the ceremony) is forbidden. There are no restrictions against killing a follower or even cleric of the faith, but since high-ranking clerics are difficult to kill, internecine conflict among them tends to involve more deceit and sabotage than actual bloodshed. Clerics wear a knotted cord on their belts that indicate the number of lives they have claimed.

Final Word is usually outlawed, but since it describes the powers and special qualities of a wide variety of undead creatures, it is considered a useful source of knowledge. Necromancers, good clerics and sages might hoard it despite the prohibition. It costs 45 gp.

CLERICS

The Harvesters are the Lord of the Underworld's messengers of death and collectors of souls. They are well known for their eagerness to take a life and their willingness to die while taking one. Members of the Congregation kill for the sole purpose of sending the souls of their victims to their Lord. The Harvesters believe that the Bringer of the Grave needs souls of victims in order to gain enough strength to enter the world and make the other gods submit to His will.

The Harvesters know that through their actions and devotion to the King of the Undead they will be rewarded at death by being granted undead status. The number and strength of the souls that a cleric takes directly reflect on his future undead status and dying while attempting to take a soul is said to grant automatic undeath. However, many clerics fear dying before harvesting enough souls, and thus attaining only zombie status. Therefore, there is a great tension between risking an early death to slay powerful foes that presumably have strong souls, or going the safe (but slow) route of butchering helpless peasants and children. The ultimate goal, of course, is never to actually die, but to become a lich.

Many powerful High Harvesters of the Congregation of the Dead are actually vampires or liches that serve their dark god eternally. Wights, wraiths, ghouls and other intelligent undead also serve the Bringer of the Grave. These undead clerics typically do not allow their victims to become undead, for such status is only for the deserving. Powerful individuals, such as adventurers, are, however, considered to be highly prized victims that are worthy of serving in this capacity.

The Harvesters adorn their weapons and themselves with skulls. The skulls on their weapons are designed in such a way as to cause an eerie whistling when they wield them. The sounds created by a group of clerics in combat will send shivers up the spine of even the bravest warrior.

Adventures: Harvesters adventure for the purpose of sending as many souls as possible to their evil god's possession. They gain prestige for killing great numbers of people and glory for killing important or highly visible people.

Characteristics: Harvesters use their divine magic to kill if possible, but their faith allows for any means of murder, including their not inconsiderable martial skill.

Background: Harvesters often come from poor backgrounds, and see their god's power as a chance to better themselves by killing people born into wealth or high station.

Races: Humans form the bulk of the clergy. Halflings, who sometimes feel oppressed by the larger races, join the faith in surprising numbers. Hobgoblins form the largest nonhuman contingent of the faith. Aside from half-orcs, few other races join the faith in any considerable numbers.

Relations With Other Classes: Harvesters work well with assassins and rogues of violent inclination. They see reckless fighters and barbarians as boons to the faith, even though most do so accidentally.

Relations With Undead: There are no restrictions on undead, and clerics are free to do as they wish with them. Associating with undead brings prestige, but resurrecting or raising a creature is an offense of faith that may require a period of fasting (as determined by the church).

Role: Among other villains, the Harvester is likely to be a death-dealer without peer. He is not concerned with style or leadership. He wants to end lives, and is the most likely among his peers to be the actual murderer or committer of massacres. Instead of delegating authority, he is the tip of the evil spear to be pointed at the enemy.

ADVANCED GAME RULES

A Harvester has the same game statistics of a cleric in the *Player's Handbook*, with the following changes or clarifications.

Abilities: A high Strength score is good for killing helpless people. A high Constitution is good for surviving a victim's hopeless defenses. Wisdom is key for the Harvester's spellcasting ability.

Alignment: Harvesters must be neutral evil.

Class Skills

The Harvester's class skills (and the key ability for each skill) are Concentration (Con), Craft (usually weaponsmithing) (Int), Diplomacy (Cha), Heal (Wis), Knowledge (arcana) (Int), Knowledge (history) (Int), Knowledge (religion) (Int), Knowledge (the planes) (Int), Profession (typically weaponsmith) (Wis) and Spellcraft (Int). See Chapter 4: Skills in the *Player's Handbook* and the *Kingdoms of Kalamar Player's Guide to the Sovereign Lands* for skill descriptions.

Class Features

A Harvester has the same class features as a cleric in the *Player's Handbook*, with the following changes or clarifications.

Weapon and Armor Proficiency: Harvesters are proficient with (and restricted to) the scythe and sickle. They are proficient with light armor, but not with shields.

A Harvester who wields a shield or any other weapon than the scythe or sickle, is unable to cast cleric spells or use any supernatural or spell-like class abilities while doing so and for 24 hours thereafter.

Domains: As evil takers of life, Harvesters may choose from the Underworld (PGttSL), Death, Destruction, Evil (PHB), and Deathbound (SC) domains.

Divine Focus: The divine focus for the Harvesters is a small golden sickle.

Spells Restored: Harvesters have their divine spells restored at dusk.

Spiritual Scythe: In addition to being the favored weapon of the Lord of the Underworld, Harvesters receive a force replica scythe when they cast the divine spell *spiritual weapon*.

Restricted Subschools: Harvesters cannot cast spells from the Conjuration (summoning) or Enchantment (charm) subschools. (The exception to this is *summon monster* IX, cast as an Evil spell only.)

Necromancer: Harvesters can prepare all spells from the Necromancy school as cleric spells. If a necromancy spell is not normally available to clerics, treat it as a cleric spell of the lowest class level listed for that spell.

Rebuke or Command Undead: A Harvester gains a +6 sacred bonus to her equivalent of turning checks (see page 159 in the *Player's Handbook*) to rebuke or command undead creatures.

Detect Undead (Su): A Harvester can channel negative energy to cast *detect undead* (caster level equals cleric level +1) in place of one of her normal turning checks. Each activation of this ability counts against the cleric's daily uses of her ability to rebuke or command undead creatures.

Shroud's Embrace (Su): Harvesters can channel negative energy to cause a single creature within 60 feet to gain a number of negative levels equal to the Harvester's Wisdom modifier. If this effect would kill that creature, reduce the negative levels gained so that the creature does not die. For example, if a Harvester with a 20 Wisdom (+5 modifier) uses shroud's embrace on a 3rd-level commoner, the commoner gains only 2 negative levels, since 3 would kill him. A Harvester does not gain any temporary hit points from bestowing negative levels. Each activation of this ability counts against the cleric's daily uses of his ability to rebuke or command undead creatures.

HOUSE OF HUNGER

"To bring hunger to others is to sacrifice their food to the Locust Lord. Each time someone goes without, the Cropslayer eats their share. Every time a person starves, he gets stronger. Every ounce of uneaten food goes to him; every morsel that is spoiled or rotten or poisoned is his. We work to increase his share, so he will look upon us with favor."

THE DEITY

NAME(S): LOCUST LORD, HARBINGER OF HUNGER, BARON OF STARVATION, PROVIDER OF FAMINE, CROPSLAYER, BEASTFOULER, GLUTTONOUS ONE, DEVOURER OF ALL

REGIONAL NAMES (HUMAN): Calnsib (Brandobian), Shynadyr (Dejy), Dhadd (Fhokki), Alu (Kalamaran), Eoru-Roerar (Reanaarese), Zhazaz (Svimohzish)

RACIAL NAMES (HUMANOID): Fuoro (Dwarven), Laberel (Elven), Gulrath (Gnomish), Geflen (Halfling), Korrogaz-Melrak (Hobgoblin), Vagar (Orc)

SPHERES OF INFLUENCE: The Locust Lord is the god of famine, hunger, and starvation.

ALIGNMENT: Neutral evil.

APPEARANCE: The Locust Lord appears as a large, grotesque and inconceivably obese being with tiny arms and legs. The gluttonous being is always munching on some morsel of rich food.

THE CLERGY

NAME: The Gaunt

WORSHIP: Services to the Locust Lord take place in wilderness temples. The House of Hunger's regular services involve the creation of an elaborate meal, including fresh bread and savory sweets. Anything that smells tasty is appropriate. During the service, which includes hymns, parables and a sermon, worshippers must endure the groaning of their stomachs and parched throats. Finally, after waiting patiently, they destroy the food in an act of sacrifice.

The Gaunt have begun preaching the imminent physical manifestation of the Cropslayer on Tellene in the near future, leading to an increase in the faithful's already active efforts at spreading hunger. According to the belief, the Locust Lord will soon come to Tellene and spend six years personally purging all the lands. The only survivors will be those that remained faithful to the Locust Lord during this time.

UNHOLY SYMBOL: Goblet with a hole in the bottom and death oozing out.

UNHOLY DAYS: The House of Hunger celebrates Diadolai's waning, especially during the winter months of Frosting and Snowfall. On the 3rd day after the full, the House of Hunger celebrates Leantimes, a day of fasting. Worshippers eat only bread and may not drink any fermented drink. At dusk, they light small candles or tapers and say a short prayer to the Rotlord.

UNHOLY COLORS: Gray and burgundy.

UNHOLY ANIMAL: The Gaunt revere the locust, despised by most folk of Tellene as a crop-eating pest.

RAIMENT: Followers and worshippers wear gray robes, although the Gaunt wear simple burgundy robes, usually of thick, comfortable material. Wealthy clerics always choose velvet as their material. Level is denoted by the color of the trim on the hood and robe cuffs. Clerics and followers alike wear brass skullcaps.

ADVANCEMENT: Advancement is through nomination and then election (both are done by superiors). Clerics must fast for two weeks, taking in only liquids before advancing to the next position. The Gaunt take no titles themselves for their rank.

SACRIFICES: Livestock and burnt or spoiled crops are sacrificed during the waning moon. Clerics fast when asking for a special favor, and may not eat for at least twelve hours before praying for spells. Prisoners are always starved as a tribute to the Cropslayer.

MAJOR TEMPLES: The largest temples of the Gaunt are said to exist in Bet Kalamar, Aroroleta and Gaketa.

Temples to the House of Hunger are often shaped like local granaries, in mockery of the plentiful food they wish to destroy. In fact, secret faiths often break into real granaries and hold their services there while destroying food. They use a sack of grain or a cask of wine as their altar; in dedicated temples, the altar still takes the form of a barrel.

The clerics erect cathedrals on the ruins of villages and towns they have starved to death. These isolated cathedrals are bolder in design and more open in their admission of members than are the lesser temples, since the need for secrecy is less imperative. The resemblance to a granary in these cases is more abstract: these cathedrals have a loft upon which the clerics stand amid food stores. Worshippers stand on the floor, unable to reach the loft.

The House of Hunger identifies no holy seat and no official leader.

FRIENDS AND ALLIES

The Conventicle of Affliction: "Disease brings hunger."

The Congregation of the Dead: "The dead make excellent allies, as they understand true hunger."

FOES AND ENEMIES

The Church of Everlasting Hope: "Hope dies when faced with constant hunger."

TABLE 5-9: GAUNT

Rank	Title	Raiment
1	Gaunt	Gray
2	Gaunt	White
3	Gaunt	Brown
4	Gaunt	Red
5	Gaunt	Orange
6	Gaunt	Blue
7	Gaunt	Purple
8	Gaunt	White
9	Gaunt	Silver
10	Gaunt	Gold

The Home Foundation: "They feed and shelter the needed, even when they have little for themselves. They seek to undermine the great hunger by replacing it with pride in generosity."

SAYINGS

"The green horde cometh."

"Your flock will be stricken and your crops will wither before Cropslayer."

"Only the Gluttonous One can save you from your hunger."

"We will swarm our enemies like locusts do the fields."

THE UNHOLY BOOK

The canon known as "Swarms" is a relatively thin book with bold, evocative print and striking images. Its graphics include terrible beasts, vermin and undead. Color is scarce, but the images are no less disturbing for the lack.

Swarms includes seven sections called Dooms. Each section, titled Locusts, Plague, Drought, etc., begins with the description of a thriving city (or island, in one case) and ends with its eventual destruction. The greatest is the final Doom, Famine; the Pestilent Ones leave warnings about their approach from this Doom that observant townsfolk might notice.

Swarms is apocalyptic in its descriptions. The passages include fearsome threats, diabolic plans for defeating foes and cryptic portents of impending and horrible doom for all races and peoples. Teachings include self-deprivation of all kinds, but in particular, readers are to refrain from eating. Staying hungry, both literally and figuratively, honors Cropslayer.

This canon costs 40 gp, and its clerics only part with it for other clerics or for potential converts. Clerics of the Locust Lord will kill to recover a canon held by one who should not own it, preferably with devastating spells such as *creeping doom*.

CLERICS

Clerics and followers of the Beastfouler practice fasting as a way of life. They sacrifice food and fast to appease their god. To spread famine, the Gaunt will secretly destroy a town's food source. This usually involves the poisoning of livestock and the burning of crops. Then, when all seems lost, the evil clerics march into town leading carts laden with food. Under the guise of saviors, they attempt to become town council members or officials. If successful, they soon gain control of the town's food supply. Slowly they cut back on the food, telling stories of failed crops, locust swarms and diseased livestock.

When the townsfolk become weak and dependent, the Gaunt begin to actually starve them. This, of course, causes anger, usually to the point of revolt. The Gaunt handle this rebellious behavior by agreeing to redistribute the available food. They give no food at all to the biggest protesters and give the dissidents' shares to the others. The Gaunt take the main protesters captive and secretly starve them as a sacrifice to the Cropslayer. They inform the others only that the naysayers departed for greener pastures and that those remaining may help themselves to the deserters' food, land and valuables. Most townsfolk neither complain nor dare question this new boon.

When rebellion becomes inevitable, the Gaunt destroy whatever is left of the food stores and flee. Done properly, the Gaunt depart just before winter, leaving the town with no food supplies during the upcoming cold season.

Adventures: The Gaunt adventure to despoil the bounty of the Raiser, and to eliminate stores of foodstuffs harbored for later. They attack merchants who carry food, farmers who produce food and enemy clerics that create food magically.

Characteristics: The Gaunt respect the ability to go without food and, by extension, self-restraint of many kinds. A smooth tongue, the ability to gauge the emotions of a mob, and the ability to judge a threat are useful talents. The Gaunt play a dangerous game with their victims, and walking the thin line between unhappy and violent peasants requires a delicate touch.

Background: The Gaunt usually come from impoverished backgrounds, where a lack of food is commonplace. Choosing to revel in their lack instead of wallowing in self-pity, they spread their misery among others.

Races: The Gaunt can come from any race, but hobgoblins, half-hobgoblins and half-orcs are the most common. Gnomes and halflings are rare, and dwarves and elves of any type are hard to find among the faith as well. Of the humans, the Dejy seem to be the only ones found among the faith in any numbers, and they are usually from the smaller, poorer tribes.

Relations With Other Classes: The Gaunt respect a monk's iron discipline and ability to survive without life's luxuries. The paladin's restraint earns similar respect, although the paladin's ideals are totally without merit.

Relations With Undead: Clerics are encouraged to animate or create undead in their attempts to further the faith. If intelligent undead must be controlled, the cleric must free them of control as soon as possible. Clerics may freely destroy undead created by junior clerics of their faith, but should not those of peers or higher-ranking clerics. A cleric is allowed to destroy undead created by another faith, if those undead hinder an act that furthers the faith. Violating these restrictions may cause the cleric to lose temple rank, or undergo a quest to atone.

Role: The Gaunt serves as advisor, when plans need to be made, and divine spellcaster, in defense of the party. In any group, the Gaunt insists on being in charge of food and drink. Naturally, those who delay the Gaunt in his goals receive less food, if any.

ADVANCED GAME RULES

A Gaunt has the same game statistics of a cleric in the *Player's Handbook*, with the following changes or clarifications.

Abilities: Wisdom is important for giving Gaunt the willpower to resist the temptation to eat to excess, as well as for spells. Charisma helps the Gaunt restrain others from eating for as long as possible.

Alignment: Gaunt must be neutral evil.

Hit Die: d4.

Good Base Save Bonuses: Will only.

Skill Points at 1st Level: (6 + Int modifier) X 4.

Skill Points at Each Additional Level: 6 + Int modifier.

Class Skills

The Gaunt's class skills (and the key ability for each skill) are Concentration (Con), Craft (Int), Diplomacy (Cha), Handle Animal (Cha), Heal (Wis), Knowledge (arcana) (Int), Knowledge (geography) (Int), Knowledge (nature) (Int), Knowledge (religion) (Int), Profession (usually farmer) (Wis), Spellcraft and Survival (Wis). See Chapter 4: Skills in the *Player's Handbook* and the *Kingdoms of Kalamar Player's Guide* for skill descriptions.

Class Features

A Gaunt has the same class features as a cleric in the *Player's Handbook*, with the following changes or clarifications.

Weapon and Armor Proficiency: The Gaunt are proficient with simple weapons. They are proficient with light armor, and with shields (but not tower shields). Gaunt prefer to use bludgeoning weapons over all others.

Domains: As evil devotees and spreaders of hunger, Gaunt may choose from the Locust (PGttSL), Destruction, Evil, Fire, and Plant (PHB) domains.

Divine Focus: The divine focus for a Gaunt is an ornate goblet with a hole in the bottom.

Spells Restored: Gaunt have their divine spells restored at dusk.

Spiritual Mace: In addition to being the favored weapon of the Locust Lord, Gaunt receive a force replica mace when they cast the divine spell *spiritual weapon*.

Badberry (Su): Gaunt can channel negative energy to make 2d4 berries magical, from a handful of berries. If consumed, each berry gives enough nourishment to serve as a single meal for a creature of Medium size. However, each berry also deals 1 point of damage per hour for the next 2d6 hours. After a time of one day/cleric level, the berries revert to their original nonmagical state. Each activation of this ability counts against the cleric's daily uses of his ability to rebuke or command undead creatures.

Putrefy Food and Drink (Su): Gaunt can channel negative energy to cause 4 cubic ft./level of fresh, unspoiled, or otherwise healthy food or water to become rotten and spoiled. (The food may not later be purified with a *purify food and drink* spell.) This ability can turn holy water into unholy water, but does not affect magic potions or creatures. Each activation of this ability counts against the cleric's daily uses of his ability to rebuke or command undead creatures.

Six Days of Dearth (Su): Gaunt can channel negative energy to cause creatures within a 60-foot (length and diameter) cone to suffer the effects of nearly a week of hunger. Creatures that have eaten recently (within six hours before the effect) must succeed at three Constitution checks (DC 9, 11 and 13) or sustain 1d6 points of nonlethal damage for each failed check. Creatures that have not eaten recently make an additional check at +2 DC higher for each day they have not eaten or suffer an additional 1d6 points of nonlethal damage. (Count a meal 6-24 hours before the effect as one day.) Any creatures that have taken nonlethal damage from starvation are considered fatigued. Nonlethal damage from hunger cannot be healed by *cure light wounds* or other spells; only the consumption of food allows the victim to recover from the damage. Each activation of this ability counts against the cleric's daily uses of his ability to rebuke or command undead creatures.

HOUSE OF SCORN

"Our House is superior, and everyone knows it. They hate us and mock us for this very reason, and we will not stand for it! All who are not one of us are against us. We must keep our race pure, or we will lose any strength of spirit we have."

THE DEITY

NAME(S): EMPEROR OF SCORN, THE DESPISER, SLAYER OF THE INFERIOR, LORD OF INTOLERANCE, HATEMONGER, PURGE OF TELLENE, HATER OF ELVES (OR DEJY, HALFLINGS, HOBGOBLINS, KALAMARANS, ETC.)

REGIONAL NAMES (HUMAN): Mormov (Brandobian), Thananany (Dejy), Jhekkarr (Fhokki), P'Rakeke (Kalamaran), Peasor (Reanaarese), Slazhozh (Svimohzish)

RACIAL NAMES (HUMANOID): Gordal (Dwarven), Calereria (Elven), Golmel (Gnomish), Rendravan (Halfling), Kortak-Tuvaghaz (Hobgoblin), Bugdush (Orc)

SPHERES OF INFLUENCE: The Emperor of Scorn is the god of hate and bigotry.

ALIGNMENT: Neutral evil.

APPEARANCE: The Despiser appears as a perfect physical specimen of the same race as the observer. When angry, the Emperor of Scorn changes his facial features to those of a jackal.

THE CLERGY

NAME: The Purgers

WORSHIP: Temples to Hatemonger exist in cities and large towns. Huge cathedrals exist in Eldor and other intolerant nations. Altars also exist in righteous lands; however, these are well hidden in cellars and the like. Services among the House of Scorn are irregular. Slanderous rants against the most "threatening" minority race are the highlight of these events, followed by some unsanctioned (but encouraged) act of hatred. The clerics deliberately increase the violence of these attacks over time. They might begin by encouraging their followers to destroy fields, and then throw rocks through a person's windows, followed by direct personal attacks that result in a beating or even murder. If a cleric is apprehended or killed, the next most senior cleric takes his place.

The Purgers preach the superiority of their own congregation's race, and each House of Scorn teaches that its congregation has been chosen to rule over all. To this end, the clerics of the Slayer of the Inferior seek to cleanse the taint of other races from their people. Foreigners are either enslaved or lynched. This is known as the Purging.

UNHOLY SYMBOL: Golden scepter on a blue background.

UNHOLY DAYS: The nights of the quarter moon (Diadolai) are considered unholy nights by the Purgers, though how this originally came about has been lost in the mists of time.

UNHOLY COLORS: Gold and dark blue.

UNHOLY ANIMAL: Jackal.

RAIMENT: During special ceremonies and lynchings, clerics wear beautiful golden robes. Level is indicated by a number of unholy symbols sewn or otherwise imprinted on the back of the robe. In this manner, rank is not always immediately apparent, and Purgers are judged by their race rather than rank. Otherwise, they dress in whatever clothing is appropriate. The Purgers tend to favor clothing with their unholy colors.

ADVANCEMENT: Although this religion varies from region to region, advancement is usually attained through seniority and number of converts gained.

Special Requirements: In most Houses, to advance to any rank in the church beyond rank 1, the Purger must have converted at least a number of creatures of his race equal to the desired rank. Only persons converted while at the current rank count towards the new rank. For example, a cleric who wishes to become a rank 5 Purger must have converted at least five persons while he was a rank 4 Purger. Likewise, a cleric who seeks to become a rank 9 Purger must have converted nine persons while he was a rank 8 Purger. Some Houses are said to require more converts, but rarely less.

TABLE 5-10: PURGERS

Rank	Title	Raiment
1	Purger	golden robe with one unholy symbol
2	Purger	golden robe with two unholy symbols
3	Purger	golden robe with three unholy symbols
4	Purger	golden robe with four unholy symbols
5	Purger	golden robe with five unholy symbols
6	Purger	golden robe with six unholy symbols
7	Purger	golden robe with seven unholy symbols
8	Purger	golden robe with eight unholy symbols
9	Purger	golden robe with nine unholy symbols
10	Great Purger	golden robe with ten unholy symbols

SACRIFICES: Purgers perform lynchings at least once a month. Victims are usually foreigners or races considered inferior. If a lynching is not possible, clerics must desecrate or destroy works of art or other goods that are representative of, and have strong sentimental value to, another race.

MAJOR TEMPLES: The largest temples of the Purgers are said to exist in Dalen, Inolen, Premolen, Unvolen, Bet Kalamar, Segeleta, Sobeteta, Kaleta and Bet Bireli.

Although lawful in nature, the House of Scorn suffers extreme division. Each race, each sub-race, and each culture preaches its superiority over all others. Each temple reflects the local architecture with a purity of design and its worshippers are homogenous in race and type.

Cathedrals are few, and nearly all of them cater to the extremely prolific humans. Cathedrals are slightly larger than other temples, and they might or might not be visible to the public. Frequently, a cathedral belongs to a loyal landowner who owns land in a valley or wood that can hide a large structure. It might have to be as far away as a day's travel away from a city in order to remain hidden.

Dalen hosts the faith's human seat; each race and culture has its own highest ranking cleric somewhere. The hobgoblin seat is rumored to be in Ashakulagh, and the elven seat in Doulathanorian. The other seats tend to move frequently due to changes in popularity and success of the local temple.

The human leader is an Eldoran woman of purest heritage; she can trace her descent from the earliest Brandobian kings and queens. Brennor Celdril is petite in build but her history looks like the path of a raging troll: the number of bodies she has left in her wake is uncountable.

FRIENDS AND ALLIES

The Courts of Inequity: "They understand the concept of inferiority. In that, they are like us."

The House of Shackles: "They have enslaved all the lower races… They put them in their place and give us the position of rulers, as it should be…"

The House of Knives: "They kill any who cross them, and are very useful people…"

FOES AND ENEMIES

The Parish of Love: "Love blinds people to the differences between them, and makes them think that all races are worthy of love…"

The House of Solace: "They heal and protect all, no matter how unworthy…"

The Church of Everlasting Hope: "Hope is not a useful thing… It tricks the inferior into searching for unattainable greatness."

The Temple of the Stars: "They travel to taint others with their presence, rather than remaining with their own kind."

SAYINGS

"Love and friendship are for the weak and ignorant."

"Unity and purity are most noble goals."

"We shall not rest until the land is pure."

"Those of our kind that oppose us shall be the first to die."

At a lynching: "It's the drop for you, half-breed!"

THE UNHOLY BOOK

The canon known as the "Stone Tablets" is no longer stone, but the text from the original is collected in the form of sixteen scrolls that describe the faith of the Emperor of Scorn. Clerics tend to try to make their copies resemble stone, using gray parchment with large, blocky letters and print on only one side of the paper, with the whole rolled into a single thick scroll. Lay followers use conventional books with unadorned covers.

The Tablets are referred to by their numbers, from One to Sixteen, although each might take up several pages in reality. Tablets One through Twelve are meant for followers, while the last four Tablets define hierarchy and administrative demands. These Tablets differ somewhat by region and race of the owning Purgers. A different hand clearly wrote each. Scholars attribute them not to the original Stone Tablets, but to various High Purgers such as Savlan the Senior, the faith's leader in the third century IR and builder of the current House of Scorn in Dalen.

The Tablets contain biased anecdotes that attempt to inflame passions, pseudo-science that implies that others are inferior to the reader (regardless of the reader's race), and quotes from famous saints of several religions that, taken alone, indicate a distaste for other races. Clever wording and addressing the reader directly allows for multiple interpretations, all of them hostile. Teachings include the importance of spreading Hatemonger's word among friends, neighbors and associates of similar background as the reader.

The Tablets cost 30 gp for the lay version with only the first dozen chapters. A full version with the clerical information costs 70 gp, while an elaborate stone rendering in the tradition of the originals might cost 250 gp. The faith allows unrestricted sale of the lay version, but it disallows open circulation of Tablets Thirteen through Sixteen.

CLERICS

Different sects of the House of Scorn exist in all nations. Each race and every kingdom has a different church. Although these sects sometimes cooperate, they are frequently at war with one another. This is entirely due to the teachings of Hatemonger.

The Purgers of each cult preach hatred and scorn for all other races, peoples, nations and religions. This naturally causes each House to despise the others. Alliances are formed only when it is mutually beneficial to put aside their differences, such as when a more hated third party is present.

Each House of Scorn attempts to breed hatred and anger toward the other races. This extends to prejudices between the different human races. Thus, Fhokki are instructed to not only detest dwarves, but other humans as well. Wood elves are taught to hate high elves, gray elves, wild elves, and so on. It is said that it was the Houses of Scorn that caused the high elves and the dark elves to war when Tellene was still young. (See *Blood and Shadows: the Dark Elves of Tellene* for more history.)

Adventures: Purgers adventure to remove minority elements from their land. Each Purger is responsible for the "purity" of her area of responsibility, and Purgers of different races or cultures consider each other to be impurities.

Characteristics: Purgers must be able to inflame listeners into a mob and then point the mob toward members of a race or a culture. Their skills at oration are considered more important than their combat and spellcasting abilities.

Background: Purgers usually arise out of regions of racial conflict, such as the Young Kingdoms, Eldor or any city with a strong presence of foreigners.

Races: Purgers belong to all races, but humans are the most prominent in number and in power. Gray elves are the only subculture of elves that regularly adopt this faith, and few dwarves adhere to it. Hobgoblins are perhaps the most inclined humanoid to worship the Emperor of Scorn. Half-breeds, with their confused heritage, receive a cool welcome from the Jackals.

Relations With Other Classes: Purgers do not mind working with members of other classes, as long as they are all the same race and culture as the Purger. To an Eldoran Purger, an Eldoran paladin sworn to kill him is more acceptable than a half-elven fighter who also worships the Emperor of Scorn.

Relations With Undead: The animation and creation of undead is viewed as a neutral act. It is how the undead are used that determines their purpose for good or evil. Associating with intelligent undead, who are inherently evil and very dangerous, is a sin and may earn the cleric a reduction in temple rank, along with penance and possible legal sanction.

Role: Purgers refuse to work with a mixed group of races, except as slaves. They strive to keep this situation constant, regardless of their current short-term goals. If they must work with other races, they secretly try to arrange for them to be killed in combat as soon as possible.

ADVANCED GAME RULES

A Purger has the same game statistics of a cleric in the *Player's Handbook*, with the following changes or clarifications.

Abilities: Charisma is accounted even greater than Wisdom among these demagogues. Wisdom is still important for commanding powerful spells with which to kill other races, and Strength and Constitution are important for combat as well.

Alignment: Purgers must be neutral evil.

Class Skills

The Purger's class skills (and the key ability for each skill) are Concentration (Con), Craft (Int), Diplomacy (Cha), Knowledge (history), Knowledge (local) (Int), Knowledge (races) (Int), Knowledge (religion) (Int), Perform (oratory) (Cha), Profession (Wis), Spellcraft (Int), and Use Rope (Dex). See Chapter 4: Skills in the *Player's Handbook* and the *Kingdoms of Kalamar Player's Guide* for skill descriptions.

Class Features

A Purger has the same class features as a cleric in the *Player's Handbook*, with the following changes or clarifications.

Domains: As evil, intolerant breeders of hate, Purgers may choose from the Scorn (PGttSL), Evil, Knowledge, Strength (PHB), and Hatred (SC) domains.

Divine Focus: The divine focus for Purgers is a small golden scepter.

Spells Restored: Purgers have their divine spells restored at dusk.

Spiritual Club: In addition to being the favored weapon of the Emperor of Scorn, Purgers receive a force replica club when they cast the divine spell *spiritual weapon*.

Spread Scorn (Ex): Covetous Ones gain a +2 profane bonus on Diplomacy skill checks.

Rejection (Su): A Covetous One can channel negative energy to cause up to one living creature per cleric level, within a 60-foot-long cone (40-foot diameter), to suffer a -1 morale penalty to attack rolls, weapon damage, skill checks and saves. Each activation of this ability counts against the cleric's daily uses of his ability to rebuke or command undead creatures.

HOUSE OF KNIVES

"We are the Veiled Priesthood – the providers of death, the bringers of blood. The Unseen One uses souls as we use coins, to barter and gain power among his fellow gods. We bring him the gold to barter with. In return, he blesses us with power and stealth."

THE DEITY

NAME(S): THE SELLER OF SOULS, THE UNSEEN ONE, THE SILENT SLAYER, FATHER OF MURDER, PROVIDER OF RETRIBUTION, THE VENGEFUL ONE, THE VINDICATOR, THE AVENGER

REGIONAL NAMES (HUMAN): Frinta (Brandobian), Dotogyr (Dejy), Skrokkor (Fhokki), P'Lipu (Kalamaran), Zael (Reanaarese), Imohn (Svimohzish)

RACIAL NAMES (HUMANOID): Kezek (Dwarven), Valandar (Elven), Yumas (Gnomish), Narokam (Halfling), Guldarr-Thorbrog (Hobgoblin), Vadash (Orc)

SPHERES OF INFLUENCE: The Seller of Souls is the god of murder and revenge.

ALIGNMENT: Neutral evil.

APPEARANCE: The Seller of Souls appears as a short, thin being with jet black hair and eyes. He is clad in black leather and cloak.

THE CLERGY

NAME: The Veiled Priesthood

WORSHIP: Followers of the Unseen One worship in underground temples. The House of Knives meets irregularly, although their meetings always take place during the dark of any moon. The "dark of the moon" is important symbolism among the faith, representing both the surreptitiousness of their activities and the public ignorance of an assassin's presence. This simple dualism is a cornerstone of the faith.

According to local rumor, the House of Knives is making great strides in the nation of Zazahni, with its constantly shifting political scene and years of animosity among the Great Houses. The ever-widening circle of retribution makes the church rich in coin and influence. It is even possible the ranking Veiled Priest may attempt to seize control of this Kingless Land should the situation deteriorate much further.

UNHOLY SYMBOL: The unholy symbol of the Veiled Priesthood is a skull-headed scorpion with blood dripping from its stinger.

UNHOLY DAYS: The Veiled Priesthood's unholy days occur when either or both moons (Veshemo and Diadolai) are in their new moon phase. Unholy nights include the Night of Discarded Sheaths, when blades are left in the victim's body, and the Night of Deadly Milk, when only poisons are used in their murders. The dates are subject to

the whim of the leading clerics, but the Unsheathing (as the Night of Discarded Sheaths is informally called) must take place in the early spring, and the Night of Deadly Milk always occurs in the month of Arid.

UNHOLY COLORS: Red and black.

UNHOLY ANIMAL: The Veiled Priesthood favor the dangerous scorpion as their unholy animal.

RAIMENT: Membership among the spiritual leadership of the House of Knives is generally very secretive. Therefore, they appear in priestly robes only in their secret, underground temples. The Veiled Priesthood dress in red robes (preferably velvet), often with decorative black breastplates. If additional secrecy is required, clerics, particularly high-ranking ones, sometimes wear black hoods with veils.

ADVANCEMENT: Advancement within the House of Knives is based on meritorious acts and is granted by superiors. Superiors measure merit, at least partially, by clandestine missions successfully completed in the name of the Vindicator.

Unlike most other faiths, the Veiled Priesthood has no title distinctions among priests. Instead, clerics wear knotted cords at their belt they increase in length with the number of assassinations they performed. The distinction is difficult to make at higher ranks because a recent trend among senior clerics has been to add a knot for each assassination ordered or commanded as well as those undertaken personally. Thus, a single murder might allow a dozen involved clerics to claim a knot.

Special Notes: A Veiled Priest who takes one or more levels of assassin is informally called either a Veiled Blade or Veiled Venom, depending on the typical method of murder (blade or poison) the assassin uses.

SACRIFICES: Members of the Veiled Priesthood commit acts of revenge (major or minor) once per month.

MAJOR TEMPLES: The most important temples to the Seller of Souls are said to exist in Lathlanian, Bet Kalamar and Bet Bireli.

Temples of the House of Knives usually rest underneath a common artisan's home, or in the back of a rough-and-tumble tavern. In any case, the location is a secret not shared outside of the faith. Worshippers brought here must pass through several rooms separated by black curtains—symbolic of the House's layers of deceit and secrecy. The temples themselves are small, underground if within a city, and feature no identifying marks or designs. If the authorities or an enemy cleric were to find them, no permanent marks would identify the temple.

The House of Knives has no use for cathedrals. Meetings between clerics and their seniors take place in private elsewhere--a boat at sea, a clandestine meeting in the woods while serving a militia duty, or a few secret phrases passed along on the street. Local clerics have a great deal of authority, and assassinations that run contrary to each other do not pose a dogmatic problem for the faith, so the Veiled Priesthood feels no need to communicate its plans to other clerics in advance.

Similarly, the faith has no holy seat, although Anmish in Zazahni is known to host a cell of the Veiled Priesthood whose members might be considered the faith's leaders. Their constant use during that country's extended civil wars has given them ample practice and they have refined their techniques of murder and escape to a very high degree. These clerics are certainly among the most senior and most fearsome of the faith's killers.

FRIENDS AND ALLIES

The Congregation of the Dead: "They supply our god with souls, hoping to keep their own. Fortunately, they never stop with their harvest."

The Temple of Sleepless Nights: "They understand how frightening death can be, and how useful we can be in creating that fear…"

The Parish of the Prolific Coin: "They understand the worth of a man is measured in quantity, not quality."

The Church of Endless Night: "Darkness and blindness only assist us in our task."

FOES AND ENEMIES

The Halls of the Valiant: "They seek to prevent our collection of souls, mistakenly believing that the original owners have more need of them…"

The Church of Everlasting Hope: "Hope is wasted on a doomed one."

The Founder's Creation: "They build greater and greater walls, in a vain attempt to protect their souls for as long as possible."

The House of Solace: "They fight to keep their souls through any means necessary, believing that even a pain-filled life is better than death. How foolish…"

The Hall of Oaths: "They know nothing of falsehoods and vengeance – they waste their lives on pretenses of honesty and justice.

SAYINGS

"Your soul will bring a good price."

"Murder is such sweet revenge."

"Feel my sting."

"Like a scorpion, a Veiled Priest must strike swiftly and accurately, but most importantly, the sting must be deadly."

"Revenge is a meal best served cold."

"Guard your soul well, lest it become mine."

THE UNHOLY BOOK

"Ill Wind" appears as a smallish, black leather-bound book. Most copies have either an embossed symbol of the Seller of Souls in the center, a pattern of scorpions crawling along the sides or both. Red dye colors the page edges. Images also appear in red ink, outlined or shaded with black.

The book is a lawbreaker's dream: it includes procedures for fraud of all kinds, ways to escape detection and identification and methods of surreptitious following and trailing. Readers can find ways to dispose of murder victims, notes on successful eavesdropping and effective blackmail techniques. Ill Wind

details particularly important techniques, weapons and poisons both in prose and pictorially.

Teachings include patience, timing and symbolism in revenge. Revenge may take many forms outside of murder (especially when dealing with followers and the Veiled Priesthood). Ill Wind hallows any method of vengeance, such as extortion, blackmail, theft, pain, maiming, damage to property, honor, reputation, friendships, etc.

Ill Wind celebrates murder of all kinds, but thinks little of warfare and mass destruction. Killing is an intimate matter and should be done in person, albeit stoically and methodically. The Unseen One respects most murder committed for revenge and his favorite of all is such an act done by one of good alignment.

Because of its instructional nature regarding poisons and their antidotes, assassins, alchemists and even healers search out this manual. Ill Winds' tutorials on law breaking make this book an excellent resource for rogues of all kinds and even rangers. Unfortunately, members of The Veiled Priesthood never part with it and actively seek to destroy any known holders that are not worshipers of the Silent Slayer. Because of all this, this book is among the priciest canons. If it can be found, it will most likely be in a city and the price will be commensurate to the risk to the seller. In no case would it be sold for less than 125 gp.

CLERICS

The Veiled Priesthood is like an ill wind – you cannot see it, but you know it exists. These clerics keep their identity and the location of their temple absolutely secret. A member of the Veiled Priesthood would rather die a thousand horrible deaths than risk angering the Vengeful One by revealing the location of one of his Houses.

Assassins often pay homage to the Silent Slayer and virtually every assassins' guild houses an altar dedicated to him. Indeed, the House of Knives runs and operates many assassins' guilds. While it is true that the Veiled Priesthood receives profit and favors for their work, they do not kill to gain worldly goods. They kill to please their dark god. They believe that the Father of Murder sells the souls of those slain by his clerics to the god of Death or to any other god who would claim a soul.

Some say that a cleric of the Seller of Souls can read the vengeful thoughts in a person's mind. The cleric then persuades that person to either act upon those thoughts himself or hire the cleric to exact his revenge. Still others say that it is the Unseen One himself who plants the seeds of murder and revenge in a person's head and sends his clerics to reap the evil harvest. In any case, the vengeful one who hires a Veiled Priest may name her exact revenge, and the cleric carries out the instructions precisely as requested. Of course, this work is not without price.

The payment for assistance is two-fold: money is paid, and a favor is owed to the House of Knives. The favor may be called upon at any time, and could be anything. For example, if a prince received help gaining the throne, the Veiled Priesthood might request money, a special item of power, that a cleric or follower of the Seller of Souls be appointed to an important position or a combination of these. Failure to pay leads to certain and horrible retribution.

Adventures: Adventures for Veiled Priests are missions given to them by their superiors or (in the case of high ranking Veiled Priests) mandates of the faith. They might involve working alone but more often involve working with a small team. Each member of this team has a specific mission: guard, distraction, assassin, etc.

Characteristics: Veiled Priests use their stealth and magic to kill their victims. While somewhat skilled in combat, they avoid direct confrontation. The best kill for a Veiled Priest is one that leaves no witnesses – including their victim, since speak with dead would easily identify them.

Background: Young Veiled Priests are often recruited from thieves' guilds, and from young nobles looking for adventure and willing to deviate from society's laws for their excitement.

Races: Veiled Priests come from any race. Interestingly, half-orcs do not often become Veiled Priests, despite their orcish nature's predisposition toward murder in the dark. Some speculate this is because these conflicted creatures tend more toward unplanned, chaotic attacks.

Relations With Other Classes: Veiled Priests prefer the company of rogues. They avoid paladins and other clerics too free with *zone of truth* or similar spells. An alert wizard is a dangerous character to be near, so the Veiled Priests attempt to stay on good terms with them if possible. Evil bards are often close companions, since they give the Veiled Priests easier access to their victims. In fact, Veiled Priests often disguise themselves as bards.

Relations With Undead: Clerics are encouraged to animate or create undead in their attempts to further the faith. If intelligent undead must be controlled, the cleric must free them of control as soon as possible. Clerics may freely destroy undead created by junior clerics of their faith, but should not those of peers or higher-ranking clerics. A cleric is allowed to destroy undead created by another faith, if those undead hinder an act that furthers the faith. Violating these restrictions may cause the cleric to lose temple rank, or undergo a quest to atone.

Role: The Veiled Priest can be the eyes and ears of an evil group. Their ability to sneak into an enemy camp can enable them to decapitate an enemy's leadership.

ADVANCED GAME RULES

A Veiled Priest has the same game statistics of a cleric in the *Player's Handbook*, with the following changes or clarifications.

Abilities: In addition to the mainstays of Wisdom and Charisma, the Veiled Priests values Dexterity for stealth. Since murder is the god's province, the Veiled Priest must be willing to deliver it personally as well as order it among his followers.

Alignment: Veiled Priests must be neutral evil.
Hit Die: d6.
Good Base Saves: Fortitude and Reflex only.
Skill Points at 1st Level: (4 + Int modifier) X 4.
Skill Points at Each Additional Level: 4 + Int modifier.

Class Skills

The Veiled Priest's class skills (and the key ability for each skill) are Climb (Str), Concentration (Con), Craft (typically poisonmaking) (Int), Disguise (Cha), Hide (Dex), Knowledge (arcana) (Int), Knowledge (history) (Int), Knowledge (local) (Int), Knowledge (nobility and royalty) (Int), Knowledge (religion) (Int), Listen (Wis), Move Silently (Dex), Profession (usually herbalist) (Wis), Spellcraft (Int), Spot (Wis) and Survival (Wis). See Chapter 4: Skills in the *Player's Handbook* and the *Kingdoms of Kalamar Player's Guide* for descriptions.

Class Features

A Veiled Priest has the same class features as a cleric in the *Player's Handbook*, with the following changes or clarifications.

Weapon and Armor Proficiency: Veiled Priests are proficient with simple slashing and piercing weapons. They are proficient with leather or studded leather armor, and with shields (but not tower shields).

A Veiled Priest who wields any bludgeoning weapon, or any armor other than leather or studded leather, is unable to cast cleric spells or use any supernatural or spell-like class abilities while doing so and for 24 hours thereafter.

Domains: As murderers and assassins, Veiled Priests may choose from the Assassination (PGttSL), Death, Evil, Trickery (PHB), and Celerity (SC) domains.

Divine Focus: The divine focus for Veiled Priests is a silver scorpion.

Spells Restored: Veiled Priests have their divine spells restored at midnight.

Spiritual Dagger: In addition to being the favored weapon of the Seller of Souls, Veiled Priests receive a force replica dagger when they cast the divine spell *spiritual weapon*.

Herbal Lore (Ex): Veiled Priests receive a +4 competence bonus on Profession (herbalist) checks when attempting to identify a particular poison.

Assassin's Talent (Ex): A Veiled Priest gains a +2 profane bonus to Climb, Hide, Listen and Move Silently skills.

Poison Master (Ex): A Veiled Priest is trained in the use of poison and never risks accidentally poisoning himself when applying poison to a blade.

Poison Resistance (Ex): Veiled Priests gain a +2 profane bonus on all saving throws against poisons.

Scorpion's Sting (Su): Veiled Priests can channel negative energy to affect all living creatures in a 60-foot (length and diameter) cone with poison damage. The poison is equal to a Medium-size monstrous scorpion sting: A Fortitude save against DC 15 is required or the creature suffers the loss of 1d4 points of Strength (initial and secondary damage). Each activation of this ability counts against the cleric's daily uses of his ability to rebuke or command undead creatures.

A Minion of Misfortune, Pestilent One, Imposter (posing as a cleric of the Order of Light), Fellow of Terror, and Vicelord.

Conventicle of Affliction

"We spread pestilence in the name of the Rotlord, generously giving to others the bounty with which he has smiled upon us. We do not encourage death, or how could we spread disease? We are the shunned of society, but also the ones who will rule Tellene when the Lord of the Putrid manifests himself. He will remember his flock, and grant us great power – join us now, before it is too late…"

The Deity

NAME(S): ROTLORD, KING OF AFFLICTION, BRINGER OF THE PLAGUE, LORD OF THE PUTRID, PRINCE OF CARRION, MALIGNANT ONE, PRINCE OF PESTILENCE

REGIONAL NAMES (HUMAN): Drelmn (Brandobian), Shathy (Dejy), Dahann (Fhokki), Fetor (Kalamaran), Xeakue (Reanaarese), Moshohn (Svimohzish)

RACIAL NAMES (HUMANOID): Lignar (Dwarven), Gherhimn (Elven), Treibaen (Gnomish), Alvear (Halfling), Azzabrak-Kathal (Hobgoblin), Rudash (Orc)

SPHERES OF INFLUENCE: The Rotlord is the deity of disease, plague and vermin.

ALIGNMENT: Chaotic evil.

APPEARANCE: The Lord of the Putrid takes many forms, but his body is always covered with festering sores, oozing boils and the like.

The Clergy

NAME: The Pestilent Ones

WORSHIP: Followers of the Rotlord meet to worship in sewers, dunghills, dumps and refuse piles, at the waning quarter of each moon. The steps of the sacrifice (see Sacrifices, below) are carried out in measured steps, each of which is preceded by prayer and recitation from the faithful.

Grooming and bathing of any sort is considered scandalous behavior among the faithful, and the use of perfumes and soaps is a violation of the faith. Similarly, cleaning of the home or the washing of clothes, bedsheets, cups or silverware is also considered sinful. In short, these filthy individuals avoid any activity that could inhibit the spread of illness and disease.

UNHOLY SYMBOL: A rotting, worm-eaten head.

UNHOLY DAYS: The unholy days of the Pestilent Ones vary by region, and are usually associated with a great plague that swept through the land or a sickness that killed all inhabitants of a small village.

In Zazahni, for example, the Feast of the Otyugh requires worshippers to dart in and out of a captive otyugh's tentacles, snatching food from the beast's mouth and eating it. The Reanaarian Celebration of Swarms is a ceremonial baptism in a living swarm of cockroaches. The Brandobians even have gone so far as to practice the Hour of the Wolf, in which a werewolf or other lycanthrope bites each worshipper.

UNHOLY COLORS: Drab yellow and sickly green.

UNHOLY ANIMAL: The rat is the unholy animal of the Pestilent Ones, and rats are often seen within their homes or places of worship.

RAIMENT: Clergy of the chaotic evil god of disease, plague and vermin seem to have little use for nice clothing. These Pestilent Ones, clergy of the Conventicle of Affliction, prefer to dress in filthy, rotting garb covered with offal. Higher level clerics prefer drab yellow or sickly green colored robes.

ADVANCEMENT: The Pestilent Ones' main ceremony of advancement requires them to be cured of all diseases and then infected with at least one new one. Pestilent Ones have no rank designations among themselves, and their name varies from region to region and race to race. In all cults, a Pestilent One must possess, have survived, or been cured of a number of different diseases equal to the rank he wishes to attain.

When Pestilent Ones advance within the Conventicle, their superiors cure them of their maladies and inflict them with new diseases. If a cleric does not advance fast enough or please his superiors, he will eventually die of his disease. Because of this situation, low-level Pestilent Ones are the most fanatical clerics found on Tellene.

Many of these ailments are outwardly visible, often causing large boils and open, oozing sores. The mere sight of some of the higher level Pestilent Ones inspires fear and revulsion.

SACRIFICES: Pestilent Ones sacrifice healthy individuals or animals every waning quarter moon (all three moons – Diadolai, Pelselond, and Veshemo). Typically, the sacrifice is tortured, horribly disfigured, inflicted with a rotting disease, and then left to decompose in a cell.

MAJOR TEMPLES: The most important temples to the Rotlord are said to exist in Bet Kalamar and Gaketa.

Temples are small culverts, with little more than an altar and maybe a dry spot for a handful of worshippers to collect. In the case of cities without a sewer system, the Pestilent Ones meet as near the city's water or food supplies as possible. They might share the temples of the House of Hunger; if the city only has one limited supply of food, it's easier for the Pestilent Ones to taint all of it. An aqueduct, silo, or at least a midden (a dump for domestic waste) is always within 100 feet of a temple.

Where they can, the Pestilent Ones build large, ornate underground cathedrals accessible only via secret doors within a city's sewer system. Because of the danger to the faith if the city's authorities discover the temple, the Conventicle of Affliction is slow to build these cathedrals and draconian in their maintenance of secrecy. They usually represent the work of generations and a long history of faithful following rather than the efforts of a single ambitious cleric.

The faith has no holy seat. If any cathedral could be considered singular in its fame or prestige, it would be the hidden Palace of Filth below Svowmahni. The fetid air in the Palace's halls leaves worshippers retching and rubbing their burning eyes for days afterward.

The cleric who leads services at this temple is a yuan-ti halfblood named Silerisk. Silerisk's origin has brought an eclectic mix of worshippers to Svowmahni. Its success despite its nonhuman membership has caused other temples to seek out exotic worshippers of their own.

FRIENDS AND ALLIES

The House of Hunger: "Hunger makes disease so much easier to inflict, and often brings about the same result…"

The Congregation of the Dead: "The dead spread such wonderful diseases…"

FOES AND ENEMIES

The Temple of the Three Strengths: "They are so focused on health and power that they rarely become ill – they do not understand the spiritual value of disease."

The House of Solace: "They heal all illnesses, without acknowledging the value of the illness itself."

The Church of Everlasting Hope: "Hope is not what the diseased should feel, if they are to understand the true nature of their illness…"

SAYINGS

"A plague on your household."

"Feel my disease."

"A pox on you and your kindred."

"When the King of Affliction has smothered Tellene in pestilence, he will remember his flock, and he will grant the Pestilent Ones the power to control all who would choose to live."

THE UNHOLY BOOK

The canon known as "Endless Decay" has a plain brown cover and ordinary pages, often causing it to blend in with other books. The binding is usually poor, the pages brittle and uneven, and the cover's edges are typically white with wear. For some reason, few of these canons actually fall apart in use. Art most often shows victims of horrific diseases with gaping sores, emaciated bodies and twisted limbs. Sometimes it includes pieces depicting rats, cockroaches and other vermin waxing triumphant over other species and races.

Chapters called "Afflictions" divide Endless Decay. Each of the Afflictions describes a lethal or debilitating disease or a particularly revered type of pest or parasite. Although the number of Afflictions varies from copy to copy, most include at least 44. The version with only 28 is known as the Harbinger Heresy and the Pestilent Ones burn it on sight, along with the owner. The Afflictions range in length from a short essay just over a page to 30 full pages of relentless detail.

The vermin-related Afflictions tend to anthropomorphize the animal, all the while describing the environment in which they best thrive. Such Afflictions describe in great detail the virtues of the particular species from endurance to pain tolerance to adaptability. In every case, the subject pest is elevated in stature above the intelligent races of Tellene.

Most malady-related Afflictions are simple descriptions of a disease's vector, incubation period and symptoms. Noticeably absent is any means of curing disease or relieving symptoms. Several describe the difference in expectations of a follower versus those of a cleric, although texts contradict each other (and themselves). Such contradictions have led to great division among the faith.

Universal commands or prohibitions are few, but include a vague warning against killing rats (especially wererats), cautions against letting fires grow out of control and lectures about the dangers of baths. Followers are urged to be affectionate, stand close to people they talk to and share food. Clerics are encouraged to create new spells that inflict or spread disease. Clerics who have the opportunity to kill a cat with impunity and fail to do so are punished.

Endless Decay is not illegal, but few consider its presence in a home encouraging. The only reason for its acceptance is that the description of diseases and their symptoms is useful to healers. It costs a mere 30 gp when it is available.

CLERICS

The vile, revolting physical appearance of a Pestilent One is but a small glimpse of the evil that festers in his heart and mind. All clerics of the Malignant One are infected with a contagious, terminal disease. Those not already afflicted with such a malady are secretly contaminated during initiation. Aside from the obvious intent of spreading pestilence in the name of the Rotlord, this infecting ceremony serves a very important purpose: it insures obedience and loyalty throughout the ranks of the Conventicle of Affliction. Lower level clerics must show proper devotion to the Bringer of the Plague and do the bidding of their superiors, or they will not be cured of their affliction when it becomes life threatening.

When Pestilent Ones advance, their superiors cure them of their maladies and inflict them with new diseases. If a cleric does not advance fast enough or please his superiors, he will eventually die of his disease. Because of this situation, low-level Pestilent Ones are the most fanatical clerics found on Tellene.

Many of these ailments are outwardly visible, often causing large boils and open, oozing sores. The mere sight of some of the higher level Pestilent Ones inspires fear and revulsion.

Lycanthropy (from wererats) is very common within the Conventicle of Affliction. It is rumored that the Malignant One grants lycanthropy only to loyal followers who have done some outstanding deed or service. To become so inflicted is consid-

ered a great honor among the Pestilent Ones; thus, a cleric of the Rotlord never willingly spreads this disease.

Adventures: The Pestilent Ones travel the lands inflicting disease on others. They typically dwell in large cities where they inhabit the sewers. There, they set up foul altars and spread their maladies among rats and other sewer vermin. Ultimately, the Pestilent Ones will strive to gain access to and contaminate the city's water sources.

Characteristics: Clerics of the Lord of the Putrid are cowards when it comes to personal combat. They prefer to ambush their enemies or weaken them by contaminating food and water supplies or by spreading disease in their foe's camps.

Background: Clerics of the Bringer of the Plague are often people who were once shunned by society because of an already present malady. These people seek the clergy for various reasons: in hopes of being cured, to find companionship among others with similar disorders or, most often, to exact some measure of revenge on those who have rejected them.

Races: Half-orcs and half-hobgoblins, and those rejected by society and forced into a life on society's edge, are possible converts for the faith. Dwarves, whose ability to resist a disease's effects impresses the Pestilent Ones, are recruited eagerly.

Relations With Other Classes: Pestilent Ones routinely attempt to kill good-aligned clerics, and hunt paladins without mercy. Pestilent Ones detest monks and their ability to seemingly ignore diseases. Other classes all fall before the onslaught of the Rotlord's might.

Relations With Undead: Clerics are encouraged to animate or create undead in their attempts to further the faith. If intelligent undead must be controlled, the cleric must free them of control as soon as possible. Clerics may freely destroy undead created by junior clerics of their faith, but should not those of peers or higher-ranking clerics. A cleric is allowed to destroy undead created by another faith, if those undead hinder an act that furthers the faith. Violating these restrictions may cause the cleric to lose temple rank, or undergo a quest to atone.

Role: Pestilent Ones usually work by bringing others to them, either by placing themselves at traffic chokepoints (such as bridges or intersections) or by offering a much-needed service (such as healing wounds or enchanting magical items).

ADVANCED GAME RULES

A Pestilent One has the same game statistics of a cleric in the *Player's Handbook*, with the following changes or clarifications.

Abilities: Constitution is by far the most vital ability to a Pestilent One. Since Pestilent Ones tend to bear ailments that tear down their physical strength, they must have high abilities in order to withstand them.

Alignment: Pestilent Ones must be chaotic evil.

Hit Die: d6.

Good Base Save Bonuses: Will only.

Skill Points at 1st Level: (4 + Int modifier) X 4.

Skill Points at Each Additional Level: 4 + Int modifier.

Class Skills

A Pestilent One's class skills (and the key ability for each skill) are Concentration (Con), Craft (Int), Disguise (Cha), Heal (Wis), Intimidate (Cha), Knowledge (arcana) (Int), Knowledge (local) (Int), Knowledge (religion) (Int), Profession (usually herbalist) (Wis), Spellcraft (Int) and Survival (Wis). See Chapter 4: Skills in the *Player's Handbook* and the *Kingdoms of Kalamar Player's Guide* for skill descriptions.

Class Features

A Pestilent One has the same class features as a cleric in the *Player's Handbook*, with the following changes or clarifications.

Weapon and Armor Proficiency: Pestilent Ones are proficient with simple piercing or slashing melee weapons, which must be rusty and/or covered with filth. They are proficient with light armor, but may not wear metal armor after gaining lycanthropy. They are proficient with shields (but not tower shields) and may not use metal shields after gaining lycanthropy.

A Pestilent One who wields a slashing or piercing weapon that is not rusty and/or covered in filth, uses a bludgeoning weapon, or wears metal armor or carries a metal shield after gaining lycanthropy, cannot cast cleric spells or use any supernatural or spell-like class abilities while doing so and for 24 hours thereafter.

Domains: As spreaders of disease, Pestilent Ones may choose from the Decay (PGttSL), Chaos, Death, Destruction, and Evil (PHB) domains.

Divine Focus: The divine focus is a piece of rotting flesh.

Spells Restored: Pestilent Ones have their divine spells restored at dusk.

Spiritual Flail: In addition to being the favored weapon of the Rotlord, Pestilent Ones receive a force replica flail when they cast the divine spell *spiritual weapon*.

Rat Tongue (Ex): A Pestilent One can comprehend the language of rats and dire rats, and can speak with them. The cleric also gains a +4 profane bonus on Charisma-based checks with rats and dire rats.

Pestilent Palms (Su): Each day, a 2nd-level or higher Pestilent One can cause a total number of hit points of damage equal to his Pestilent One level x his Charisma bonus, and can spread the damage out over multiple targets or use it all on a single victim. To use this power in combat requires a successful melee touch attack roll, but does not provoke an attack of opportunity.

Plague (Su): A Pestilent One can channel negative energy to cause living creatures within a 60-foot-long cone (30-foot diameter) to contract the fen waste, a disease reputed to have devoured countless isolated villages. The fen waste causes lack of concentration, dizziness and stupor. The Fortitude save DC to resist is 12, the incubation period is 1d4 days and victims suffer 1d3 points of Intelligence damage. The fen waste spreads through physical contact. Each activation of this ability counts against the Pestilent One's daily uses of his ability to rebuke or command undead creatures.

Church of Confusion, Church of Deceit, Church That is Not, etc.*

"The only real truth is that all truth contains some falsehood. We understand lies and deceit, and use their power to bring out destruction. We know that you will believe anything, and be damned with the truth. It is from this that our power grows."

*The church has no formal name and is known by many different names in every land.

The Deity

NAME(S): THE CONFUSER OF WAYS, THE GREAT DECEIVER, MASTER OF MISCHIEF, ADDLER, FATHER OF ALL FALSEHOODS, LORD OF ILLUSION, THE GREAT IMPOSTOR, THE NEW CREATOR, etc., etc.

REGIONAL NAMES (HUMAN): The Confuser of Ways is known by many different names in every land.

RACIAL NAMES (HUMANOID): Being of more ancient stock than humans, some humanoids do have mythical names for the Confuser, passed down from long ago. These names are as follows: Guralk (Dwarven), Valamariel (Elven), Feim (Gnomish), Galirem (Halfling), Rondarg-Thallinat (Hobgoblin), Gung (Orc)

SPHERES OF INFLUENCE: The Confuser of Ways is the god of lies, deceit and mischief.

ALIGNMENT: Chaotic evil.

APPEARANCE: The Great Impostor usually appears in the likeness of some other deity. It is said that the Lord of Illusions prefers the image of the Creator above all others. His true appearance is known only to the Creator and, perhaps, a handful of other gods.

The Clergy

NAME: No formal clergy, but often referred to as the "Impostors."

WORSHIP: The Imposters worship in other deities' temples, and almost anywhere. A favorite tactic of corruption by the Imposters is to find an isolated community and begin preaching a corrupted version of another faith there. The scheme often comes complete with false canons, subtle yet important doctrinal changes, and even occasional visits from other Imposters pretending to be members of the same faith. Many a village has fallen prey to this tactic, some never discovering the error even after generations.

UNHOLY SYMBOL: The Imposters use a snake head with extended tongue as their unholy symbol.

UNHOLY DAYS: Seemingly at random, yet annually, a meeting (called the Gathering) is held where all Impostors gather to tell tales of mischief and deeds from the past year. It is at this time that new initiates are inducted into the fold. The time and place of the Gathering varies from region to region and year to year. It is said that it is easier to catch a greased leprechaun than to find the local Gathering.

UNHOLY COLORS: Various.

UNHOLY ANIMAL: A snake. Impostors are particularly fond of snakes and will often be found raising them or in possession of one.

RAIMENT: Clerics of the Confuser of Ways are simply that – confusing. They freely wear clerical vestments of other religions and attempt to invade other places of worship. The Imposters may never create liturgical vestments. During services, Impostors always wear masks to hide their identity.

ADVANCEMENT: Without a formal church, the Imposters have no means of rank advancement.

Imposters excel at hiding their identity not only from other faiths but from each other as well. The faith's main growth comes from direct divine inspiration from the Confuser of Ways or one of his immortal servants. Growth through personal contact is less important to this faith than the more open ones.

Imposters advance in ranks of the church they are infiltrating, meeting all the prerequisites for advancing as normal. Imposters are incapable of deceiving the gods, however, and so gain only limited benefits from advanced ranks. Imposters gain the ecclesiastical rights, social status, stipends, followers, and magic items as would any other cleric. They do not, however, gain any supernatural, spell-like or similar abilities that would come from a given rank. It requires a truly gifted Imposter to advance to the higher ranks of other churches, but the damage they can inflict to a faith in those positions is frightening.

An Imposter that is discovered and cast out of the faith she impersonates loses all benefits immediately (except monetary and other such gifts, unless she chooses to surrender them voluntarily). The Imposter must begin again in another location or another faith, starting at rank 1. Before embarking on another such mission, the Imposter must atone for her crime of being caught. Until she atones, the Imposter cannot cast any spells.

SACRIFICES: Imposters sacrifice items from other religions' temples and altars.

MAJOR TEMPLES: The greatest temple to the Confuser of Ways is said to exist in Bet Kalamar.

The Imposters have no obvious temples or cathedrals of their own, only secretive ones hidden in unexpected places. In fact, they often hold their services in the temples of other gods, altering dogma by degrees to spread the confusion that is their namesake. The faith's worshippers likewise act within other religious teachings, sowing dissent and creating division among the sincere worshippers.

FRIENDS AND ALLIES*

The Temple of Strife: "Violence is usually brought about by lies and deceit… We supply the discord, they supply the violence."

*No other church trusts the Imposters enough to call them allies.

FOES AND ENEMIES

The Hall of Oaths: "Oaths are made to be broken. The Keepers of the Word foolishly believe that they could never do so, but in claiming this, they lie to themselves."

The Courts of Justice: "Our greatest enemy – they who refuse to give false witness. They are also our greatest target, as we use deception and lies to confuse them so that the truth they tell is our false truth, not theirs.

SAYINGS

"May the truth be suffocated in a coil of lies."

"The key to victory is deception."

"Never let truth get in the way of a good lie."

"One good lie can breed days of mischief."

"All truth is but an illusion, for if others believe your deception it becomes truth."

"Strive for a world in which every truth is born on the wings of a falsehood.

"The power to deceive is the greatest of all powers, for it is the power to create; it is the power to create reality for others from the depths of your own imagination."

"Oh what a tangled web we weave!"

THE UNHOLY BOOK

The book "Invisible Lives" is itself a deceitful canon. First, its actual title is never on the cover. Instead, an innocuous or misleading title (such as that of another canon) appears and the text inside reinforces the illusion (though careful study might find that a few of the parables offered involve the victor gaining an advantage or edge through deception, trickery or outright lying). The real text hides in code or invisible ink to appear only to those who know its secrets.

Organization in the canon's actual text is haphazard. In fact, no two copies seem to be precisely the same and most vary dramatically in content, though the themes seem generally consistent. Invisible Lives includes a number of Cons, Games and Marks. One Shaving (as in coin shaving) typically makes up two pages, and seems to be a recent addition. A final section, Myth, gives suggestions for safe copying and distribution of the canon.

Those wishing to go undetected will find this book useful. Invisible Lives typically contains ideas for believable identities of all kinds, including very viable cover stories. It also usually describes techniques for hiding, moving about undetected, and has pages and pages of descriptions on donning disguises. Invisible Lives also has advice for assuming the identity of others, including where and how to find key information about individuals to be imitated. There is usually a particularly good section on other religions and where and how to acquire their canons!

Allowing Invisible Lives to fall into the hands of others is encouraged, as long as those others do not know how to read it. Teaching the secrets of its contents to others is punished by robbing the violator of his property, and turning him out on the street. If he survives and prospers again with his cunning, the church may forgive him. Being captured and convicted of a crime is a minor or moderate offense, only because it implies that the criminal did not plan the crime well enough.

Because of its hidden nature and variable content, this book sells for inconsistent prices among those who do not know its secrets. Those who are aware sell it for 50-100 gold pieces (depending on content), or as much as they can make.

CLERICS

Clerics of the Great Deceiver always attempt to pass themselves off as something that they are not. They travel about the land in disguise creating mischief wherever they roam and ultimately seeking to destroy or ruin all that is good and orderly. A favorite strategy is to gain a victim's trust by befriending and helping him and then bringing about his destruction through lies and deception. If done properly, the prey of an Impostor will never even know they were duped. An Impostor could even be a high-ranking member of another church, striving to sow the seeds of discord and create rebellion and infighting through lies and deception.

Clerics of the Great Deceiver often conduct religious ceremonies and rituals in the temple, or on the sacred site, of another deity. Their favorite target is a temple dedicated to a good or lawful deity, preferably the Courts of Justice. At odd hours, Impostors and followers of the Master of Mischief sneak into these temples to perform their unholy rites and acts of desecration.

Adventures: Imposters pretend to adventure to serve the purpose of whatever faith they supposedly represent. When they can execute it with impunity, they pervert the result so that it does not exactly benefit their assumed faith. In truth, they spread the seeds of discord.

Characteristics: No one can know the actual characteristics of an imposter, for their many lies and subterfuges cover their true self completely. However, it has been said that some Imposters are so used to lying that they cannot help but do so, even when telling the truth would be more beneficial to themselves in the long run.

Background: Usually, a person appeals to the Imposter after they themselves have been deceived by another. The power of lies and deceit to destroy a person's life attracts those who would wreak similar ruin on others.

Races: Humans, seemingly common to all faiths, are the most notable identified Imposters. In fact, at least tale states that only humans become Imposters, and that accusations of humanoid Imposters are falsehoods spread by other faiths.

Relations With Other Classes: Imposters are unconcerned with most other classes, except for other clerics. They do not differentiate by skills or spells; only religious teaching concerns them.

Relations With Undead: The raising or use of undead poses no dogmatic issues for the cleric and risks no sanctions. However, clerics should not recklessly associate with undead, but do so only for purposes of helping the faith or its worshippers.

Role: Imposters do not work well with each other or with open allies. They work thickly surrounded by enemies, since all other faiths are their enemies. Because of their intense secrecy, they sometimes work at odds with each other; two different Imposters working within the same temple and subverting each other's work is a common enough tale across Tellene.

Within society, Imposters have a different role. Clerics of all faiths maintain their reputation by blaming an Imposter for the actions of any single cleric who disgraces them. "He wasn't one of our clerics," they say. "He was an Imposter."

ADVANCED GAME RULES

An Imposter has the same game statistics of a cleric in the *Player's Handbook*, with the following changes or clarifications.

Abilities: Charisma and Wisdom are the primary abilities for an Imposter, but not for the same reasons as for other clerics. Charisma is important for Bluffing their way through life, and Wisdom is important for the guile and instinct required for their odd and devious path.

Alignment: Imposters must be chaotic evil.

Hit Die: d6

Good Base Saves: Will only.

Class Skills

The Imposter's class skills (and the key ability for each skill) are Bluff (Cha), Concentration (Con), Craft (Int), Diplomacy (Cha), Disguise (Cha), Forgery (Int), Knowledge (religion) (Int), Perform (usually act or ventriloquism) (Cha), Profession (Wis), Spellcraft (Int) and Use Magic Device (Cha). See Chapter 4: Skills in the *Player's Handbook* and the *Kingdoms of Kalamar Player's Guide* for skill descriptions.

Class Features

An Imposter has the same class features as a cleric in the *Player's Handbook*, with the following changes or clarifications.

Weapon and Armor Proficiency: Imposters are proficient with simple and martial weapons, with all types of armor (light, medium and heavy) and with shields (but not tower shields). Imposters prefer weapons that are easily concealed or appear to be something they are not (for example, a quarterstaff that is really a blowgun).

An Imposter who wields a weapon, armor or shield prohibited by the restrictions of the faith or creature he currently impersonates is unable to cast cleric spells or use any supernatural or spell-like class abilities while doing so and for 24 hours thereafter.

Domains: As masters of confusion and deceit, Imposters may choose from the Oblivion (PGttSL), Chaos, Evil, Trickery (PHB), and Madness (SC) domains.

Divine Focus: The divine focus for Imposters is a wooden or metal snake head with an extended tongue.

Spells Restored: Imposters have their divine spells restored 1d6 hours after dusk (determined randomly each night).

Spiritual Club: In addition to being the favored weapon of the Great Deceiver, Imposters receive a force replica club when they cast the divine spell *spiritual weapon*.

Bonus Languages: An Imposter's bonus language options include Abyssal, Aquan, Auran, Brandobian, Celestial, Dejy, Draconic, Drow, Druidic, Dwarven, Elven (Low), Fhokki, Giant, Gnome, Goblin, Halfling, Hobgoblin, Ignan, Infernal, Kalamaran (High), Kalamaran (Low), Merchant's Tongue, Orcish, Reanaarese, Svimohzish, Sylvan, Terran and Undercommon. The Imposter may not receive High Elven as one of these bonus languages.

An Imposter receives one extra language from the above list at 2nd level and every level thereafter.

These choices are in addition to the bonus languages available to the character because of his race (see Race and Languages, and the Speak Language skill, in the *Player's Handbook* and the *Kingdoms of Kalamar Player's Guide*).

Alter Self: The *alter self* spell is available to an Imposter as a 2nd-level cleric spell.

Smooth Liar (Ex): An Imposter gains a +4 profane bonus to saving throws against *discern lies*.

A Thousand Doubts (Su): An Imposter can channel negative energy to affect creatures within a 60-foot-long cone (30 feet wide at the base) with indecision, so that they have trouble making decisions. These creatures suffer an initiative penalty equal to the Imposter's Charisma modifier. Each activation of this ability counts against the cleric's daily uses of his ability to rebuke or command undead creatures.

Mutable Aura (Su): An Imposter can channel negative energy to change the appearance of his aura to a different aura of the cleric's choice. Spells that detect or affect auras (such as *detect evil* or *protection from evil*) do not affect the Imposter if his current aura is not named by that particular spell. The Imposter's own spells and abilities are not affected, and act just as if his aura were its usual chaotic evil. The effects of this ability last for 24 hours, after which the Imposter's chaotic evil aura reasserts itself. Each activation of this ability counts against the cleric's daily uses of his ability to rebuke or command undead creatures.

Temple of Sleepless Nights

"We spread dread in the name of the Sultan of Fear, feeding him terror so that all other gods will fear his might. To do so, we fight the War of the Intangibles, our psychological warfare against Tellene, in which fear is the greatest weapon. If our opponents know fear, we have already won."

The Deity

NAME(S): PRINCE OF TERROR, SULTAN OF FEAR, BLOODCURDLER, MASTER OF HORRORS, OLD SHIVERS, KING OF THE MACABRE, SENDER OF DREAD

REGIONAL NAMES (HUMAN): Fintor (Brandobian), Adajy (Dejy), Tannar (Fhokki), Goli (Kalamaran), Vasau (Reanaarese), Owhzi (Svimohzish)

RACIAL NAMES (HUMANOID): Benlarr (Dwarven), Kheiskhari (Elven), Gardonn (Gnomish), Sevar (Halfling), Haagul-Naz (Hobgoblin), Hilg (Orc)

SPHERES OF INFLUENCE: The Prince of Terror is the god of fear and nightmares.

ALIGNMENT: Chaotic evil.

APPEARANCE: The Prince of Terror always assumes the form of his viewer's worst nightmare.

The Clergy

NAME: The Fellowship of Terror

WORSHIP: Fellows of Terror hold worship in abandoned, haunted or reputedly haunted locations. Services begin with a traditional "ghost story" and involve the consumption of proven or experimental hallucinogenic drugs created by the clerics. Subtle techniques of speech, lighting and pacing heighten the sense of fear among the worshippers.

UNHOLY SYMBOL: A face filled with terror.

UNHOLY DAYS: Unholy days are periodic and announced to the public in advance to inspire fear and nightmares. The Neverending Night takes place within the first week of each new season. On these occasions, the clerics choose from among the followers a victim to be terrified to insanity with spells and drugs. While the follower in this case is usually a captive planted in advance by the clerics, an occasional legitimate unknowing follower is taken to make sure the worshippers all know true fear.

UNHOLY COLORS: All (multicolored).

UNHOLY ANIMAL: The coal black stallion is the favored animal of the Fellows of Terror, and those who can afford and keep one often do so.

RAIMENT: The Temple of Sleepless Nights has no synodal vestments. All official clerical garb is liturgical in nature, and thus time-consuming to prepare. These robes are multi-hued, shifting and shimmering in color. If a cleric wears a liturgical vestment that he prepared himself, the color changes will be in accordance with his current emotional state. Aside from their robes, Fellows of Terror wear masks bearing a hideous visage.

ADVANCEMENT: Advancement is through mortal combat. Once a cleric issues a challenge to a superior, the only rule is that the survivor gains or maintains the ranking position. These combats are the center of a highly ceremonial event and open to the faith's worshippers.

At each rank past 3rd, the Fellow can count on at least one challenge to his rank, and often more. The character must respond to the challenge within one week and must meet it within 30 days, although it is the challenger's duty to come to the higher-ranking character's temple.

Fellows add their rank in the faith's hierarchy to their Intimidate check in the city in which their associated temple rests. Fellows not associated with a particular temple do not gain this ability.

At Rank 6 the Fellow's stipend, usually demanded in tribute, increases to 300 gp per month.

A Fellow of rank 8 gains a bard as his second follower.

Special Notes: Fellows of Terror spend much of their time trading in rumors about local dungeons and humanoid hideouts. False rumors of horrible creatures roaming the countryside are planted to frighten the populace. The Fellow steers those who appear capable of dealing with the real local threats towards red herrings and false trails to frustrate them into leaving the area, while those deemed weak and inexperi-

enced are led to their dooms. The defeat of a party of adventurers is used to great effect to spread greater fear and concern among the weak willed community.

SACRIFICES: The Master of Horrors requires only fear as a sacrifice. A sacrifice is confined to a cell, drugged to a state of absolute paranoia and literally scared out of his mind. Clerics do these actions repeatedly until the victim dies or is driven permanently insane. Insane victims are released as their deranged babblings help spread the fearful reputation of the Temple of Sleepless Nights.

MAJOR TEMPLES: The greatest Temples of Sleepless Nights are said to exist in Bet Kalamar and Oloseta.

Temples dedicated to this faith show dark, horrific images in morbid detail along their interiors. The exteriors feature gargoyles and other sculptures on the roof, along the exterior walls, and above the entrance. The entrance itself is often depicted as a gaping mouth, usually that of a serpent.

Cathedrals punctuate the terrifying aspects of their construction with permanent illusions that deftly touch each of the senses. They mix elements of the grotesque and the arabesque to shock worshippers of any background or nature. Even paladins have been known to run screaming from their inner chambers.

The faith's holy seat lies deep within the Vohven Jungle, somewhere west of the Izhoven River. The Svimohz who live nearby obey the faith's dictates and aid the clerics of the temple by giving warning of any intruders long before the intruders arrive. The temple is a wide stepped pyramid that rises nearly to the jungle's canopy.

The ruling cleric is a mysterious creature known as the Mind Render. The Mind Render looks human, but his pitch-black eyes and slight aura of darkness indicate another race. He has led the faith for over a century years, defending himself against attempts to take his place over 60 times in rank duels. His tenure has brought an informal order to the priesthood, an order based on personal skill and accomplishments. The Mind Render's literal decapitation of the faith's leadership through duels has created a homogenous, loyal following that obeys his wishes without the need for him to utter commands.

FRIENDS AND ALLIES

The Order of Agony: "Pain creates fear, removes hope, destroys dreams… It is more useful than most tools."

The Church of the Endless Night: "They see darkness as a goal, but it can be a useful tool for creating terror in the minds of others…"

The Congregation of the Dead: "Death frightens all. Undeath is even more frightening…"

The House of Knives: "They are friends of terror… Stalking and killing without a trace, they are a force that most fear with good reason."

FOES AND ENEMIES

The Face of the Free: "Freedom makes people brave, and this we cannot endure…"

The Assembly of Light: "Light has a withering effect on fear. Some things are better left in the dark."

The Theater of the Arts: "Laughter and beauty are powerful enemies of fear. They must be eliminated."

SAYINGS

"When you sleep sound, we will soon be around."

"The war within thyself has begun."

"Fear is the mind killer."

"All Tellene trembles before the Prince [of Terror]."

THE UNHOLY BOOK

"Indescribable Horrors" comes in all shapes and sizes. Covers tend to be adorned with engravings or embossing of shrunken heads and other grotesque imagery. The pages themselves vary in type, quantity and size. Illustrated versions show fearful subject matter and various plants and herbs.

Indescribable Horrors (or often simply "Horrors") appears in so many formats and with such different content that it is almost not a canon at all. In fact, the title itself often differs from book to book (Indescribable Horrors is the most common). Its chapters are called Terrors, Dreads, Shivers and the like, depending on the author or transcriber.

The book itself, while quite random, somehow entices the reader further and further. The descriptive prose ranges from the macabre to the downright harrowing. Nightmares are virtually guaranteed to reign down upon anyone merely perusing the text, let alone studying it.

The one constant topic (though it varies in description and methodology) is the War of Intangibles. Horrors makes it clear that it is the duty of the Temple of Sleepless Nights and all its followers to advance the waging of this war. Other topics include the art of shrinking heads and other body parts, mummification, tattooing and cruel methods of disfiguration. Indescribable Horrors teaches psychology for use on sacrifices, creation, effects and suggested uses for an impressive number of hallucinogens, tips for effective illusion-based arcane magic and the formulae for creating the Fellowship's magically hued robes.

This manual, depending on content, can be quite useful to healers because of its medicinal component. Wizards, especially illusionists, find the magic descriptions informative, if not brilliant. The Temple of Sleepless Nights makes this book readily available, although not always directly, for a mere 25 gp.

CLERICS

The Fellowship of Terror exists for the sole purpose of spreading dread in the name of their master, the Sultan of Fear. These clerics wage psychological warfare, known as the War of the Intangibles, against all sentient beings on Tellene. They

believe that once fear is implanted in the mind, the brain will wage war within itself, eventually destroying the victim.

Clerics of Old Shivers are masters of alchemy and mind influencing drugs. Even the most powerful and fearless warrior can easily be taken captive when under the influence of a specially concocted powder. Most clerics conceal such powders within their divine focus.

In hand-to-hand combat, Fellows of Terror are poorly equipped; after all, fear is but an illusion. Therefore, clerics of the King of the Macabre try to avoid battle to maintain their fearsome image. Fellows tend to use hit and run tactics designed to split up their enemies. They then hunt down, trap and capture the foes split from the main group.

Adventures: Fellows of Terror seek to bring fear to all living creatures. They have a fine touch for knowing when to terrorize with subtlety and when to use panic with overwhelming force.

Characteristics: Fellows of Terror rely strongly on their spells to cause fear, provided their enemies are not magically immune to such. In that case, they have to cause real fear by circumstance. The favored circumstance, of course, is threatening mortal harm upon that person by a series of well-aimed sword or mace blows.

Background: Fellows of Terror come from broad backgrounds and are exclusive to no race, culture, or social class. One thing they seem to have in common is a particularly traumatic experience in their youth, such as a fire, abduction, or the murder of a family member. At some point in their lives, these people put themselves on the other side of that fear by committing some horrible deed on another and felt themselves empowered by breaking that person's spirit.

Races: Humans form the core of this faith, but its members include shadow elves, hobgoblins, half-hobgoblins and some dwarves. Other races might show obeisance to the Prince of Terror, but rarely seek to spread his message.

Relations With Other Classes: Fellows exist among members of all other classes but paladins. The paladin's aura of courage ability is the bane of the Fellow's existence and virtually any means of killing a paladin is encouraged.

Relations With Undead: Clerics are encouraged to animate or create undead in their attempts to further the faith. If intelligent undead must be controlled, the cleric must free them of control as soon as possible. Clerics may freely destroy undead created by junior clerics of their faith, but should not those of peers or higher-ranking clerics. A cleric is allowed to destroy undead created by another faith, if those undead hinder an act that furthers the faith. Violating these restrictions may cause the cleric to lose temple rank, or undergo a quest to atone.

Role: The Fellow of Terror is a group's chief weapon against living foes not immune to fear. The Fellow scatters or weakens enemies with his magical abilities and intimidation, leaving them weakened or helpless against his allies.

ADVANCED GAME RULES

A Fellow of Terror has the same game statistics of a cleric in the *Player's Handbook*, with the following changes.

Abilities: A high Strength score earns respect among the mortals who cannot help but equate Strength with power, but the most highly valued ability is a high Charisma.

Alignment: Fellows of Terror must be chaotic evil.

Hit Die: d6.

Class Skills

The Fellow of Terror's class skills (and the key ability for each skill) are Concentration (Con), Craft (Int), Heal (Wis), Intimidate (Cha), Knowledge (arcana) (Int), Knowledge (religion) (Int), Knowledge (races) (Int), Perform (oratory) (Cha), Profession (usually herbalist) (Wis), Spellcraft (Int) and Survival (Wis). See Chapter 4: Skills in the *Player's Handbook* and the *Kingdoms of Kalamar Player's Guide* for descriptions.

Class Features

A Fellow of Terror has the same class features as a cleric in the *Player's Handbook*, with the following changes or clarifications.

Weapon and Armor Proficiency: Fellows of Terror are proficient with nunchaku and with simple weapons. Flashy, razor-sharp swords and wicked looking weapons are favorites among the Fellowship. They have no proficiency with armor or shields, and are restricted from using them.

A Fellow of Terror who wears armor or carries a shield is unable to cast cleric spells or use any supernatural or spell-like class abilities while doing so and for 24 hours thereafter.

Domains: As spreaders of fear, Fellows of Terror may choose from the Terror (PGttSL), Chaos, Evil, Trickery (PHB), and Illusion (SC) domains.

Divine Focus: The divine focus is a shrunken head.

Spells Restored: Fellows of Terror have their divine spells restored at dusk.

Spiritual Greatsword: In addition to being the favored weapon of the Prince of Terror, Fellows receive a force replica greatsword when they cast the divine spell *spiritual weapon*.

Illusionist: Members of the Fellowship can prepare all spells from the Illusion school as cleric spells. If an illusion spell is not normally available to clerics, treat it as a cleric spell of the lowest class level listed for that spell.

Herbal Lore (Ex): A Fellow of Terror receives a +4 competence bonus on Profession (herbalist) checks when attempting to identify a particular toxin or hallucinogen.

Profane Grace (Su): A Fellow of Terror gains a bonus equal to his Charisma bonus (if any) to all saving throws.

Pursuit of Terror (Su): A Fellow of Terror can channel negative energy to cause up to one target per Fellow level within a 60-foot-long cone (20-foot-diameter) to become shaken. Each activation of this ability counts against the cleric's daily uses of his ability to rebuke or command undead creatures.

Temple of Strife

"Ill-Luck is good to us. We provide misfortune – death here and destruction there – and he provides the foul weather to hide us as we do so. Those that have more, make better targets, as we bring them the bad luck that they deserve. Soon, we will descend upon society in great numbers, turning peaceful harmony into a vortex of chaos…"

The Deity

NAME(S): CREATOR OF STRIFE, BRINGER OF THE DROUGHT (or FLOOD, RAIN, SNOW, HEAT, COLD, etc., depending on what is considered bad weather regionally or at the time), KING OF DISHARMONY, MAKER OF DISSENSION, HE WHO BRINGS MISFORTUNE, ILL-LUCK, DISCORDANT ONE

REGIONAL NAMES (HUMAN): Eprel (Brandobian), Kokyt (Dejy), Thydorr (Fhokki), Ranaka (Kalamaran), Veuxoo (Reanaarese), Zhamaz (Svimohzish)

RACIAL NAMES (HUMANOID): Gloran (Dwarven), Shambourki (Elven), Kerra (Gnomish), Mometh (Halfling), Vakkro-Gur-Haad (Hobgoblin), Bolg (Orc)

SPHERES OF INFLUENCE: The Creator of Strife is the god of discord, foul weather, and misfortune.

ALIGNMENT: Chaotic evil.

APPEARANCE: He Who Brings Misfortune takes many forms, but always appears disheveled, and his clothing is always bright, colorful and clashing.

The Clergy

NAME: Minions of Misfortune

WORSHIP: Most worship takes place in temples, or outdoors on unholy days.

UNHOLY SYMBOL: This symbol varies regionally; common examples are: storm clouds, a twister or a tidal wave.

UNHOLY DAYS: Day of foul weather at least once per month. These, of course, vary regionally. The lead cleric tasks one of his junior clerics or even one of the worshippers with bringing the sentient being required for the sacrifice. If none is available, the worshippers must draw from a lottery; one of them has the worst luck among the lot that night. During the sacrifice, the victim's body is covered with salt, a sprinkle at a time from each of the participants. Before each dash, one of the clerics cuts the victim with a ceremonial knife that will be destroyed after the events are over.

UNHOLY COLORS: Clashing, usually red, green and orange.

UNHOLY ANIMAL: Minions of Misfortune favor both the raven and the black cat.

RAIMENT: The spiritual leadership of the Temple of Strife has no uniform. They wear robes or tunics of their choosing, but always put together from bright, clashing colors. Interestingly, this fashion statement hinders the religion from gaining significant ground among the aristocracy.

ADVANCEMENT: Advancement within the church is granted to those who show a particularly high aptitude for wreaking havoc on society. (Minions have no rank titles.)

Special Requirements: Minions of Misfortune may not marry. While far from celibate, the priesthood is forbidden from entering into marriage so that there would be no emotional restrictions on spreading misery whenever the opportunity arises. The doctrine does not prohibit pretending to be married, but emotional attachments are discouraged.

SACRIFICES: Minions of Misfortune must sacrifice salt on a daily basis. They also must sacrifice a sentient being once per month – usually one who has been extremely lucky or fortunate.

MAJOR TEMPLES: The most important places of worship for the Minions of Misfortune are said to exist in Crandolen, Bet Kalamar, Aroroleta and Oloseta.

Minions travel as part of their doctrine. They have few temples, although the humanoid tribes they visit might have a small cave set aside for worship services. Individual clerics spend much effort building altars and shrines in isolated places (usually caves, mountaintops, or other places where trespassers are unlikely to encounter them).

The Minions do not identify themselves by any other ranks or title, but one of the most senior clerics is the bugbear Minion Hror Karchek. Karcheck took over his small tribe and has leads them to vicious attacks on the isolated settlements of northern Cosdol. The blind, uncoordinated nature of his attacks it the only factor that has allowed any survivors to come out of these villages. With his ability to cast *wind walk*, he can attack or flee great distances with a small but fanatic band of followers.

Friends and Allies

The Thunderer's Temple: "Storms cover our best exploits, and make damage all the more merry!"

The Assembly of the Four Corners: "The elements are a great tool in spreading violence… The clash of elements is a sight to be admired."

The Way of the Berserk: "They understand the joy of pure, unadulterated violence, and its power…"

The Church of Confusion: "Sometimes, illusions cause more chaos than reality."

Foes and Enemies

The Church of Chance: "They worship good luck, not knowing the true power behind the chaos of Ill-luck."

The Founder's Creation: "They want everything to be calm and stable, forever and ever. It makes me sick!"

The Parish of Love: "Love provides a shield against sorrow and strife, but can also be the cause of greater misfortune…"

The Theater of the Arts: "Beauty calms the mind, lulling the spirit into complacency. They must be taught that chaos can be found everywhere."

The House of Solace: "They seek to repair the damage that we cause, and generally slow the tides of chaos."

SAYINGS

"It's a fine, foul day for a battle."

"Strife and dissension should be shared by all."

"Sometimes misfortune has nothing to do with chance."

"Better bad luck than no luck at all."

THE UNHOLY BOOK

The canon called "Catastrophes" bears the image of the Creator of Strife's impossible divine focus on a dark cover. The book is bound in wood or leather with thick, pulpy paper.

While no two Catastrophes seem the same (or even in agreement with one another), they all carry similar content. The chapters are named Strifes. Each of the three Strifes describes one aspect of the Creator of Strife. One is the abductor and slayer of the fortunate, thus making them unfortunate. Another is the summoner of foul weather. The last is the great warmonger that descends on villages and towns already oppressed by great storms, spreading discord and misfortune in their wake.

The chapters do not seem to further the faith's ethos very far. The tone of the chapters glorifies the Creator of Strife more than it explains any philosophy or belief. The Minions of Misfortune become adept at interpreting the verses however they wish to accomplish their immediate needs. Reading it carries an odd effect, however; as ever so subtly, the text plays on the subconscious of the reader. Even a brief perusing tends to leave the reader feeling argumentative, contrary and on edge for no apparent reason.

Catastrophes is, ironically, widely available in rural areas. The third Strife, in its statements on domination of humanoid tribes, gives telltale clues that a humanoid attack is imminent, and so village militiamen across Tellene are familiar with it, though most fail to realize the dangers involved with reading the text. It costs 25 gp.

CLERICS

The Minions of Misfortune and their congregations travel about the lands bringing misfortune wherever they roam. Members of the Temple of Strife seek to disrupt harmony and plunge Tellene into a vortex of chaos. They exist in small numbers in all nations but they are numerous in the east and seem to prefer deserts and wastelands.

Minions closely follow local weather patterns and are always present during times of foul weather. They continually seek to cause misfortune by heightening poor weather conditions. For instance, during a drought, they might pollute the wells; before a windstorm, they might secretly loosen structural supports and bonds.

Minions hate the luckier people of the world and, if given the opportunity, try to cause misfortune in the lives of such individuals. If possible, the fortunate one will be given as a sacrifice to the Creator of Strife. If they cannot abduct the lucky one for sacrifice, clerics will try to cause misfortune by destroying his crops, poisoning his livestock, burning his house, etc. These actions cause paranoia. In fact, they have given rise to a gambler's saying: "Save some luck for escaping Ill-luck." It has even become tradition among some superstitious gamblers to deliberately lose their final three games. This is done almost universally during stormy nights.

The Temple of Strife has gained some notoriety for their ability to make favorable alliances with humanoids. Because of this, many humanoid shamans worship the Maker of Dissension and are often active within the predominantly human Temple of Strife. The alliances are usually geared toward making war on the local humans or humanoids.

When the Minions can muster enough humanoids to form a massive army, they will descend upon a human populace. Foul storms of titanic proportions always precede these wars and the actual assault always occurs during the height of the storm. During battle, some of the Minions of Misfortune will play bagpipes, cymbals, horns and drums. Their chaotic, disturbing tunes urge Ill-luck's troops into the fray and announce to their enemies the strife to come.

Adventures: Minions of Misfortune adventure in order to bring strife to those who have more than their fair share of luck. They steal from the rich, scar the beautiful and maim the happy.

Characteristics: It is thought that no particular characteristics exist among the Minions of Misfortune, but some clerics of Risk claim that you can detect a Minion by the sour expression on his face when he notices good luck.

Background: Minions of Misfortune usually arise from dire situations. They might be the sole survivors of a village ravaged by disease or destroyed by humanoids. They might be escaped slaves. Often they blame another, sometimes good-aligned, deity for their plight and join this faith to seek vengeance.

Races: Bad fortune is blind to race; all races can be found wearing the faith's brilliant vestments. Gnomes, usually grimly optimistic in the worst of situations, usually manage to ignore the despair and frustration that leads others to join this faith.

Relations With Other Classes: Minions of Misfortune appreciate the talents of rogues, but find that far too many worship their enemy, Risk. Otherwise, they are perfectly happy bringing their misery to whoever is willing to bear it.

Relations With Undead: Clerics are encouraged to animate or create undead in their attempts to further the faith. If intelligent undead must be controlled, the cleric must free them of control as soon as possible. Clerics may freely destroy undead created by junior clerics of their faith, but should not those of peers or higher-ranking clerics. A cleric is allowed to destroy undead created by another faith, if those undead hinder an act that furthers the faith. Violating these restrictions may cause the cleric to lose temple rank, or undergo a quest to atone.

Role: Rarely welcome in a group of peers because of the bad luck they seem to bring with them, Minions of Misfortune are usually the leaders of small groups of troublemakers.

ADVANCED GAME RULES

A Minion of Misfortune has the same game statistics of a cleric in the *Player's Handbook*, with the following changes or clarifications.

Abilities: Wisdom determines the Minion's spellcasting ability, but a good Constitution score is helpful for staying alive in combat and resisting death-dealing spells.

Alignment: Minions of Misfortune must be chaotic evil.

Class Skills

The Minion of Misfortune's class skills (and the key ability for each skill) are Concentration (Con), Craft (usually instrument making) (Int), Intimidate (Cha), Knowledge (arcana) (Int), Knowledge (nature) (Int), Knowledge (religion) (Int), Perform (usually percussion instruments or wind instruments) (Cha), Profession (Wis), Spellcraft (Int) and Survival (Wis). See Chapter 4: Skills in the *Player's Handbook* and the *Kingdoms of Kalamar Player's Guide* for skill descriptions.

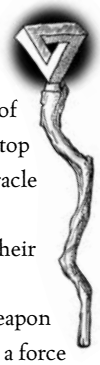
Class Features

A Minion of Misfortune has the same class features as a cleric in the *Player's Handbook*, with the following changes or clarifications.

Weapon and Armor Proficiency: Minions of Misfortune are proficient with all simple weapons and Minion flails. (Minion flails are equivalent to the martial flail in the *Player's Handbook*, but specially crafted to whistle in a disturbing manner when wielded.) Minions of Misfortune are proficient with light armor, and with shields (but not tower shields), although these must be painted in clashing colors.

A Minion who wears armor or carries a shield not painted in clashing, discordant colors is unable to cast cleric spells or use any supernatural or spell-like class abilities while doing so and for 24 hours thereafter.

Domains: As chaotic bringers of strife, Minions of Misfortune may choose from the Misfortune, Tempest (PGttSL), Chaos, Destruction, and Evil (PHB) domains.



Divine Focus: The divine focus for Minions of Misfortune is a spatially impossible geometric shape atop a crooked stick. The existence of this shape is a miracle granted by the Creator of Strife.

Spells Restored: Minions of Misfortune have their divine spells restored at dusk.

Spiritual Flail: In addition to being the favored weapon of the Creator of Strife, Minions of Misfortune receive a force replica flail when they cast the divine spell *spiritual weapon*.

Call Lightning Storm: The *call lightning storm* spell is available to a Minion as a 3rd-level cleric spell.

Fog Cloud: The *fog cloud* spell is available to a Minion as a 2nd-level cleric spell.

Gust of Wind: The *gust of wind* spell is available to a Minion as a 2nd-level cleric spell.

Ice Storm: The *ice storm* spell is available to a Minion as a 5th-level cleric spell.

Misfortune (Su): A Minion of Misfortune can channel negative energy to make up to one target per Minion level within a 60-foot (length and diameter) cone to become extremely unlucky. The target makes all attacks, saving throws and skills checks at –1 for 10 minutes. Each activation of this ability counts against the cleric's daily uses of his ability to rebuke or command undead creatures.

Predict Weather (Su): A Minion of Misfortune can channel negative energy to accurately predict natural weather up to three days into the future. If unnatural forces currently affect the weather, then this supernatural ability reveals as much information as a *detect magic* spell. This ability has a range of 1 mile per level, and covers an area of 1 mile radius + 1 mile/2 levels, centered on the Minion. Each activation of this ability counts against the cleric's daily uses of his ability to rebuke or command undead creatures.

HOUSE OF VICE*

"Why do tomorrow what you can put off until next week? Our bodies only last a few years, in the span of eternity, so why spend your life in toil? Join us – let us show you how to use your senses to the fullest! The morals of society do not apply to us – we are sensual beings! I, for one, plan on using my senses to the fullest, experiencing everything I can!"

* Although known as the House of Vice, there is no formal church order.

THE DEITY

NAME(S): THE VICELORD, THE INSULTER, HIS IMMENSENESS, ABASER, THE INDOLENT ONE, MASTER OF DEPRAVITY, SLAYER OF MORALS, VIOLATOR OF THE PURE, THE RAVISHER, SODOMIZER OF ALL

REGIONAL NAMES (HUMAN): Almnas (Brandobian), Jy (Dejy), Larr (Fhokki), Lamako (Kalamaran), Foobia (Reanaarese), Zohszi (Svimohzish)

RACIAL NAMES (HUMANOID): Minakil (Dwarven), Lhaghari (Elven), Lothoeloth (Gnomish), Noorshar (Halfling), Stirnoggul-Brog (Hobgoblin), Grurg (Orc)

SPHERES OF INFLUENCE: The Vicelord is the god of sloth and vice.

ALIGNMENT: Chaotic evil.

APPEARANCE: His Immenseness often takes the form of a large animal, although the Slayer of Morals rarely takes the same form twice. In any guise, the Violator of the Pure always appears as an incredibly obese, sexually aroused male.

THE CLERGY

NAME: Known simply as the Vicelords or the Insulters

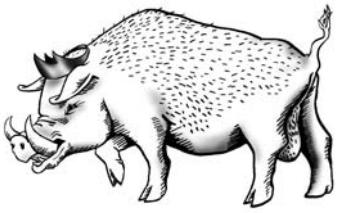
WORSHIP: Services often take place underground in cities or towns, provided that the ground allows for such subterranean construction. Temples of the House of Vice are little more than brothels.

In addition to the brothels and temples common to urban communities, small shrines (usually maintained by one or two priests) stand along likely resting places of long wilderness trails. Such shrines might lie near the mid point of a trail, or near a source of clean water, or at an oasis. At these places, the priests can more easily seduce the weary and lonely traveler.

Worship involves pampering, extravagance and decadence. Instead of standing on a crowded floor, worshippers lie on silken pillows or sofas, fed and fanned by attractive slaves. The impassioned exhortations of other priesthoods are replaced by soft cooing and gentle suggestions. Sometimes the lead cleric is entirely absent – a poignant testimony to the sloth encouraged by the Vicelord.

UNHOLY SYMBOL: Varies regionally. Two of the more popular symbols are an image of a male boar wearing a crown

and a pure white pearl impaled on a brown spike.



UNHOLY DAYS: Official holy days vary by specific temple. One holiday revered by most temples is the Dance of the Decadent, which starts out as a civilized social affair and winds up as a writhing orgy. Since worshippers and non-worshippers alike are allowed to come and go as they please, these scandalous events are well attended. At subtle cues from the lead cleric, prominent worshippers signal an increase in the debauchery by removing items of clothing. The most timid guests leave when the shoes come off, but faithful worshippers stay until it has all gone.

The unholiest day for this perverted religion is the first day of Autumn. On this day, above all others, the Vicelords continuously engage in all possible vices. Any local festival that presents the opportunity for large scale carousing on the part of the masses becomes an unholy day for the Vicelords. If the festival is in the honor of another deity, the Vicelords will seek to pollute the festival through their depraved antics.

UNHOLY COLORS: Brown.

UNHOLY ANIMAL: The male boar symbolizes the filthiness and sloth of the Vicelords.

RAIMENT: The clerics of the House of Vice enjoy being naked – a lot. They are required to keep their entire bodies, even their eyebrows, completely shaved. When they are dressed, which is to say not very often, they wear simple brown togas and rarely wear footwear unless traveling. They also wear bronze skullcaps that double as bowls for eating and drinking.

ADVANCEMENT: Advancement is granted by superiors, supposedly for meritorious acts and number of converts. Underlings are generally forced to serve their superiors in all ways. However, since the House of Vice has no formal church doctrine, each local chapterhouse has its own traditions and customs regarding the rate of advancement, duties and titles.

SACRIFICES: Young virgins, male or female, are defiled, and then converted or murdered. New converts are sought after continuously. Clerics of other religions are the Ravisher's preferred targets.

MAJOR TEMPLES: The most important places of worship for the House of Vice are said to be in Dalen, Bet Kalamar, Sobeteta, Basir, Aroroleta and Balelido.

Temples of the House of Vice are multi-storied underground structures with a large and comfortable worship area full of sofas, divans and pillows. From here, the faithful may meet with prostitutes owned by or voluntarily in the service of the faith and retire to private rooms located on other floors. Worshippers of the vice of sloth lie within the temple grounds indefinitely, unless some emergency rousts them from their place. The temple grounds include huge kitchens for the preparation or gluttonous feasts.

Cathedrals are similar in design, except larger and more elaborate. They feature interior pools or fountains. They typically feature superior systems for providing air and light for their worshippers. The carnal pleases available in the cathedrals extend to exotic outsiders and cater to illegal or immoral tastes.

The faith's seat lies in Bet Kalamar — evidence, some say, of that empire's corruption (ignoring the fact that the Parish of Love maintains its seat two blocks away). Odd-shaped, the building is a mishmash of at least three different architectural styles from Kalamar's history, showing its growth in its inconsistent design. The L-shaped building rests directly against one of the city's large aqueducts, a situation that makes many residents uneasy with worry about what the clerics might be doing to the city's water.

Vicelord Feranis has kept his position for years, despite his complete nonchalance about his power and disregard for the faith's forms (such as they are). He is grooming a successor, Elana Wurono, who spent four years trapped on the astral plane after a magical mishap. Wurono's perversions are subtle and many members of the clergy fail to appreciate them. Her hauteur and decadence make her an excellent leader for the faith, however, and in that capacity, she outstrips her mentor.

FRIENDS AND ALLIES

The Church of Confusion: "Such fun fellows! They are always poking fun at someone…"

The Temple of Sleepless Nights: "They really know how to enjoy themselves. Not always what I would think of as fun, but seem happy nonetheless."

The Order of the Passionate One: "Such emotional freedom! They understand the power of fully immersing oneself in an experience, and the dangers of moderation."

FOES AND ENEMIES

The Home Foundation: "Our greatest foes – seekers of calm who embrace romance and industry as though they were virtues and not sins."

The Fraternal Order of Aptitude: "They are so cold and calculating, they seek only knowledge, and have never felt anything but boredom."

The Hall of Oaths: "Their truth is a falsehood, for they keep their inner desires private, not unleashing them as they should."

The Church of the Life's Fire: "Life should be a search for new experiences, and not a path of development. To spend your life in an attempt to become greater, up until the day you die, is pointless – and no fun at all."

The Parish of Love: "Love is what old women feel for their cats, not what real men feel for their lovers."

SAYINGS

"Lewdness is best performed on the innocent."

"Purity is a state most easily cured."

"Why do tomorrow what you can put off until next week?"

"Only those who do not labor are not slaves."

THE UNHOLY BOOK

"Innocent Pleasures" has peaceful, placid drawings in cool earth tones on its cover. The Pleasures is a colorful book replete with drawings and diagrams on the pages, in the margins and inside the covers. A brief thumb-through reveals playing children, proud mothers and happy families relaxing, lounging and enjoying life.

The canon includes a dozen large Legends, broken up by brief Parables. A thorough read of the chapters slowly dispels the illusion of innocence. The first few Parables discuss the simple pleasure of a break from the toils of labor and the importance of rest. From there the Parables move into discussions regarding feasting and drinking to excess, lounging about while others toil, sleeping long hours, the inherent lack of urgency for all tasks regardless of any seeming import, etc. The middle legends touch on the beauty and wonder of physical enjoyment of the flesh, nudity, wanton lust and other earthly desires.

The final four Legends reach a crescendo as they advise the reader to utilize other sentient beings for personal pleasure with the thoroughness of a savage utilizing the carcass of a large animal. Perversions of all kinds are described in lurid detail and in such a way as to make them seem commendable, humorous or prestigious.

Little in the way of specific behavior is encouraged; the reader is given free will as to which activities he may engage in, although the Pleasures presents gluttony, sloth and lust as enviable and indeed admirable traits. Prohibitions include repression of desires, moderation, and saving money or resources for the future.

Innocent Pleasures is widely available at brothels and temples of the Vicelord. It costs a mere 25 gp.

CLERICS

The Insulters tend to be truly disgusting, unkempt and overweight individuals. They have a penchant for violent sexual offenses and children are a favorite prey. One goal of this loathsome group is to defile temples of other deities by performing lewd and unspeakable acts on the god's altar. Obscene acts involving the other god's sacred animal also seem to be preferred activities. Luckily for the rest of the world they believe in the concept, "Why do tomorrow what you can put off until next week?"

The Vicelords believe that His Immenseness will grant them special favors if they can trick innocent victims into willingly defiling the temple of their own patron. It is said among the Vicelords that the Abaser beguiled several other deities' high clerics into transgressions of performing indecencies on top of their own god's altar.

This cult has one of the largest followings of all the evil faiths; Vicelords thrive in all civilized areas. Due to their desire to warp and destroy the morals of others, all good and decent folk hate the Vicelords. However, most towns tolerate them because they are rarely caught committing a major offense and they control most houses of prostitution (and most areas do not consider houses of ill-repute evil).

Adventures: Vicelords who advocate the virtues of sloth do not adventure unless they have no other recourse. Others adventure to defile enemy clerics, to encourage vice and to profane good things.

Characteristics: Vicelords are lazy, decadent and self-indulgent. They are the lewdest of all clerics. They use their spells and combat ability in perverse fashion whenever possible.

Background: Vicelords often come from the wealthier stations and the upper middle classes. It is not as popular among the poor, who have less free time to enjoy life's lustful extremes.

Races: Humans are common Insulters, though members of any race exist among the faithful. Some halflings are fond of the sloth (laziness) aspect of the Vicelord, although they are not universally enamored of the sensual viewpoints.

Relations With Other Classes: The Vicelord appreciates any characters who do not work too hard and takes time for indulgence in lewd activity. Paladins are considered good for entertainment; Insulters try not to take them seriously.

Relations With Undead: The raising or use of undead poses no dogmatic issues for the cleric and risks no sanctions. However, clerics should not recklessly associate with undead, but do so only for helping the faith or its worshippers.

Role: Because of their emphasis on laziness, Vicelords do not often have active roles in any group. When they work alone,

Shoshanoh, the head Vicelord in the Kingdom of Meznamish.

they tempt others to evil, using any lure at their disposal, including sex, power and wealth.

ADVANCED GAME RULES

A Vicelord has the same game statistics of a cleric in the *Player's Handbook*, with the following changes or clarifications.

Abilities: Vicelords use their Charisma as their main weapon. Dexterity is considered useful for a variety of reasons, and a high Wisdom is essential for spellcasting.

Alignment: Vicelords must be chaotic evil.

Hit Die: d6.

Good Base Saves: Fortitude only.

Skill Points at 1st Level: (6 + Int modifier) X 4.

Skill Points at Each Additional Level: 6 + Int modifier.

Class Skills

The Vicelord's class skills (and the key ability for each skill) are Concentration (Con), Craft (Int), Diplomacy (Cha), Handle Animal (Cha), Knowledge (arcana) (Int), Knowledge (history) (Int), Knowledge (religion) (Int), Profession (usually brewer) (Wis), Spellcraft (Int) and Use Rope (Dex). See Chapter 4: Skills in the *Player's Handbook* and the *Kingdoms of Kalamar Player's Guide* for skill descriptions.

Class Features

A Vicelord has the same class features as a cleric in the *Player's Handbook*, with the following changes or clarifications.

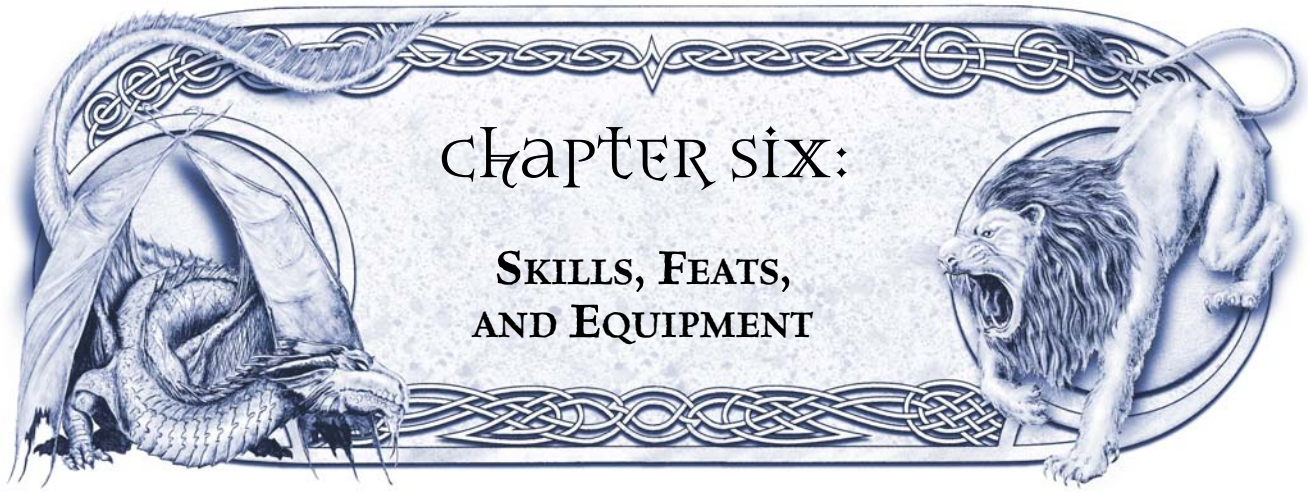
Domains: As lustful deviants, Vicelords may choose from the Vice (PGttSL), Animal, Chaos, Evil, and Trickery (PHB) domains.

Divine Focus: The divine focus for Vicelords are boar genitals or tusks wrapped in hair taken from the shaved head of a recent convert.

Spells Restored: Vicelords have their divine spells restored at midnight.

Spiritual Heavy Pick: In addition to being the favored weapon of His Immenseness, Vicelords receive a force replica heavy pick when they cast the divine spell *spiritual weapon*.

Lure of Lust (Su): A Vicelord can channel negative energy through his unholy aura so that creatures within a 60-foot (length and diameter) cone suffer a -2 circumstance penalty to resist compulsion effects for 10 minutes. Each activation of this ability counts against the cleric's daily uses of his ability to rebuke or command undead creatures.



Chapter Six:

Skills, Feats, and Equipment

Many players find clever ways to use the rules for expanding their connections to the divine, and the variant rules in this chapter provide such options. The chapter begins with a discussion of skills, continues with a section of feats, and concludes with new equipment and holy texts.

SKILLS

The following new options for existing skills supplement those found in the *Player's Handbook*.

DIPLOMACY (CHA)

Normal Use: You use this skill for giving others the right impression, to negotiate effectively and to influence others.

New Use: Characters can now use this skill to convert another character to their faith. (Note: the DM may decide that the target is not receptive to conversion.

Check: You can change another character's attitude towards your faith with successful Diplomacy checks; see the Influencing NPC Attitudes sidebar on page 72 in the *Player's Handbook*). The subject's initial attitude towards adopting the new faith is set by the DM, but should usually be no better than Indifferent. For the initial attitude to be Friendly, the NPC would have to be especially indebted to the faith (or the evangelist) and have an alignment very similar to that of the deity.

Action: Converting a character's faith takes 1+2d4 hours for each Diplomacy check, though the time does not have to be spent in a single sitting as long as all the time is spent within the same week. The initial Diplomacy checks are an attempt to influence a change in the target's attitude toward the specific religion. Once enough Diplomacy checks are made so that the subject is at Helpful attitude, you must succeed at one additional Diplomacy check to convert the target to the new faith.

Try Again: Optional, as noted in the *Player's Handbook*.

Special: A character that beats the Diplomacy check to convert by 10 or more can also persuade the creature to be the willing target for the redemption/temptation part of an *atonement* spell.

GATHER INFORMATION (CHA)

Normal Use: You use this skill for making contacts, learning gossip and rumors, and obtaining general information.

New Use: The same process used to discover information can be used to Spread Information within a community. The information can be true or an intentional falsehood, but once successfully planted, it shows up on Gather Information checks made in the community.

Check: Spending an evening's time spreading rumors and gossip (such as giving out "confidential" information in exchange for a drink, or being "accidentally" overheard) and making a Spread Information check gets the rumor out into the community. The base DC to plant information is based on the population size, as detailed on the following chart.

Community	DC
Thorp	5
Hamlet	5
Village	5
Small town	10
Large town	10
Small city	15
Large city	20
Metropolis	25

A successful result generates a rumor or piece of information that can be obtained with a Gather Information result of 15 or higher. This result level can be decreased or increased when planting the information.

Action: A typical Spread Information check takes 1d4+1 hours.

Try Again: No. If the attempt fails, the information does not circulate beyond the initial group of persons involved, and most of them do not believe the information to be true.

Special: A character that beats the Spread Information check by 5 points can lower the DC of other characters' Gather Information checks (to learn the planted information) by 2

point. For example, if the character beats his DC 15 Spread Information check by 5 points (with a 20 result), he can lower the DC on Gather Information checks to learn that planted information by 5 points (from DC 15 to DC 10).

A character may take a –20 penalty to his Spread Information check to keep secret his identity as the source of the information. If he takes the penalty and still makes a successful result, no level of non-magical investigation can trace the information back to the character.

HANDLE ANIMAL (CHA)

Normal Use: Characters use this skill to teach animals tasks and tricks.

New (Untrained) Use: Clerics with no ranks in Handle Animal can handle and push their faith's holy animal. A Servant of the Swift Sword (with no ranks in Handle Animal) can use this skill to handle and push a white stallion, but he cannot teach, rear, or train it. He cannot use the skill on other stallions or animals until he takes at least 1 rank in it.

Special: Keyholders (clerics of the Riftmaster) and Harvesters (clerics of the Harvester of Souls) treat the lizard as their holy/unholy animal for this skill only.

KNOWLEDGE (LOCAL) (INT)

Normal Use: You are familiar with legends, personalities, inhabitants, laws, customs, traditions and local humanoids.

New (Synergy) Use: If you have 5 or more ranks in Knowledge (local), you get a +2 bonus on Knowledge (religion) checks to identify local clerics and leaders of the faith by name, to recognize any local dogmatic differences in worship between the local branch and other branches encountered, and so on.

KNOWLEDGE (RELIGION) (INT)

Normal Use: You are familiar with aspects of religion, including gods and goddesses, mythic history, ecclesiastic tradition, holy symbols, and so on.

New Use: Normally, checks are simply described as really easy, basic, or really tough. However, knowledge of the churches, symbols, teachings and other aspects of the many gods of Tellene is an important skill, especially for clerics. As such, a new example table is included here.

Synergy: If you have 5 or more ranks in Knowledge (local), you get a +2 bonus on Knowledge (religion) checks to identify local clerics and leaders of the faith by name, to recognize any local dogmatic differences in worship between the local branch and other branches encountered, and so on.

NEW FEATS

The following feats supplement those found in the *Player's Handbook*.

DIVINE FEATS

The feats in this category share characteristics that make them unavailable to characters without a divine background. First, they all have as a prerequisite the ability to channel positive or negative energy (the same energy used for turning and rebuking undead). Thus, they are open to clerics, paladins of 3rd level or higher, and a member of any prestige class or any creature that has that ability.

Second, each use of a divine feat costs a character a minimum of one channeling attempt from her number of attempts per day. If a character has no channeling attempts left, she cannot use a divine feat. Channeling energy is a standard action (unless you have a special ability that says otherwise). These feats often take a standard action to activate, but may require other types of actions as specified. Regardless, you may activate only one divine feat (or use the ability to channel energy once) per round, though overlapping durations may allow you the benefits of more than one divine feat at a time.

Third, channeling energy is a supernatural ability and a standard action that does not provoke an attack of opportunity and counts as an attack. Activating a divine feat is also a supernatural ability and does not provoke an attack of opportunity unless otherwise specified in the feat description. Activating a

TABLE 6-1: KNOWLEDGE (RELIGION)

DC	Knowledge
10	Deity/clergy names, spheres of influence, name of canon
15	Holy symbols, holy colors, raiment, allied/enemy faiths, canon, sayings, deity names used by other races, worship habits, holy animals
20	Saints, rank titles, sacrifices, leader of the faith

DC Modifier	Condition
-20	Question concerning the basics of the character's faith
-10	Question about obscure practices of the character's faith
-5	Question regarding religion of a commonly allied or enemy faith
+5	Question about a rarely encountered faith or offshoot cult
+10	Question regarding a never before encountered faith

divine feat is not considered an attack unless the feat's activation could be the direct cause of damage or other effect upon another target.

FAITHFUL FEATS

In keeping with the idea of expanding the cleric class, certain feats in this category are targeted specifically to clerics only. As such, many have a prerequisite of belonging to a specialty cleric class; these feats are secrets known only by clerics of that faith.

FEATS (LISTED ALPHABETICALLY)

Assassin's Gift [Faithful]

You can craft poisons even more dangerous than normal.

Prerequisite: Veiled Priest (cleric of the Seller of Souls), temple rank 1+

Benefit: You may craft a more potent version of any poison with a Craft (poisonmaking) check of 10 DC higher than normal. When a character takes damage from this poison, he may suffer tertiary damage (1 minute after possible secondary damage). Tertiary damage dealt is identical to secondary damage, and can be avoided with a successful Fortitude saving throw.

Banish the Light [Faithful]

The Dark One protects you against the light.

Prerequisite: Knight of the Black Pit (cleric of the Dark One), temple rank 1+

Benefit: You gain a +4 bonus to saving throws against spells with the Light descriptor.

Beasts of Burden [Faithful]

The character improves his slaves' ability to lift and carry heavy loads.

Prerequisites: Bringer of the New Order (cleric of the Overlord), temple rank 1+

Benefit: You can spend a turn attempt as a full-round action to grant a +6 modifier to the Strength of all your slaves within 30 feet. However, this modifier applies only when calculating how much they can lift/drag and how much they can carry at each level of encumbrance. This benefit lasts for a number of hours equal to 1 + your Cha modifier (minimum 1 hour), or less if you decide to end it prematurely.

Beyond Reproach [General]

Within your church, you are respected and trusted.

Prerequisites: Cha 13+, temple rank 1+

Benefits: You gain a +1 circumstance modifier to all Charisma-based checks for each temple rank you hold, when interacting with other followers of your faith. This bonus does not apply in combat situations, and does not apply if those you are speaking with do not know of your rank and position within the church.

Blessed Aspiration [Faithful]

The guiding hand of your deity works through you to advance the divine will.

Prerequisites: Dream Weaver (cleric of the Coddler), temple rank 1+

Benefit: For a number of times per day equal to your temple rank, you can make a Will save in place of a skill check, if the result would directly aid your deity or church, or directly harm an enemy of same. The Will save can be made in place of any skill check, including skills in which the character has no ranks (even untrained skills in which the character has no ranks).

Blessed Assurance [Divine]

You trust that your faithfulness will see you through the dangers and trials of life.

Prerequisites: Ability to channel positive/negative energy.

Benefits: You can channel energy to gain a +2 morale bonus to any attack roll, damage roll, saving throw, or spell resistance check. Only one such use of this ability can be made in any single round.

Blinding Shot [Faithful]

You can target your enemy's eyesight.

Prerequisite: Precise Shot, Golden Arrow (cleric of the Great Huntress)

Benefit: You must declare that you are using this feat before you make your attack roll (thus, a failed attack roll ruins the attempt). Blinding shot forces a foe damaged by your ranged attack to make a Fortitude saving throw (DC 10 + 1/2 your Golden Arrow level + your Wis modifier), in addition to dealing damage normally. A defender who failed this saving throw is blinded in one eye for 1 round (until just before your next action). Two-eyed victims of a successful ranged attack lose their Dexterity adjustment to AC (if any), and take a –2 penalty on Search checks and most Strength- and Dexterity-based skill checks, including any with an armor check penalty. All opponents are now considered to have concealment (20% miss chance) to the defender. You may attempt a blinding shot once per day for every four levels you have attained, and no more than once per round.

Single-eyed victims (such as a cyclops) suffer blindness as detailed in the DMG. Victims with three or more eyes suffer cumulative Search and skill check penalties, but do not lose their Dexterity adjustment to AC until they have only one usable eye remaining. Oozes, plants, and other eyeless creatures (or creatures whose abilities or senses do not require eyesight) cannot be blinded.

Born To Serve [General]

Whether by birth or nurture, you are inclined towards a divine calling.

Prerequisite: Cha 15+

TABLE 6-2: NEW FEATS

Name	Prerequisites	Benefit
General Feats		
Beyond Reproach	Cha 13+, temple rank 1+	+1 bonus on Charisma-based checks with fellow worshippers
Born To Serve	Cha 15+, 1st-level character	Treat divine class as additional favored class
Dedicated from Birth	1st-level character	Cut XP costs to advance in temple rank by half
Divine Leadership	Leadership, can cast divine spells	+2 bonus on cohort/follower's saves against enemy faiths
Effectual Prayer	Wis 15+, temple rank 1+	+20 bonus on various checks after prayer
Fanatic	Wis 13+, Iron Will	+2 bonus on saves against enemy faith's mind-affecting effects
Gift of Conversion	Temple rank 2+	Gain re-rolls after converting target
Invocation of the Name	Wis 13+, ability to cast divine spells	Invoke deity and regain 1 hit point
Largesse from the Faithful	Cha 17+, Temple rank 5+	Double monthly stipend from temple
Public Sanctuary	Temple rank 5+, can cast divine spells	Hallow/unhallow your god's temple as long as you preach there
Renewed Spirit	Ability to cast divine spells	Knowledge (religion) check grants +2 bonus on other checks
Theological Scribe	Charisma 13+, temple rank 1+	+2 bonus to one class skill, 25% discount on canon and texts
True Hearted	Ability to cast divine spells	Gain additional number of orisons equal to Wis modifier
Wholehearted	Skill Focus	Skill Focus gives +5 bonus
Without Thought	Ability to rage	+4 bonus to initiative when raging
Divine Feats		
Blessed Assurance	Ability to channel energy	Spend energy to gain +2 bonus on certain checks
Divine Protection	Wis 15+, Cha 15+, can channel energy	Spend energy to halve damage from attacks by enemy faiths
Holy/Unholy Blessing	Cha 15+, ability to channel energy	Spend energy for +1d4 holy/unholy damage
Martyr's Desperation	Cha 13+, can turn undead	Spend extra turn attempt for +2 caster levels on turning check
Works of Righteousness	Ability to channel energy	Spend turning attempt and add Wis modifier to skill checks
Faithful Feats		
Assassin's Gift	Veiled Priest, temple rank 1+	Crafted poisons deal tertiary damage
Banish the Light	Knight of the Black Pit, temple rank 1+	+4 bonus on saves against Light descriptor spells
Beasts of Burden	Bringer of New Order, temple rank 1+	+6 Str bonus to slaves' encumbrance
Blessed Aspiration	Dream Weaver, temple rank 1+	Trade skill checks for Will saves
Blinding Shot	Precise Shot, Golden Arrow	Blind opponent with ranged attack
Break the Spirit	Cha 13+, Brother in Blood	Cause fear on successful attack
By the Light of the Moon	Moonknight, temple rank 1+	+2 bonus to saves vs compulsion; cannot get lost in moonlight
Clarity of Sight	Truthseeker, temple rank 1+	+6 bonus on Sense Motive checks against enemy followers
Corpse Dance	Wis 15+, Harvester	+2 bonus on Reflex saves for your created undead
Defender of the Weak	BAB +1, Messenger of Liberty	+2 bonus on ally's saving throw
Earth's Allegiance	Dex 13+, Keeper of the Earth Corner	+4 bonus to sunder attempts when on ground
Eternal Optimist	Child of Love, temple rank 1+	+2 bonus on Diplomacy checks and vs. morale penalties
Expert Trader	Profiteer, temple rank 1+	Targets accept all trading offers
Fate's Blessing	Prophet, temple rank 1+	Re-roll one saving throw/day
Fire's Fleetness	Dex 13+, Keeper of the Fire Corner	Take move action during surprise round
Flow Like Water	Dex 13+, Keeper of the Water Corner	+4 bonus on grapple checks
Fool Me Twice	Fellow of Terror, temple rank 1+	Frighten target and cause –4 penalties to Will saves vs fear
Full of Strife	Wis 12+, Minion of Misfortune	Cast one domain spell one extra time per day
Gifted Healer	5+ ranks in Heal, Merciful Fate	Add Charisma modifier to hit points from cure spells
Green Thumb	Friend of the Fields, temple rank 1+	+2 bonus on Knowledge (nature), Profession (farmer) and Profession (herbalist) checks
Hands of Decay	Pestilent One, temple rank 1+	Touch inflicts 1d4 damage/class level on non-magical items
Hated Heritage	Purger, 1st-level character	+2 bonus on Sense Motive and damage against a parental race
Hunger's Gnaw	Gaunt, temple rank 1+	Food becomes useless against starvation
Irreproachable	Keeper of the Word, temple rank 1+	+2 bonus on save against enchantment per day
Knightly Servant	Servant of the Swift Sword, temple rank 1+	+4 bonus on saves against fear
Life Is Sacred	Member of Order of Light, temple rank 1+	+2 bonus on attacks and turning checks vs undead
Lure of Corruption	Cha 13+, Vicelord	+2 bonus to save DC against your compulsion spells
Mother's Milk	Passionate, temple rank 1+	+4 bonus on Fort saves versus intoxicating substances
Mule's Modifiers	Brother in Logic, temple rank 1+	+2 bonus on certain Appraise, Craft, and Disable Device checks
Mutable Aura	Imposter, temple rank 1+	Alter appearance of your alignment aura
Oak's Intuition	Brother of the Bear, temple rank 1+	+2 bonus on Handle Animal, Knowledge (nature), Profession (farmer) and Profession (herbalist) checks

TABLE 6-2: NEW FEATS (CONTINUED)

Name	Prerequisites	Benefit
Power to Comfort	Seeker of the Three Strengths, temple rank 1+	Spend energy and gain healing-related benefits
Practiced Dispel	Keyholder, temple rank 1+	+4 bonus on dispel magic checks
Privilege of Power	Covetous One, temple rank 1+	Re-roll Appraise or Diplomacy checks
Quester's Quality	Watcher, temple rank 1+	Domain spells get +2 bonus against spell resistance
Raconteur's Lore	Merry Muse, temple rank 1+	+4 bonus on Perform checks
Reach Tactics	Member of Order of the Pike, temple rank 1+	Use reach weapon against adjacent targets without penalty
Risk's Favor	Challenger of Fate, temple rank 1+	Re-roll a number of failed skill checks equal to half temple rank
Servant of Peace	Peacemaker, temple rank 1+	+2 bonus on Cha-based skill checks in cities w/god's temple
Spirit of Cooperation	Builder of Law, temple rank 1+	+4 bonus on attempts to aid another
Stormchild	Tempestion, temple rank 1+	In storms, gain +2 bonus on saves vs Lawful spells and spells gain Chaotic descriptor
Torturer's Stare	Intimidate 5 ranks, Minister of Misery	+2 bonus on attacks against demoralized opponent
Velocity's Virtue	Dex 13+, Keeper of the Air Corner	+2 bonus to AC against ranged attacks
Voyager's Knack	Journeyman, temple rank 1+	Increase domain spell's range by +20 feet/level
Wall of Wisdom	Seeker of Sagacity, temple rank 1+	+2 bonus on saving throws against confusion (lesser), confusion and feeblemind
Where Love is in the Home	Brother/Sister of Industry, temple rank 1+	+1 bonus to saves and immunity to fear when in hallow or protection from evil spell
Special Feats		
Divine Channeling	Cleric level 1st	Channel positive/negative energy into special ability

Benefit: You treat levels in your highest divine spellcasting class as a favored class (in addition to any favored class from race or other features).

Special: You may only take this feat as a 1st-level character.

Break the Spirit [Faithful]

Your fighting spirit overwhelms your enemy.

Prerequisites: Cha 13+, Brother in Blood (cleric of the Battle Rager)

Benefit: Once per day, you may cause a creature you strike to become shaken (see the Condition Summary in the *Dungeon Master's Guide*) for 1d4 rounds. Creatures that are 6 or more levels of HD higher than you are immune to the effect.

The DC to resist the effect is 10 + half your class level (round down) + your Charisma modifier.

By the Light of the Moon [Faithful]

You share a special communion with your deity.

Prerequisite: Moonknight (cleric of the Shimmering One), temple rank 1+

Benefit: While you are outdoors and able to see any of Tellene's three moons, you automatically succeed on Survival checks to keep from getting lost, and receive a +2 bonus to saving throws against compulsion spells.

Clarity of Sight [Faithful]

You can sense truth or falsehood in your enemy's words.

Prerequisite: Truthseeker (cleric of the True), temple rank 1+

Benefit: You receive a +6 bonus on Sense Motive checks against Brothers in Blood (the Way of the Berserk), Covetous Ones (the Courts of Inequities), Harvesters (the Congregation of the Dead), Imposters (the Church of Confusion), and Minions of Misfortune (the Temple of Strife).

Corpse Dance [Faithful]

Your undead are supernaturally agile.

Prerequisite: Wis 15+, Harvester (cleric of the Harvester of Souls)

Benefit: Undead creatures you create receive a +2 bonus to Reflex saves.

Dedicated from Birth [General]

Your lifelong ties to the church make it easier for you to advance within the church hierarchy.

Benefits: Any experience point costs for you to advance in temple rank are reduced by half.

Special: You may only take this feat as a 1st-level character.

Defender of the Weak [Faithful]

Your divine grace protects those you defend.

Prerequisite: Base attack bonus +1, Messenger of Liberty (cleric of the Guardian)

Benefit: Once per day, you can give an ally a competence bonus equal to your Wisdom modifier to a single saving throw of your choice.

Divine Channeling [Special]

Your character can channel positive or negative energy for other purposes than turning undead.

Prerequisite: Cleric level 1st

Benefit: You know various ways to channel positive/negative energy. The exact benefit depends on the religion of your character. Note that abilities that affect only the cleric do not require a turning check. Other channel energy

abilities require a turning check to determine the highest hit dice, and how many hit dice, your cleric can affect.

Divine Leadership [General]

Your god protects your followers in battle.

Prerequisites: Leadership, ability to cast divine spells

Benefit: Your followers and cohorts gain a +2 divine bonus on saves against any attacks or effects created by followers of an enemy faith (see the Foes and Enemies section of your religion).

Divine Protection [Divine]

You seem invulnerable while fighting your god's foes.

Prerequisites: Wis 15+, Cha 15+, ability to channel positive/negative energy

Benefits: You can channel energy to halve the damage from a single attack against you within the next 24 hours. The attacker must be a follower of an enemy faith (see the Foes and Enemies section of your religion), and you must declare your use of this protection after the attack hits, but before damage is rolled.

Earth's Allegiance [Faithful]

You draw sundering strength from the ground itself.

Prerequisites: Dex 13+, Keeper of the Earth Corner (cleric of the Mother of the Elements, earth cult)

Benefit: You receive a +4 bonus to sunder attempts. This bonus does not apply when flying, mounted, or traveling by water.

Effectual Prayer [General]

The earnest and sincere nature of your prayers results in some minor aid or boon from your deity.

Prerequisites: Wis 15+, temple rank 1+

Benefit: Once per day, you can spend a full round action to pray and receive a +20 bonus on your next skill check, attack roll, or saving throw (whichever comes first). After you perform that action, you automatically become fatigued (see Condition Summaries in the *Dungeon Master's Guide*) for one full round, after which you return to normal.

If unused, the bonus disappears after 24 hours.

Eternal Optimist [Faithful]

You never feel depressed by the most blatant setbacks or daunted by the greatest challenges.

Prerequisites: Child of Love (cleric of the Pure One), temple rank 1+

Benefit: You gain a +2 morale bonus on Diplomacy checks and reduce all morale penalties applied to you by -2 points.

Expert Trader [Faithful]

You have a keen eye for financial profit.

Prerequisite: Profiteer (cleric of Landlord), temple rank 1+

Benefit: The character is such an expert in commerce that other buyers and sellers must succeed at an Appraise check (DC = 10 + Profiteer level + Profiteer's Charisma modifier) or accept the character's first offer (if it is within 20% of the item's true worth). In addition, the character can acquire normal food and lodging at 25% less, if the standard cost is 25 gp or less.

Fanatic [General]

Your devotion cannot be swayed by magic or cunning.

Prerequisite: Wis 13+, Iron Will

Benefit: You gain a +2 sacred bonus to all saving throws to resist mind-affecting spells and effects created by followers of an enemy faith (see the Foes and Enemies section of your religion).

Fate's Blessing [Faithful]

Good fortune protects you from magical effects.

Prerequisite: Prophet (cleric of Fate Scribe), temple rank 1+

Benefit: You may re-roll a single failed saving throw each day.

Fire's Fleetness [Faithful]

You are impossible to take by surprise.

Prerequisites: Dex 13+, Keeper of the Fire Corner (cleric of the Mother of the Elements, fire cult)

Benefit: You may take a move action during any surprise round in which you could normally take no action.

Flow Like Water [Faithful]

You are particularly hard to grapple.

Prerequisites: Dex 13+, Keeper of the Water Corner (cleric of the Mother of the Elements, water cult)

Benefit: You gain a +4 bonus to grapple checks. This bonus stacks with the bonus for Improved Grapple. Also, you take no unarmed strike damage on the first round that someone initiates a grapple with you.

Fool Me Twice [Faithful]

Once you frighten an enemy, you are more likely to scare him again.

Prerequisites: Fellow of Terror (cleric of the Prince of Terror), temple rank 1+

Benefit: After you affect a creature with a spell that has the Fear descriptor, that creature suffers a –4 penalty to all future Will saving throws against any of your spells with the Fear descriptor.

Full of Strife [Faithful]

You are strong in the ways of chaos.

Prerequisites: Wis 12+, Minion of Misfortune (cleric of the Creator of Strife)

Benefit: Once per day, choose a spell from one of the Creator of Strife's domains (Chaos, Destruction, Evil, Misfortune, and Tempest) that you can cast. You may cast this spell one extra time that day.

Gift of Conversion [General]

Your god rewards you for converting unbelievers.

Prerequisites: Temple rank 1+

Benefit: Once your character converts an unbeliever (not a PC, cohort, follower or hireling, except with DM approval) to his religion, you may re-roll your next three d20 results (after

determining success or failure, but before the result is applied). You select the more favorable roll, apply the result as if it had been the only roll.

Gifted Healer [Faithful]

You have a talent for healing.

Prerequisites: 5+ ranks in Heal, Merciful Fate (cleric of the Lord of Silver Linings)

Benefit: Whenever you cast any *cure* spell, you increase the hit points healed by an amount equal to your Charisma modifier (but no greater than effective caster level).

Green Thumb [Faithful]

You are experienced in the tending of crops and herbs.

Prerequisite: Friend of the Fields (cleric of the Raiser), temple rank 1+

Benefit: You receive a +2 bonus to all Knowledge (nature), Profession (farmer) and Profession (herbalist) rolls.

Hands of Decay [Faithful]

Your touch brings quick decay to once-living things.

Prerequisite: Pestilent One (cleric of the Rotlord), temple rank 1+

Benefit: Once per day, you may touch a non-magical item of wood, leather, or other plant or animal product (such as hemp or horn). Your touch inflicts 1d4 points of damage per class level. (Only damage in excess of the object's hardness is deducted from the object's hit points.)

Hated Heritage [Faithful]

You were adopted by a family of a different race, but eventually grew to hate them.

Prerequisites: Purger (cleric of the Emperor of Scorn)

Benefits: Select another race for your foster parentage. You receive a +2 bonus on Sense Motive and weapon damage rolls against creatures of this type.

Special: You may only take this feat as a 1st-level character.

Holy/Unholy Blessing [Divine]

You inflict holy (or unholy) damage on your enemies.

Prerequisite: Cha 15+, ability to channel positive/negative energy

Benefit: You may use one of your channel energy attempts as a standard action to infuse yourself with holy energy (or unholy, if you wield negative energy). For one round per divine class levels, when you strike a creature of the opposite alignment with a melee weapon, you inflict an additional 1d4 points of holy/unholy damage. This damage stacks with any holy/unholy damage your weapon already inflicts. A cleric who is neither good nor evil can deal holy or unholy damage, depending on whether the cleric is more proficient at wielding positive or negative energy.

Hunger's Gnaw [Faithful]

Everyone seems hungry when your character comes to town.

Prerequisites: Gaunt (cleric of Locust Lord), temple rank 1+

Benefit: You can cause any food you touch to lose its nutrients, making it bland and flavorless. Eating this food can fill a creature's stomach, but does nothing to halt or stave off the effects of starvation. One minute after being ingested, the food deals 1 point of non-lethal damage followed by 1d6 points of non-lethal damage 5 minutes later. A successful Will save can negate each instance of damage. A single bite of food is enough to affect a single creature; eating more does not increase the effect.

Creatures that do not need to eat to survive are unaffected.

Invocation of the Name [General]

Anyone can mutter a curse or call out the name of a deity to sprinkle his speech with more power or grandeur. A precious few, however, actually produce results as boons from the gods.

Prerequisites: Wis 13+, ability to cast divine spells

Benefits: Once per day per point of Wisdom modifier, a disabled character with this feat may take a free action to invoke the name of his deity and regain 1 hit point (as a *cure minor wounds* spell).

Beware the helping hand of the Gaunt.

Irreproachable [Faithful]

Your oaths keep you strong.

Prerequisites: Keeper of the Word (cleric of the Speaker of the Word), temple rank 1+

Benefits: You receive a +2 bonus on one saving throw against enchantment spells or effects per day.

Knightly Servant [Faithful]

Your courage seems to know no bounds.

Prerequisite: Servant of the Swift Sword (cleric of the Knight of the Gods), temple rank 1+

Benefit: You receive a +4 morale bonus to saving throws against fear (magical or otherwise).

Largesse from the Faithful [General]

You encourage generous donations from the faithful.

Prerequisite: Cha 17+, Temple rank 5+

Benefit: Your monthly stipend from your temple is doubled.

Life Is Sacred [Faithful]

Your deity fills you with strength and power against the undead.

Prerequisite: Member of the Order of Light (cleric of the Eternal Lantern), temple rank 1+

Benefits: You receive a +2 bonus on attack rolls and turning checks against undead.

Lure of Corruption [Faithful]

Your ability to coerce others through magic is exceptional.

Prerequisite: Cha 13+, Vicelord (cleric of the Vicelord)

Benefit: The save DC against your compulsion spells increases by +2.

Martyr's Desperation [Divine]

You turn/rebuke more powerfully in a single attempt.

Prerequisite: Cha 13+, ability to turn undead

Benefit: You may sacrifice one of your daily turning attempts to gain +2 effective caster levels to a single turning check.

Mother's Milk [Faithful]

Drinking wine is an act of devotion for you.

Prerequisites: Passionate (cleric of the Laugher), temple rank 1+

Benefit: The character receives a +4 bonus to Fortitude saves versus intoxicating substances.

Mule's Modifiers [Faithful]

You have a natural knack for science and reasoning.

Prerequisites: Brother in Logic (cleric of the Mule), temple rank 1+

Benefit: You gain a +2 bonus on Appraise checks involving items with moving parts, Craft checks to repair items, and Disable Device checks involving traps.

Mutable Aura [Faithful]

You know how to hide your true aura.

Prerequisites: Imposter (cleric of the Confuser of Ways), temple rank 1+

Benefit: You can slowly alter the appearance of your alignment aura as you choose; it takes one day to shift the aura one step in any direction. (See Table 6-1: Creature, Race, and Class Alignments in the *Player's Handbook*; you can move vertically or horizontally on this chart, not diagonally.)

For example, it takes an Imposter one day to shift his aura's appearance from chaotic evil to neutral evil or chaotic neutral. He then takes another day to shift it from neutral evil to true neutral or lawful evil, or from chaotic neutral to true neutral or chaotic good. Note: this only changes how the character's alignment aura appears (such as to detect evil), it does not truly change the character's alignment.

The Imposter's actual alignment does not truly change, and thus no abilities dependent on that alignment are affected.

Oak's Intuition [Faithful]

You seem as one with nature.

Prerequisite: Brother of the Bear (cleric of the Bear), temple rank 1+

Benefit: You gain a +2 bonus on Handle Animal, Knowledge (nature), Profession (farmer) and Profession (herbalist) checks.

Power to Comfort [Faithful]

You gain a measure of protection against the ravages of the flesh when treating the suffering of others.

Prerequisite: Seeker of the Three Strengths (cleric of the Powermaster), temple rank 1+

Benefit: By spending a channel energy attempt, you gain the following benefits for 10 minutes per point of Charisma modifier. First, casting a spell of the Healing subschool does not provoke an attack of opportunity. Second, you gain a +2 bonus on saves against poison or disease, even if the source is supernatural in origin, as long as a save is allowed. Third, you gain a +2 bonus on all Heal checks.

Practiced Dispel [Faithful]

You are fond of dispelling to correct the land's magic balance.

Prerequisites: Keyholder (cleric of the Riftmaster), temple rank 1+

Benefits: You receive a +4 bonus on all dispel magic checks (including dispel checks to counterspell).

Privilege of Power [Faithful]

You have an eye for people and objects of value.

Prerequisite: Covetous One (cleric of the Corrupter), temple rank 1+

Benefit: For a number of times per day equal to half your Covetous One level (round down; 1 minimum), you may reroll an Appraise or Diplomacy check, keeping the highest result. You may only use this feat after your roll, but before the DM announces the result.

Public Sanctuary [General]

Your faith protects the temple where you lead.

Prerequisite: Temple rank 5+, ability to cast divine spells

Benefit: The three spell effects of a *hallow* (or *unhallow*, if you wield negative energy) spell you cast on a temple of your god last for as long as you continue to lead regular services there (on whatever frequency is prescribed by your religion).

Quester's Quality [Faithful]

Your domain spells are better able to overcome spell resistance.

Prerequisite: Watcher (cleric of the Watcher), temple rank 1+

Benefits: Your domain spells receive a +2 divine bonus to overcome spell resistance.

Raconteur's Lore [Faithful]

You dabble in the arts with great proficiency.

Prerequisite: Merry Muse (cleric of Raconteur), temple rank 1+

Benefit: You receive a +2 bonus to all Perform checks.

Reach Tactics [Faithful]

You are adept at using reach weapons when enemies are in close proximity.

Prerequisite: Member of the Order of the Pike (cleric of the Old Man), temple rank 1+

Benefit: Select a reach weapon. You can use the weapon against adjacent targets without penalty.

Normal: Reach weapons cannot normally be used against adjacent foes.

Special: You can select this feat multiple times, each time selecting a new reach weapon.

Renewed Spirit [General]

You find inspiration from the songs, scriptures, and sayings of your faith.

Prerequisite: Ability to cast divine spells

Benefits: As a free action, you can make a Knowledge (religion) check (DC 20). Success grants you a +2 sacred bonus to any saving throw or check to resist Intimidate checks, fear effects, and magical compulsion effects for one round per point of your Wisdom modifier.

Risk's Favor [Faithful]

Luck enhances your skills.

Prerequisite: Challenger of Fate (cleric of Risk), temple rank 1+

Benefit: Each day, you may re-roll a number of failed skill checks equal to half your temple rank (round down, min. 1).

Servant of Peace [Faithful]

Your service to the faith gives you an excellent reputation among others.

Prerequisite: Peacemaker (cleric of the Peacemaker; Pacifist or Preacher), temple rank 1+

Benefit: You gain a +2 bonus to all Charisma-based skill checks in cities that have a temple of your faith. This bonus does not apply when in combat.

Spirit of Cooperation [Faithful]

You excel at supporting the work of others.

Prerequisite: Builder of Law (cleric of the Founder), temple rank 1+

Benefit: You provide a +4 bonus on attempts to aid another.

Normal: A character without this feat provides a +2 bonus when aiding another (see page 154 of the *Player's Handbook*).

Stormchild [Faithful]

You receive chaotic energy from the Storm Lord's breath.

Prerequisite: Tempestion (cleric of the Storm Lord), temple rank 1+

Benefit: During a naturally occurring storm or powerful storm (see page 93-94 of the *Dungeon Master's Guide*), all your spells gain the Chaotic descriptor, and you receive a +2 bonus on save DCs against spells with the Lawful descriptor.

Theological Scribe [General]

People know you as a wise, pious student of the canon and doctrine of your church.

Prerequisites: Charisma 13+, temple rank 1+

Benefits: You gain a +2 bonus to a cleric class skill of your choice. You can purchase canons and other religious texts (of your faith or allied faiths) at a 25% discount.

Torturer's Stare [Faithful]

Prerequisite: Intimidate 5 ranks, Minister of Misery (cleric of the Flaymaster)

Benefit: You gain a permanent +2 bonus to attack rolls against any opponent you successfully demoralized (see the Intimidate skill in the *Player's Handbook*).

True Hearted [General]

You call on your great faith to work minor divine spells.

Prerequisites: Ability to cast divine spells

Benefit: You can prepare and cast a number of additional 0-level divine spells (orisons) equal to your Wisdom modifier.

Velocity's Virtue [Faithful]

You are adept at dodging weapons thrown or fired at you.

Prerequisites: Dex 13+, Keeper of the Air Corner (cleric of the Mother of the Elements, air cult)

Benefit: You gain a +2 dodge bonus to AC against ranged attacks.

Voyager's Knack [Faithful]

Prerequisite: Journeyman (cleric of the Traveler), temple rank 1+

Benefit: You can add +20 feet per Journeyman level to the range of any domain spell that you cast. This spell does not use up a spell slot any higher than its actual level.

Wall of Wisdom [Faithful]

You often see through problems where others cannot.

Prerequisites: Seeker of Sagacity (cleric of the Eye Opener), temple rank 1+

Benefits: You receive a +2 bonus on one saving throw against illusion spells or effects per day.

Where Love is in the Home [Faithful]

The Holy Mother's compassion protects you when you invoke certain spells.

Prerequisite: Brother/Sister of Industry (cleric of the Holy Mother), temple rank 1+

Benefit: While within the area of a *hallow* or *protection from evil* spell cast by yourself or another Brother/Sister of Industry, you are immune to fear effects and gain a +1 sacred bonus to all saving throws.

Wholehearted [General]

The character is earnest and enthusiastic in all her endeavors.

Prerequisite: Skill Focus

Benefits: Whenever the character selects the Skill Focus feat, the bonus provided is +5. This change is also retroactive to previous applications of Skill Focus.

Normal: Skill Focus normally provides a +3 bonus.

Without Thought [General]

In combat, you become a furious engine of death, acting with blinding speed.

Prerequisites: Ability to rage

Benefits: Whenever you enter a state of rage, you gain a +4 bonus to your initiative. This bonus stacks with bonuses from Improved Initiative.

Works of Righteousness [Divine]

When the need is great, you feel you can accomplish anything.

Prerequisite: Ability to channel positive/negative energy

Benefit: By spending a daily turning attempt, you add your Wisdom modifier as a divine bonus (sacred, insight, or profane) to all skill checks for 1 minute + 1 minute per point of Wisdom modifier (if any). If the skill in question already uses the Wisdom modifier, add the modifier again. You cannot use this skill in combat.

EQUIPMENT

Altar Cloth: This decorative covering is placed over an altar before services are performed. The altar cloth comes in a variety of styles and fabrics, including linen, velvet, silks, gold brocade and other dyed cloths. Specific requirements are dictated by the particulars of the church's faith.

Aspergillum: These mace-like devices have a hollowed out head (and sometimes shaft, as well), used to sprinkle holy water during religious ceremonies. It can be made from a variety of materials including bronze, iron, silver and gold. Common sizes typically hold about three pints of water. If used in melee it counts as a ranged touch attack (standard action) against a target within melee reach. Even normal maces are sometimes referred to as "holy water sprinklers," though in that case the "water" referred to is blood spurting from wounds.

Brazier: This metal container holds hot coals, a large amount of incense or other burnt sacrifice. Sizes range from about 18 inches in diameter to 4 or even 6 feet for medium and large respectively. Large and medium braziers are typically installed in shrines and temples while the field variety is designed to be portable. They are made of bronze or iron, though silver or gold plating is sometimes added. Braziers are not intended as a good source of illumination, though they do provide warmth.

Candle, Temple: Temple candles are made of wax, and are generally thicker and longer than comparable secular candles. See the Illumination section for more details on candles.

Canon or Prayer Book: Each major religion on Tellene has a canonical book that defines its precepts and practices. Some religions also have supplemental prayer books available. The contents of these lesser books vary depending upon the region and religion. See the church entries for specific information on a particular faith's books.

Censer: A censer is a metal container used to hold burning incense. It is often suspended from a short rope or chain so that it can be gently swung to disperse the smoke in a wider path. The censer is generally only used during ceremonies.

Chalice: This is an often-ornate cup used for drinking liquids or as symbolism during religious ceremonies.

Clerical Raiment: The lands of Tellene are vast, and the empires of all races have spread far. Unlike the dark, ignorant ages of the past, much is known and conquered in the world. Yet much remains unknown and unconquered as well. It is the fear of the unknown, both here and in the afterlife, that compels Tellene's inhabitants to seek out the gods.

Tellene is a polytheistic land, and many gods are recognized and worshipped. From Norga-Krangrel's savage warriors to the peaceful merchants of Reanaaria Bay, nearly all bend knee to the gods!

As direct representatives of the gods, clerics hold a place of privilege in many cultures, offering guidance and leadership to a world thirsty for it. With that mantle of respect and authority comes great responsibility. As with the nobility, clerics must look the part. Simple, common robes, for example, would be the garment of choice for clerics of the Bear, but would get a cleric of the Landlord laughed out of the temple and peppered with rotten fruit.

Religious attire also serves a practical purpose. Many special vestments are blessed by high-ranking spiritual leaders of a church and imbue the wearer with the special essence of his god. These blessed garments are protected as holy artifacts of the church, who take great care to use their power wisely.

Clerical attire comes in two basic varieties: synodal and liturgical. Synodal vestments are primarily symbolic in nature and have no special meaning beyond the basic adherence to religious practice shown by most clergy. The synodal vestments of a church are what one will find its clergy wearing on a day-to-day basis. Liturgical vestments, on the other hand, are sacred and specially blessed. A cleric who wears the liturgical vestment of his religion gains a +4 sacred Charisma bonus to turn undead or a +4 profane bonus to rebuke undead (depending on the alignment of the cleric and his god). Clerics so attired also cast divine spells as though they were one experience level higher. This bonus does not allow a cleric to pray for

more spells than his original experience level would warrant, nor does it apply to spell-like effects from magic items. However, it does apply to divine spells cast from scrolls.

A cleric in good standing with his church, and of at least 7th level, may create liturgical vestments. Liturgical vestments may only be created using the appropriate synodal vestments of the cleric's church. For example, a cleric of the Flaymaster could only create liturgical vestments from black leather with a studded leather executioner-style hood, whereas a cleric of the Riftmaster could do so only using robes with black and white checkered patterns.

The ritual must be performed in an established place of worship of the performer's deity over which either a *hallow* or *unhallow* spell has been cast (depending on the cleric and deity's alignment). The cleric performing the ritual need not cast the *hallow* or *unhallow* spell himself.

The synodal vestments must be laid out before the cleric and sprinkled with holy water – or unholy water, if applicable. The cleric must then cast a *magic vestment* spell on the clothing. The garment is affected normally by the *magic vestment* spell, though its now liturgical nature may last longer than the normal duration of *magic vestment*. Once the *magic vestment* spell has expired, it no longer imbues the garment with an enhancement bonus, but the garment remains liturgical. At least, it will as long as it has not been sullied (see below).

As long as the vestment remains inside the place of worship in which it was created, it may retain its liturgical nature indefinitely. If the place of worship is the recipient of either a new *hallow* or *unhallow* spell (unhallow for sites that were originally hallowed, and hallow for sites that were originally unhallowed), all liturgical vestments of the site's patron deity that are in that location become sullied. Sullied liturgical vestments have lost their liturgical nature. DMs may also rule that other profane acts performed on a liturgical vestment will rob it of its special nature. For example, hobgoblins raiding a grotto of the Shimmering One and urinating on the liturgical vestments have sullied them.

If a liturgical vestment is removed from the originating site by anyone other than a cleric of the site's patron deity, the vestment is immediately sullied. Clerics of the site's patron deity, however, may safely remove such attire from the site. In this case, the garment will retain its special nature for a limited duration. Each day at the time the cleric has designated as his hour for prayer or meditation for spells (dawn, noon, dusk or midnight), he much make a Charisma check (DC 15). Success indicates the vestment remains liturgical, failure indicates that it has been sullied. Clerics may attempt a number of things to prolong the life of the garment, including sacrificing spell levels to it. This simply means the cleric loses a number of spell levels (of his choosing) for that day. This sacrifice must be performed immediately after spells are gained for that day. See Table 6-3: Sully Check Modifiers.

Divine Focus: See holy symbol.

Holly and Mistletoe: Though they have other uses, these plants are the default divine focus for druids and rangers.

TABLE 6-3: SULLY CHECK MODIFIERS

Condition	Modifier
Cleric is the original creator of the item	+4
Item sprinkled with holy/unholy water that day	+2
Per spell level of spell sacrificed	+2
Per 50 miles from vestment's originating site	-2
Per day removed from originating site	-4

TABLE 6-4: RELIGIOUS ITEMS

Item	Cost	Weight
Altar cloth, linen	15 gp	-
Altar cloth, velvet	30 gp	-
Altar cloth, silk	35 gp	-
Altar cloth, gold brocade	40 gp	-
Altar cloth, dyed	+5 gp	-
Aspergillum, bronze	8 gp	2 lb.*
Aspergillum, iron	10 gp	3 lb.*
Aspergillum, silver	20 gp	3 lb.*
Aspergillum, gold	45 gp	3 lb.*
Brazier, field, bronze	4 gp	5 lb.
Brazier, field, iron	6 gp	6 lb.
Brazier, field, silver	15 gp	6 lb.
Brazier, medium, bronze	17 gp	25 lb.
Brazier, medium, iron	22 gp	30 lb.
Brazier, medium, silver	30 gp	30 lb.
Brazier, medium, gold	70 gp	60 lb.
Brazier, large, bronze	30 gp	75 lb
Brazier, large, iron	40 gp	80 lb.
Brazier, large, silver	70 gp	80 lb.
Brazier, large, gold	110 gp	160 lb.
Candle, temple (per ft.)	1 gp	1/2 lb.
Canon or prayer book**	10 gp	3 lb.*
Canon or prayer book, compact	15 gp	1 lb.*
Censer, brass	1 gp	1 lb.
Censer, gold	5 gp	4 lb.
Censer, silver	3 gp	2 lb.
Chalice	1 gp	1/2 lb.
Chalice (ornate)	10+ gp	1/2 to 1 lb.
Clerical raiment**	5 gp	6 lb.*
Holly and mistletoe (per sprig)	2 cp	-
Holy symbol, bronze	10 gp	1 lb.
Holy symbol, gold	50 gp	2 lb.
Holy symbol, iron	5 gp	1 lb.
Holy symbol, silver	10 gp	1 lb.
Holy symbol, wood	1 gp	-
Holy water sprayer	10 gp	2
Holy water sprayer w/reservoir	15 gp	4
Holy water sprayer, compact	20 gp	1/2
Incense	5 cp/dozen	1 lb.
Incense, exotic	15 gp	-
Incense burner	1 gp	1 lb.
Pilgrimage badges	1 cp	-
Prayer beads	1 gp	-
Prayer rug	3 gp	12 lb.
Reliquary, granite	40 gp	40 lb.*
Reliquary, spruce	20 gp	5 lb.*
Snuffing bell	6 gp	4 lb.

*These items weigh 1/4th this amount if made for Small characters.
**The price listed for these items is typical. For an item of a particular faith, the prices may vary.

Holy Symbol: A holy symbol is an item of spiritual significance for its bearer. When used as a component of divine spells, it is known as a divine focus. The divine focuses for the deities of Tellene can be found among the individual church entries.

In the hands of a cleric or paladin, a holy symbol focuses positive energy. Unholy symbols act in the same manner as holy symbols, but focus negative energy, and are only used by evil clerics. Non-spellcasting characters may also own holy symbols – as a symbol of their faith only.

On Tellene, a cleric must be associated with one particular religion for a holy symbol to be effective – there are no "default" holy symbols. See also the entry for holly and mistletoe.

Holy Water Sprayer: This device is used to anoint groups of followers during ceremonies, or sometimes individuals during special occasions. The wielder swings a sphere with many small holes through which drops of the sacred liquid reaches parishioners. Many versions include a reservoir that holds two vials' worth of the stuff. The compact version is used when traveling.

Incense: Incense is a scented assembly of wood, gums or spices that releases a pleasant, fragrant smoke when burned. It is commonly used in religious ceremonies.

Incense Burner: This is a less complicated version of a censer. It is typically made of wood, incorporating a metal plate for the placement of the burning incense. An incense burner may be designed to rest upon a table, altar or be carried by hand.

Pilgrimage Badges: These devices are simple affairs (usually stiff woven cloth) that may be pinned or clasped onto a traveler's outer garments. It identifies the wearer as belonging to a particular religion, in hopes that he or she will find hospitality from other members of the same religion and, ideally, freedom from assault as a faithful servant of the gods. The latter purpose is rarely effective, as bandits and highwaymen have little regard for such devices. Even so, it is said that assaulting a peaceful, religious pilgrim bearing such a device will cause a curse to befall the instigator. One such curse might impose a -1 penalty to all skill checks until the offender atones in the eyes of the gods. It is up to the DM to determine whether these curses exist, as well as their exact effect and duration.

Prayer Beads: This necklace of beads, stones or other tiny symbolic fragments (such as teeth) is a mnemonic device worn to help recall certain prayers and in what order or quantity they are to be said. The style and arrangement of the beads is specific to each faith.

Prayer Rug: A rug that covers the area in front of an altar or shrine. Penitent worshippers kneel on the rug and offer their prayers to their deity.

Reliquary: This is a box or cabinet in which clergy store religious items used for services. These items include candles, prayer books or canon, cloths and other small accoutrements. They are sometimes portable, and/or blessed to serve as a traveling altar.

Snuffing Bell: A long handled, clapper-less bell used to extinguish candle flame in temples and shrines. Those of upper class often use a miniature snuffing bell to extinguish their bedside candles.

OTHER HOLY TEXTS

In addition to their canon, many faiths revere other, less important works. These lesser works are less widely accepted at face value and are generally considered to have been written by mortals without divine assistance or inspiration. Still, some of them carry the weight of tradition and a few are older than their faith's primary text, which lends them great impact among some members of the faith (especially the longer-lived ones, who might be older than the canon themselves).

Bastion of Evil: This is supposedly a first-hand account, written 10 years after the events of the book, of the appearance of what was said to be a servant of the Powermaster and his destruction of a temple to the Dark One. The tome interests a variety of faiths. Worshippers of the Old Man enjoy it for its analysis of the Powermaster's military campaign. Clerics of the Eternal Lantern promote it as a sign of hope and promise. Scholars of the Mule read it for its unique perspective and subject matter. The text was written in 208 IR, dating the mysterious appearance to about 198.

Recently, clerics of the Dark One have been quietly destroying copies they find, driving up the price of the existing copies. They sell for 30 gp each and weigh 4 lbs.

The Chant of Doombringer: There are not many books that can survive the widespread and enduring criticism and derision such has been laid upon the Chant of the Doombringer since its first known publication nearly eighty years ago. Korush the Doombringer was a murderous half orc mercenary who, upon his retirement, tried to buy his way into high society in Geanavue. He hosted parties no one attended. He bought expensive clothing that everyone agreed looked ridiculous on him. He made bribes and donations to government officials, important socialites, and churches across the city to try to become part of their activities. After years of effort, he was regarded at best with pity and condescension; no one publicly claimed friendship with him, and only a quiet few would associate with him privately. Frustrated, the onetime swordsman turned to poetry; his last remaining years were spent in solitude, writing what can only be described as the most depressing collection of bad poems ever assembled.

The poems are rough and juvenile, and range in topics from Korush's social isolation, to his conflicted feelings over his racial heritage, to dirges and battle hymns, to occasional lamentations about unrequited love among the beautiful human women of the city. All told, there are nearly three hundred poems, ranging in length from two to two hundred plus lines. Upon his death, a bard who had worked with Korush during his mercenary career claimed the works and began publishing copies. After a year, he had sold all of two in Geanavue – not even enough to cover a fraction of the costs. A traveling cleric of the Raconteur bought the remaining copies out of sense of faithful duty, and shared them with the many temples he visited across the lands. Soon the Chant got a second wind of a sort.

The Theater of the Arts holds the Chant up as an example of the purity of the art of poetry. Here a person of obviously no training poured his very essence and soul into his poetry. In

TABLE 6-5: OTHER HOLY TEXTS

Holy Text	Cost	Weight
Bastion of Evil	30 gp	4 lbs
Chant of Doombringer	2 gp	3 lbs
Comprehensive Guide for Aspirants	400 gp	14 lbs
Devastation	25 gp	3 lbs
Epistles of Vizhan	20 gp	3 lbs
Falling Leaves	10 gp	3 lbs
Fire of Fate	8 gp	4 lbs
Liturgy of the Fields of Combat	12-15 gp	2 lbs
Moonswallow	7 gp	2 lbs
Sentences	10 gp	4 lbs
Three Moons	10 gp	3 lbs

spite of the readily apparent shortcomings in style, technique, and vocabulary, the Theater applauds the honest effort and sheer volume of the work. For nearly everyone else who has had the misfortune to read more than a fraction of the tome, however, it becomes a constant source of jokes, and an all too often recurring unpleasant memory.

Copies of the Chant weigh less than 3 pounds and cost only 2 gp; the trick is finding a vendor carries the piece. Local temples of the Theater often keep a copy or two and scribe a copy for anyone who asks for only 4 sp (the cost of inks and paper).

Comprehensive Guide for Aspirants: This massive tome is difficult to come by in all but the largest cities. Well over two thousand pages in length in most translations, the Guide was written by an elven cleric of the Mule named Evraliaen. He began what came to be his life's work over four hundred years ago; that is, to catalogue and describe all the many religions and churches across Tellene. For over four centuries, he traveled the world, researching the doctrines, personalities, and histories of all of the known gods across all of Kalamar and beyond. Evraliaen only reluctantly agreed to publish his work twenty three years ago on his deathbed, insisting that it was nowhere near completion. Since then, it has become recognized as the single greatest source of published knowledge about religion known to mortals.

By any measure, the Guide's reputation is well earned. With accounts of over two hundred churches and faiths, including their gods, histories, teachings, myths, and personalities, the sheer volume of knowledge within its covers is staggering.

Typical copies of the Guide weigh in at 14 pounds and measure four feet by three feet by nine inches. In all but the largest cities, it is simply unavailable; fewer than a hundred copies have been made to date. Where it is available, costs typically run over 400 gold pieces. At least four copies are known to have been written in Low Elven, although all are reputed to have been given or sold to various elven rulers across the continent. Such a copy is almost twice as thick and heavy and demands a significantly higher price.

Devastation: Devastation foretells the end of the world. The Knights of the Black Pit consider it sacred because of its prosaic description of the utter darkness into which the world will fall after the cataclysms it describes. It dates from between 200 and 210 I.R. The date of this supposed end is expectedly vague, but it is closely tied to the end of the Bakar line. The book is banned in the Kalamaran Empire, and its possession is punishable by fines and flogging.

Devastation is highly popular in the Young Kingdoms because of its notoriety in the Kalamaran Empire. A great number of wealthy merchants and gentry flaunt it in open defiance of the Kalamaran law.

Epistles of Vizhan: One of the oldest verified written human works, the Epistles are said to be a collection of letters written by a Svimohzish cleric of the Eternal Lantern. Easily over twelve hundred years old, and almost always found in scroll form, the Epistles are a series of fourteen letters written by Vizhan to his cousin Shivoz. Over the course of the letters, they describe Vizhan's decent from a pious cleric of the Eternal Lantern to a black hearted, ruthless devotee of the Prince of Terror. The early collections are replete with kind words, encouraging advice, and stories of the gentle life among Vizhan's peaceful neighbors. But as the letters progress, slights and insults – intentional and otherwise – begin to cloud Vizhan's perceptions. Irritation and doubt give way to frustration and anger; in time the letters begin to detail his activities of revenge, intimidation, and increasing violence. By the fourteenth epistle, Vizhan is fully given over to evil and boasts of his many victims and his plans to spread grief and fear throughout the land.

Almost every church has something to point to in the Epistles; for good churches, the account is a chilling warning that no person is immune to temptation. For evil worshipers it reads as a "how to" book on corrupting the weak. Chaotic faiths rejoice in the middle chapters where Vizhan exerts himself to both good and evil deeds, but always based on his perceptions of the personal implications to himself, while lawful faiths are impressed with the sense of community Vizhan describes in the early letters and see the warning of how much harm can be caused by a reckless loner in the later works. Neutral churches can point to the whole as an object lesson in extremism.

Complete collections of the Epistles are almost always in scroll form, with each Epistle ranging from one to three scrolls in length. Although common in Svimohzia, copies can be obtained in larger cities elsewhere; typically a single Epistle sells for 1 gp and the collection for 12-15 gp. Collections written in Ancient Svimohzish are reputed to hide a secret code that reveals hidden mysteries; such copies demand two to three times as much gold even though no solid evidence is known to support the rumors. Collected book versions of the Epistles surface occasionally, generally selling for around 20 gp.

Falling Leaves: Attributed to Coscar Dalfort, a gnomish farmer near Shyff, Falling Leaves describes the changing of the seasons in a warm, friendly tone. It also follows the author's family over a generation, providing insight into their daily life. Farmers appreciate the detail given to planting times and conditions. Clerics of the Church of the Life's Fire find it interesting for the author's analogies between raising his crops and raising his family. It first appeared in 301 IR.

Fires of Fate: A dreadful piece of demagoguery written by a cynical dwarf of the Zarduk clan, the Fires of Fate speculates about the fate that awaits evil people after death. While filled with pedantry and scorn, the author is capable of painting incredible pictures of horror and misery. A single read is enough to scare the average reader into praying for salvation from the nearest good-aligned god. Written shortly before his death in 144 IR, the Fires of Fate was a complete surprise to the locals who had heard the author's orations in person. His scratchy voice and lack of volume made him a poor and unpopular speaker. His skill with the pen was completely unexpected.

Liturgy of the Fields of Combat: The Liturgy originally began as a collection of accounts of battles won and lost by over four dozen devotees of the Old Man. The accounts span a wide range of nationalities, eras of time, and writing styles, but each is very detailed, including extensive discussions of the forces, terrain, and all other aspects of the battles. Indeed, each writer adds to the compilation several theories and philosophies of tactics and strategy that provide valuable insight into large-scale combats. For almost two hundred years, this was all there was to the Liturgy. Then, one hundred sixty two years ago, the Grand Marshall of the Temple of Armed Conflict at that time, Vrogren, added what he called a "summary" of the previous authors' thoughts and advice. This new section came to be known as the Liturgy, which then came to be the common name for the entire work.

The Liturgy is considered required reading for new initiates into the Temple of Armed Conflict, as part of their indoctrination. It is also considered to be a reliable source of historical information on the battles and campaigns described within; most every university and well balanced library has a copy. The Liturgy is often carried by clerics and clergy of the Old Man for "light reading" during quiet times, and is sometimes given to or left for defeated opponents as a mild insult; the meaning is something along the lines of "you obviously need this more than do I".

Copies of the Liturgy are generally small and thin, with very small writing and diagrams, bound in unremarkable but sturdy soft leather covers. Local congregations of the Temple typically have several copies for sale, and it can also sometimes be found in upper scale market places. Prices range from 12 to 15 gp, depending on the quality of the materials and condition of the book, and copies generally weigh around 2 pounds.

The Liturgy makes for interesting reading and provides some good general practical and theoretical concepts for combat, but it is too vague to provide any sort of game mechanic benefit. Serious tacticians and strategists consider it a "beginner's guide" and do not take seriously a commander whose only training has come from the book.

Moonswallow: Originally untitled, this old book is named for the colorful bird that appeared on the cover of the first copy recovered in Dynaj. Totally forgotten for centuries, it has since been copied and distributed by multiple faiths. Moonswallow describes the plane of Celestia, supposedly written from the point of view of a person who died, spent 10 years there and then was brought back to life by his son. Moonswallow is endorsed by all of the Lawful Good faiths, although they do not all agree on how much of it is accurate and how much is subjective and therefore open to interpretation. The original text was penned about -260 I.R. Its rediscovery occurred in 467 I.R, after which it spread over most of the continent within 20 years.

Sentences: Considered to be a primary text of the Truthseekers, Sentences is also used extensively by the Courts of Inequity in their attempts to undermine the good faith. Its most popular section among judges is a long and extensive list of specific sentences pronounced by Velin Moor, the Zoan judge who wrote it in 521 IR after a long, controversial career.

Three Moons: Written by Kalama Marad, a scholar of the Shimmering One. Three Moons lays down the clerical orders, the faith's hierarchy and ordains the vestments and rituals, expanding on the basics detailed in True Beauty. It dates from 433 Imperial Reckoning (IR).

NEW WEAPONS

Lasso/Lariat: This is just another name for a long rope with a noose on the end. These are typically used to entangle or ensnare farm animals, but may be used in combat as well. Some clerics (Peacemakers,

The weapon must be used two-handed and, before being thrown, must be coiled. The first time a lasso is thrown in each combat, the wielder makes a normal ranged touch attack roll against his target.

The wielder suffers no range penalties to throw the lasso up to its maximum range of 10 feet. After the lariat is uncoiled, the wielder suffers a –4 penalty to his ranged touch attack rolls with it. A proficient lariat user takes 1 round to recoil a lariat; a nonproficient one takes 2.

On a successful hit, the opponent is entangled. Anyone entangled in the lasso suffers a –2 penalty to his attack rolls, a further –4 penalty to Dexterity, and can only move at half his maximum speed. An entangled victim cannot charge or run. By holding the trailing rope (and succeeding at an opposed Strength check), the wielder can force the entangled creature to only move within the limits allowed by the lasso. To cast a spell, the entangled creature must succeed at a Concentration check (DC 15 + spell level).

To escape, the entangled creature must succeed at an Escape Artist check (DC 20). This takes one full action. A lariat has 3 hit points and can only be burst with a Strength check (DC 20) taking a full-round action.

Mancatcher: This forked Kalamaran polearm has two unsharpened spring blades designed to encircle and grasp the neck of a fleeing opponent. If used in warfare, the mancatcher can be used to unseat a mounted opponent. A successful attack roll indicates that the opponent is grasped or unseated.

The mancatcher can also be used to make trip attacks. If you are tripped during your own trip attempt, you can drop the mancatcher to avoid being tripped.

Scourge: This special kind of leather whip has one or more leather straps attached to a leather wrapped wooden handle.

TABLE 6-6: NEW WEAPONS

Weapon	Region	Cost	Dmg (S)	Dmg (M)	Critical	Range Inc.	Weight	Type
Ranged Weapons								
Lariat	Any	5 sp	*	*	*	10 ft.	2 lb.	*
Martial Weapons								
One-Handed Weapons								
Scourge	Slennish	10 gp	1d3	1d4	x3	-	2 lb.	Slashing
Exotic Weapons								
Two-Handed Weapons								
Mancatcher	Kalamaran	25 gp	1 N	1d2 N	x2	-	6 lb.	Bludgeoning

TABLE 6-7: RINGMAIL ARMOR

Size	Cost	Armor Bonus	Max Dex Bonus	Armor Check Penalty	Arcane Spell Failure	Speed (30 ft.)	Speed (20 ft.)	Weight
Medium	30 gp	+3	+4	-2	25%	30 ft.	20 ft.	25

Like a cat o' nine tails, pieces of iron, glass, stone and other sharp objects are imbedded into the strap(s). This gives the scourge the ability to rip flesh and muscle from the bones, even to the extent of exposing internal organs. In Kalamaran tradition, the number of lashes given with a scourge to a traitor or spy should number at least twenty-nine. This number was established long ago, during the interrogation of Fhokki spies in the year 29 I.R. (one lash for each year since Kalamar was established).

A scourge deals actual, not nonlethal damage. This weapon cannot be used to make trip attacks or disarm an enemy.

TABLE 6-8: ARMOR GILDING

Type	Cost	Weight (lb.)
Gilded	+4 gp	*
Silvered	+6 gp	*

*Adds no significant weight to armor.

NEW ARMOR

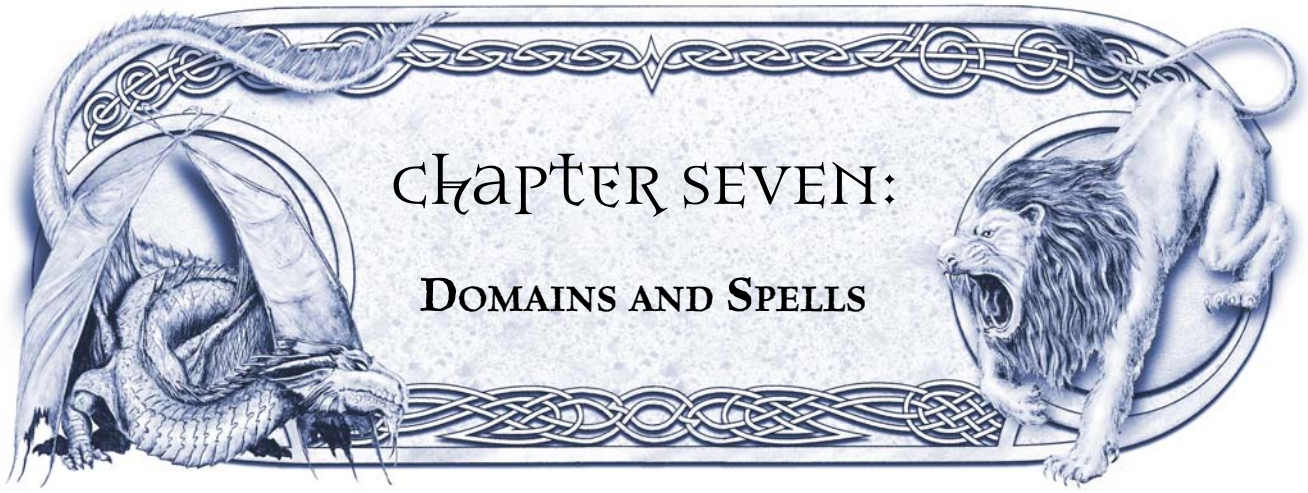
Ringmail: Ringmail is similar to studded leather in that it incorporates tiny pieces of metal fastened to an underlying suit of armor. Tiny metal rings of varying sizes, sometimes reinforced with a bisecting bar, are sewn to the outside of the garment. Because the rings are not looped together, as in the production of chainmail, it does not take a skilled armorer to produce ring mail. The advantage of this is that any tailor can manufacture the armor if he is provided with the metal rings.

Ringmail can be donned in 1 minute, donned hastily in 5 rounds, and doffed (removed) in 1 minute (cut removal time in half with another person assisting).

This armor is commonly worn by Dream Weavers.

Armor Gilding: Some clerics of Tellene prefer their armors and shields to be gilded in silver or gold. The cost and weight modifications for this are listed on Table 6-8: Armor Gilding. Note that the cost is primarily for labor, since very little material is actually needed. The cost for silver gilding is higher, since the metal is less malleable than gold.

Truthseekers have their armor and shields gilded, while Moonknights prefer silver.



Chapter Seven:

Domains and Spells

Domains

Being many, the gods of Tellene have a variety of interests and spheres of influence. The domains listed in the D&D *Player's Handbook* do not cover all these areas, so additional, unique domains were added to represent the spheres they influence. These new domains follow all the rules presented for domains in the description of the cleric class in the D&D *Player's Handbook*. A cleric chooses any two of the available domains listed for his deity.

Naturally, the clerics of Tellene have access to certain unique domains, as well as many of the domains listed in the D&D *Player's Handbook* and the Spell Compendium. The names of potential domains and where they can be found are listed below in Table 7-1: Available Domains.

Spells marked with an asterisk are native to Tellene and are detailed in this book.

Assassination Domain

Deity: The Seller of Souls

Granted Power: You gain Point Blank Shot or Weapon Focus as a bonus feat.

Assassination Domain Spells

1 **Undetectable Alignment**. Hides alignment for 24 hours.

2 **Detect Thoughts**. You can listen to "exterior" thoughts.

3 **Dispel Magic**. End spells or magical abilities, or counter spells.

4 **Poison**. Inflict poison with melee touch attack.

5 **Scrying**. Observe creature from far away.

6 **Word of Recall**. Teleports you back to your sanctuary.

7 **Destruction**. Slays a creature and consumes its remains.

8 **Discern Location**. Learn location of an object or creature.

9 **Shapechange**. Assume form and abilities of another creature.

Builder Domain

Deity: The Founder

Granted Power: You gain Great Fortitude as a bonus feat.

Builder Domain Spells

1 **Bless**. Allies gain +1 morale bonus to attacks.

2 **Make Whole**. Completely repairs an object.

3 **Stone Shape**. Reshape stone to fit your purpose.

4 **Faotissun's Tiny Hut**.** Create sphere of force around yourself. (**known as Leomund's spell in the PHB.)

5 **Wall of Stone**. Creates a wall of rock (5-ft.square/level).

6 **Transmute Mud to Rock**. Transform mud or quicksand to stone.

7 **Stone Tell**. Gain the ability to speak with stones.

8 **Maw of Stone**.* Single natural opening or natural chamber becomes animated.

9 **Polymorph Any Object**. Change object or creature into another form.

Chill Domain

Deities: The Flaymaster.

Granted Power: You gain resistance to cold 5.

Chill Domain Spells

1 **Chill Touch**. Touch deals 1d6 damage and possibly 1 Str damage.

2 **Icy Hands**.* Sends a blast of cold from the caster's hands.

3 **Sleet Storm**. Hampers vision and movement.

4 **Ice Storm**. Falling hail deals 5d6 damage in 40 ft. area.

5 **Cone of Cold**. Cold damage of 1d6 points/level.

6 **Planar Ally** (ice elemental only). Summon ice elemental of up to 16 HD.

7 **Freeze**.* Freezes a creature or object.

8 **Numbing Cloud**.* A cloud that saps heat from creatures and objects.

9 **Infernal Wind**.* Deals 20d6 points of cold damage.

TABLE 7–1: AVAILABLE DOMAINS

Alignment	Church	Unique	*Player's Handbook*	*Spell Compendium*
LG	Halls of the Valiant	Valiant	Good, Law, Protection, War	
LG	Home Foundation	Home	Good, Healing, Law	Family
LG	Hall of Oaths	Ethics	Good, Knowledge, Law, Strength	
LG	Courts of Justice	Truth	Good, Knowledge, Law, Protection	
LG	Assembly of Light	Sentinel	Fire, Good, Law, Sun	
NG	Church of the Life's Fire	Life	Good, Healing, Plant, Protection	
NG	House of Solace	Warding	Good, Healing, Protection	Community
NG	Parish of Love	Love	Good, Healing	Charm, Community
NG	Church of Everlasting Hope	Mercy	Good, Healing, Luck	Purification
NG	Temple of the Stars	Journey	Good, Sun, Travel	Portal
CG	Face of the Free	Guarding	Chaos, Good, Protection, Travel	
CG	Theater of the Arts	Raconteur	Chaos, Good, Knowledge, Luck	
CG	Church of the Night's Beauty	Moon (Veshemo)	Chaos, Good	Moon (Diadolai[1] or Pelselond[2])
CG	Temple of the Patient Arrow	Hunting	Animal, Chaos, Good, Luck	
CG	Church of the Silver Mist	Inspiration	Chaos, Good, Healing, Protection	
LN	Founder's Creation	Builder	Earth, Law, Protection	Metal
LN	Fraternal Order of Aptitude	Pondering	Knowledge, Law, Magic	Craft
LN	Temple of the Three Strengths	Invigoration	Healing, Knowledge, Law, Strength	
LN	Temple of Armed Conflict	Strategy	Law, Strength, War	Courage
LN	Order of Thought	Sagacity	Knowledge, Law, Travel	Mind
N	Assembly of the Four Corners	Elemental	Air, Earth, Fire, Water	
N	Temple of Enchantment	Timing	Knowledge, Magic	Balance, Spell
N	Conventicle of the Great Tree	Nature	Animal, Plant	Renewal, Summoner
N	Parish of the Prolific Coin	Profit	Knowledge, Luck, Trickery	Trade
N	Inevitable Order of Time	Destiny	Knowledge, Magic	Oracle, Time
CN	Way of the Berserk*	Ferocity	Chaos, Strength, War	Force
CN	We of the Watchers*	Observation	Chaos, Knowledge, Travel	Mentalism
CN	Thunderer's Temple	Tempest	Air, Chaos, Strength, Water	
CN	Church of Chance	Stealth	Chaos, Luck, Trickery	Competition
CN	Order of the Passionate One	Expressive	Chaos, Destruction, Plant, Trickery	
LE	Courts of Inequity	Injustice	Evil, Law	Greed, Wealth
LE	House of Shackles	Oppression	Evil, Law, Strength	Domination
LE	Church of Endless Night	Void	Earth, Evil, Law	Darkness
LE	Order of Agony	Chill	Cold, Destruction, Evil, Law	
NE	Congregation of the Dead	Underworld	Death, Destruction, Evil	Deathbound
NE	House of Hunger	Locust	Destruction, Evil, Fire, Plant	
NE	House of Scorn	Scorn	Evil, Knowledge, Strength	Hatred
NE	House of Knives	Assassination	Death, Evil, Trickery	Celerity
CE	Conventicle of Affliction	Decay	Chaos, Death, Destruction, Evil	
CE	Church of Confusion*	Oblivion	Chaos, Evil, Trickery	Madness
CE	Temple of Sleepless Nights	Terror	Chaos, Evil, Trickery	Illusion
CE	Temple of Strife	Misfortune, Tempest	Chaos, Destruction, Evil	
CE	House of Vice*	Vice	Animal, Chaos, Evil, Trickery	

* no formal church structure
1 see the Elf domain in the *D&D Spell Compendium*
2 see the Moon domain in the *D&D Spell Compendium*

DECAY DOMAIN

Deity: Rotlord

Granted Power: You can turn or destroy plant creatures as a good cleric turns undead. Use these abilities a number of times per day equal to 3 + your Cha modifier.

Decay Domain Spells

1 **Disguise Self**. Make yourself look different.

2 **Desecrate**. Imbue an area with negative energy.

3 **Contagion**. Creature contracts a disease.

4 **Bestow Curse**. Target subject with 1 of 3 curse types.

5 **Blight**. Wither a single plant..

6 **Contagion Cloud**.* Creatures within the cloud immediately contract a disease.

7 **Animal Shapes** (dire rat only). Polymorph creature into a dire rat.

8 **Horrid Wilting**. Evaporate water (up to 1d8 damage/level) from creatures.

9 **Symbol of Disease**.* All creatures within the radius contract a disease.

DESTINY DOMAIN

Deity: Fate Scribe

Granted Power (Su): Once per day, you can reroll your damage dealt (from an ability, spell or weapon) and take the better of the two rolls.

Destiny Domain Spells

1 **Deathwatch**. Determine the condition of creatures near death.

2 **Augury**. Learn whether an action's results will be good or bad.

3 **Suggestion**. Influence a target's actions.

4 **Divination**. Learn a useful piece of advice.

5 **Commune**. Deity provides "yes" or "no" answers to questions.

6 **Geas/Quest**. Creature takes 3d6 damage if it does not attempt quest.

7 **Vision**. Quickly learn legends about important place, creature or thing.

8 **Moment of Prescience**. Gain insight bonus equal to your caster level.

9 **Miracle**. Request powerful effect from your deity.

Elemental Domain

Deity: Mother of the Elements

Granted Power (Su): Once per day as a free action, choose one elemental type (Air, Earth, Fire or Water). You gain a +2 morale bonus on attack rolls, saving throws and Armor Class for 1 minute against that type.

Elemental Domain Spells

1 **Endure Elements**. Suffer no harm from hot or cold locations.

2 **Shatter**. Load ringing noise breaks nonmagical objects and crystalline creatures.

3 **Protection from Energy**. Spell absorbs energy damage.

4 **Dismissal**. Force an extraplanar creature back to its plane.

5 **Plane Shift**. Transport to another dimension.

6 **Forbiddance**. Seal an area against all planar travel.

7 **Mother's Manipulation**.* Target suffers acid, cold, electricity, fire or sonic damage over an extended period.

8 **Planar Ally (Greater)** (elemental only). Conjure elementals of up to 18 HD.

9 **Summon Nature's Ally IX** (elder elemental only). Summon one or more elder elementals.

Ethics Domain

Deity: The Speaker of the Word

Granted Power: You gain a +4 bonus on dispel checks.

Ethics Domain Spells

1 **Comprehend Languages**. Read or understand unknown languages.

2 **Align Weapon**. Make a weapon good, evil, lawful or chaotic.

3 **Magic Circle against Chaos**. Gain protection from chaos spell in 10-ft. radius for 10 min./level.

4 **Tongues**. Creature can speak and understand language.

5 **Mark of Justice**. Give subject rune that activates with certain behavior.

6 **Banishment**. Banish extraplanar creatures (2 HD/level).

7 **Holy Word**. Nongood creatures may be deafened, blinded, paralyzed, killed (or combinations thereof).

8 **Antimagic Field**. 10-ft. radius barrier guards against most magical effects.

9 **Storm of Vengeance**. Storm cloud rains thunder, lightning, hail, rain and wind.

Expressive Domain

Deity: The Laugher

Granted Power: You cast all mind-affecting spells from the enchantment school at +1 caster level.

Emotional Domain Spells

1 **Jandy's Hideous Laughter**.* Subject suffers uncontrollable laughter. (**known as Tasha's spell in the PHB.)

2 **Scare**. Creatures of less than 6 HD become frightened.

3 **Rage**. Creatures gain +2 on Str and Con, +2 on Will saves, -2 AC penalty.

4 **Crushing Despair**. Cause subject to feel great sadness.

5 **Heroism (Greater)**. Bestow +4 bonus on attacks, saves and skill checks.

6 **Charm Monster (Mass)**. Monsters believe you are their friend and ally.

7 **Repulsion**. Invisible field prevents creatures from approaching you.

8 **Symbol of Insanity**. Creatures within symbol's radius become insane.

9 **Sympathy**. Object or location attracts creature of type or alignment.

Ferocity Domain

Deity: Battle Rager

Granted Power (Su): Once per day, you may add your cleric level as a bonus to the damage roll on a successful attack. You must declare this action before making the attack.

Ferocity Domain Spells

1 **Remove Fear**. Free creatures from temporary paralysis or related magic.

2 **Rage**. Creatures gain +2 on Str and Con, +2 on Will saves, -2 AC penalty.

3 **Keen Edge**. Increase weapon's threat range.

4 **Divine Power**. You receive +6 to Str, +1 hp/level, and an attack bonus.

5 **Righteous Might**. Increase your height, weight and other physical bonuses.

6 **Bear's Endurance (Mass)**. Multiple creatures gain +4 Con bonus.

7 **Word of Chaos**. Nonchaotic creatures suffer a variety of ill effects.

8 **Mind Blank**. Protect subject from thought-reading.

9 **Soul Bind**. Imprison soul in a gem.

GUARDING DOMAIN

Deity: The Guardian

Granted Power: You gain a +2 bonus on saving throws against charm and compulsion effects.

Guarding Domain Spells

1 **Resistance**. Creature gains +1 bonus on saves.

2 **Bear's Endurance**. Creature gains +4 Con bonus.

3 **Prayer**. You and allies gain +1 bonus on attacks, weapon damage, saves and skill checks; allies suffer –1 penalty.

4 **Protection from Arrows**. Subject gains DR 10/magic against ranged weapons.

5 **Break Enchantment**. Free creatures from curses, enchantments, and transmutations.

6 **Wall of Force**. Create invisible wall that blocks creatures and spells.

7 **Sequester**. Protect creature from divinations and other forms of sight.

8 **Mind Blank**. Protect subject from thought-reading.

9 **Protection from Spells**. Gain +8 bonus on saves against spells and spell-like abilities.

HOME DOMAIN

Deity: The Holy Mother

Granted Power (Su): Once per day as a free action, you can inspire a number of allies equal to your Charisma bonus (minimum one creature), giving them a +2 morale bonus on saving throws, attack rolls, damage rolls, ability checks and skill checks. This effect lasts for a number of rounds equal to your Charisma bonus (minimum one round) and only functions while you are conscious.

Home Domain Spells

1 **Bless**. Allies gain +1 morale bonus to attacks.

2 **Calm Emotions**. You calm agitated creatures.

3 **Prayer**. You and allies gain +1 bonus on attacks, weapon damage, saves and skill checks; allies suffer –1 penalty.

4 **Repel Vermin**. Create invisible barrier to hold back vermin.

5 **Hallow**. Makes a particular location holy.

6 **Heroes' Feast**. Conjure feast that cures and restores hp.

7 **Repulsion**. Invisible field prevents creatures from approaching you.

8 **Spell Immunity (Greater)**. Creature is immune to one spell/four levels.

9 **Heal (Mass)**. You can restore 10 hit points of damage/level and remove certain adverse conditions for multiple creatures.

HUNTING DOMAIN

Deity: The Great Huntress

Granted Power: Once per day for a number of minutes equal to your cleric level, you may add your Charisma modifier to your Hide, Move Silently, Spot and Survival checks. Activating this ability is a free action.

Hunting Domain Spells

1 **Magic Weapon**. Weapon gains +1 bonus on attack and damage rolls.

2 **Hold Animal**. Paralyze and freeze animal in place.

3 **Folnester's Acid Arrow**.** Magical arrow deals 2d4 points of acid damage. (**known as Melf's spell in the PHB.)

4 **Flame Arrow**. You turn ammunition into fiery projectiles.

5 **Locate Creature**. Locate a known or familiar creature.

6 **Hunting Hound**.* You conjure a magical hound composed of black fog.

7 **Cat's Grace (Mass)**. Creatures gain +4 bonus to Dexterity.

8 **Prismatic Arrow**.* Apply one of seven prismatic powers to a single arrow.

9 **Discern Location**. Learn location of an object or creature.

INJUSTICE DOMAIN

Deity: The Corrupter

Granted Power: You gain a +4 bonus on saving throws against discern lies.

Injustice Domain Spells

1 **Doom**. Cause a creature to become shaken with fear.

2 **Detect Thoughts**. You can listen to "exterior" thoughts.

3 **Bestow Curse**. Target subject with one of three curse types.

4 **Modify Memory**. Alter a subject's memory.

5 **Dominate Person**. You can enchant a person to follower your commands.

6 **Geas/Quest**. Creature takes 3d6 damage if it does not attempt quest.

7 **Blasphemy**. Nonevil creatures within area suffer ill effects.

8 **Trap the Soul**. Force a creature's body and soul into a gem.

9 **Imprisonment**. Entomb a creature in suspended animation.

INSPIRATION DOMAIN

Deity: The Coddler

Granted Power (Ex): Your deity grants you a +1 bonus on all opposed checks you make.

Inspiration Domain Spells

1 **Remove Fear**. Free creatures from temporary paralysis or related magic.

2 **Inspiration**.* Receive bonus to Intelligence of 1d4+1 points.

3 **Neutralize Poison**. Detoxify venom in a creature or object.

4 **Tongues**. Creature can speak and understand language.

5 **Symbol of Sleep**. Creatures within range of the symbol become catatonic.

6 **Geas/Quest**. Creature takes 3d6 damage if it does not attempt quest.

7 **Owl's Wisdom (Mass)**. Creatures gain +4 Wisdom bonus.

8 **Sequester**. Protect creature from divinations and other forms of sight.

9 **Temporal Stasis**. Subject falls into suspended animation.

INVIGORATION DOMAIN

Deity: Powermaster

Granted Power (Sp): Once per day as a standard action, you can bestow a mental ward on a number of creatures equal to your cleric level (minimum one creature) with a +4 bonus to their next Will saving throw. This benefit is an abjuration effect lasting for a number of minutes equal to your cleric level (minimum 1 minute).

Invigoration Domain Spells

1 **Divine Favor**. Gain +1/3 caster levels on attack and weapon damage rolls.

2 **Resist Energy**. Subject gains resistance against certain energy type.

3 **Prayer**. You and allies gain +1 bonus on attacks, weapon damage, saves and skill checks; allies suffer –1 penalty.

4 **Death Ward**. Subject is immune to death spells and effects.

5 **Righteous Might**. Increase your height, weight and other physical bonuses.

6 **Bear's Endurance (Mass)**. Multiple creatures gain +4 Con bonus.

7 **Restoration (Greater)**. Dispel magical effects and negative levels.

8 **Spell Turning**. Spells and spell-like effects are turned back on the caster.

9 **Mind Blank**. Protect subject from thought reading.

JOURNEY DOMAIN

Deity: The Traveler

Granted Power: Your base land speed improves by +1 foot per cleric level. You lose this benefit whenever you wear any armor heavier than light, or when you carry a medium or heavy load.

Journey Domain Spells

1 **Longstrider**. Increase your base land speed by 10 feet.

2 **Water Walk**. Tread on any liquid as if it were ground.

3 **Haste**. Receive +4 AC bonus and take extra partial action.

4 **Air Walk**. Walk on air as if on solid ground.

5 **Tree Stride**. Move from one tree to another.

6 **Wild Walk**. Body becomes a cloudlike vapor.

7 **Ethereal Jaunt**. You and your equipment become ethereal.

8 **Phase Door**. Create ethereal passage through wood, plaster or stone.

9 **Gate**. Create passage between dimensions.

LIFE DOMAIN

Deity: The Raiser

Granted Power: You gain Widen Spell as a bonus feat.

Life Domain Spells

1 **Bless**. Allies gain +1 morale bonus to attacks..

2 **Make Whole**. Completely repairs an object.

3 **Create Food and Water**. Create simple food that lasts for 24 hours.

4 **Death Ward**. Subject is immune to death spells and effects.

5 **Raise Dead**. Restore life to a deceased creature.

6 **Heroes' Feast**. Conjure feast that cures and restores hp.

7 **Resurrection**. Restore any deceased creature to life.

8 **Heal (Mass)**. You can restore 10 hit points of damage/level and remove certain adverse conditions for multiple creatures.

9 **True Resurrection**. Resurrect even a creature dead for 10 years/level.

LOCUST DOMAIN

Deity: Locust Lord

Granted Power: Rebuke or command insects (solitary or swarms) as an evil cleric rebukes or commands undead. You can use this ability a number of times per day equal to 3+ your Cha modifier.

Locust Domain Spells

1 **Burning Hands**. Creatures take 1d4 points/level of fire damage (max 5d4).

2 **Summon Swarm**. Summon a swarm of bats, rats or spiders.

3 **Contagion**. Creature contracts a disease.

4 **Blight**. Wither a single plant.

5 **Insect Plague**. Summon a swarm of locusts.

6 **Disintegrate**. Deal 2d6 points of damage/level with a ray.

7 **Control Weather**. Alter the weather in a local area.

8 **Flying Horde***. Summon forth multiple locust swarms.

9 **Sympathy**. Object or location attracts creature of type or alignment.

LOVE DOMAIN

Deity: The Pure One

Granted Power: Once per day, you can boost your Charisma by 2 points. Activating this ability is a free action. The effect lasts for a number of minutes equal to your cleric level.

Love Domain Spells

1 **Charm Person**. Humanoid believes you are its friend and ally.

2 **Shield Other**. Wounds of other creature are transferred to you.

3 **Suggestion**. Influence a target's actions.

4 **Selfless Love**.* Two creatures fall deeply in love with each other.

5 **Atonement**. Remove burden of evil misdeeds from a creature.

6 **Break Enchantment**. Free creatures from curses, enchantments, and transmutations.

7 **Restoration (Greater)**. Dispel magical effects and negative levels.

8 **Power Word Blind**. Speak a word to blind a creature.

9 **Refuge**. Object gains power to transport its possessor.

MERCY DOMAIN

Deity: Lord of Silver Linings

Granted Power: You cast all conjuration (healing) spells at +2 caster level.

MERCY DOMAIN SPELLS

1 **Restoration (Lesser)**. Dispel magical effects that reduce ability scores.

2 **Remove Curse**. Remove all curses on a creature or object.

3 **Remove Disease**. Cure all disease in a creature.

4 **Neutralize Poison**. Detoxify venom in a creature or object.

5 **Dispel Evil**. Gain +4 AC bonus, dispel enchantment or banish evil creature.

6 **Restoration (Greater)**. Dispel magical effects and negative levels.

7 **Cure Serious Wounds (Mass)**. Cures 3d8 points of damage +1/caster level.

8 **Holy Aura**. Bestow +4 AC, +4 to resistance, and SR 25 versus evil spells.

9 **Freedom**. Cancel out impeding magic.

MISFORTUNE DOMAIN

Deity: Creator of Strife

Granted Power (Su): Once per day, you can channel the power of the storm. This power grants you a +1 bonus to Strength and a +2 bonus on Will saves, but also gives you a –2 penalty to Armor Class. This effect lasts for a number of rounds equal to your cleric level (minimum 1 round) and cannot be ended prematurely. Activating this ability is a standard action.

MISFORTUNE DOMAIN SPELLS

1 **Bane**. Creatures suffer –1 on attacks and saving throws vs. fear.

2 **Misdirection**. Mislead the information from divination spells.

3 **Contagion**. Creature contracts a disease.

4 **Diminish Plants**. Stunt the growth of, or shrink plants.

5 **Mind Fog**. Mist weakens mental resistance of creatures inside it.

6 **Eyebite**. Make creature sickened, panicked, comatose, or combinations thereof.

7 **Harm**. Deal 10 points of damage/level with negative energy.

8 **Blasphemy**. Nonevil creatures within area suffer ill effects.

9 **Energy Drain**. Strike creature with 2d4 negative levels.

MOON (VESHEMO) DOMAIN

Deities: The Shimmering One.

Granted Power: You can turn or destroy lycanthropes as a good cleric turns undead. You may use this ability a number of times per day equal to 3 + your Charisma modifier.

MOON (VESHEMO) DOMAIN SPELLS

1 **Sleep**. Cause creatures (2d4 HD) to fall asleep.

2 **Eclipse**.* Cause a creature or object to radiate darkness.

3 **Detect Lycanthrope**.* Allows the caster to detect the number, direction and type of lycanthrope in the area.

4 **Shadowskin**.* Target's skin becomes as black as night, giving a bonus to hide.

5 **Veshemo Wanes**.* Causes all lycanthropes to transform.

6 **Rising Tides**.* Raise 20-ft. sq. area of water by 5 ft./level.

7 **Shadow Walk**. You can transport from shadow to shadow for faster travel.

8 **Moonthrust**.* A ray destroys an undead creature.

9 **Dusk**.* Creates night in a 100 feet radius of the caster.

NATURE DOMAIN

Deity: The Bear

Granted Power: You can turn or destroy dire animals as a good cleric turns undead. You can use this ability a number of times per day equal to 3 + your Charisma modifier.

NATURE DOMAIN SPELLS

1 **Detect Animals or Plants**. You can locate particular plants or animals.

2 **Resist Energy**. Subject gains resistance against certain energy type.

3 **Call Lightning**. Bolt of lightning deals 3d6 points of electricity damage.

4 **Dispel Magic**. End spells or magical abilities, or counter spells.

5 **Awaken**. Tree or animal gains human-like sentience.

6 **Antilife Shell**. 10-ft. radius energy field guards against living creatures.

7 **Changestaff**. Change quarterstaff into a treant.

8 **Cure Serious Wounds (Mass)**. Cures 3d8 points of damage +1/caster level.

9 **Summon Nature's Ally IX**. Conjure a variety of creatures to fight.

OBLIVION DOMAIN

Deities: The Confuser of Ways

Granted Power: You cast illusion spells at +1 caster level.

OBLIVION DOMAIN SPELLS

1 **Spellscatter*** [scalable]. Target loses 1d3 prepared spells.

2 **Hypnotic Pattern**. Fascinates creatures (2d4+1 HD/level).

3 **Bestow Curse** (reduce Intelligence only). Decrease target's Intelligence by –6.

4 **Confusion**. Make subject confused for 1 round/level.

5 **Feeblemind**. Drop subject's Int to 1.

6 **Mind Fog**. Mist weakens mental resistance of creatures inside it.

7 **Mislead**. Makes you invisible and creates illusion of your double.

8 **Obscurity**.* Makes the target unnoticeable.

9 **Amnesia**.* Creature loses all memories, i.e. skills, feats and spells.

OBSERVATION DOMAIN

Deity: Watcher

Granted Power: You cast all divination spells at +2 caster level.

Observation Domain Spells

1 **Comprehend Languages**. Read or understand unknown languages.

2 **Alter Self**. Assume the form of another creature.

3 **Haste**. Receive +4 AC bonus and take extra partial action.

4 **Invisibility (Greater)**. Creature remains invisible even if attacked.

5 **Shadow Walk**. You can transport from shadow to shadow for faster travel.

6 **Find the Path**. Find the shortest route to a destination.

7 **Scrying (Greater)**. Observe creature from far away and use spells through sensor.

8 **Cloak of Chaos**. Pattern of color protects creatures from attack.

9 **Time Stop**. Time ceases to flow for everyone but you.

OPPRESSION DOMAIN

Deity: Overlord

Granted Power (Sp): Once per day, you can cause despair in a number of foes equal to your cleric level, giving them a –2 penalty to ability checks, attack and damage rolls, saving throws and skill checks. Activating this ability is a standard action and requires one round to take effect, as your enemies must be able to hear you threaten or otherwise speak to them for 1 round. This effect lasts for a number of rounds equal to your Charisma bonus (minimum 1 round).

Oppression Domain Spells

1 **Ray of Enfeeblement**. Subject takes 1d6+1 Strength penalty/two levels.

2 **Scare**. Creatures of less than 6 HD become frightened.

3 **Ray of Exhaustion**. Ranged touch attack exhausts creature.

4 **Crushing Despair**. Cause subject to feel great sadness.

5 **Waves of Fatigue**. Negative energy makes creatures fatigued.

6 **Harm**. Deal 10 points of damage/level with negative energy.

7 **Eyebite** (panicked effect only). Make creature panicked for 1d4 rounds.

8 **Horrid Wilting**. Evaporate water (up to 1d8 damage/level) from creatures.

9 **Energy Drain**. Strike creature with 2d4 negative levels.

PONDERING DOMAIN

Deity: The Mule

Granted Power: Once per day, you can use a free action to give yourself a competence bonus on a Knowledge (arcana, history, religion or the planes) skill check equal to your Charisma modifier (minimum bonus +1). This effect lasts for 1 minute per cleric level.

Pondering Domain Spells

1 **Protection From Chaos**. Blocks mind control and summoned creatures, and gain +2 AC and saves against chaos.

2 **Status**. Mentally monitor allies' position and condition.

3 **Hypnotic Pattern**. Fascinates creatures (2d4+1 HD/level).

4 **Wisdom of the Ancients**.* Gives the caster bonuses to Intelligence, Wisdom and Charisma.

5 **True Seeing**. See invisibility, secret doors, through darkness, etc.

6 **Major Creation**. Create object of mineral or vegetable matter.

7 **Fox's Cunning (Mass)**. Creatures gain a +4 bonus to Intelligence.

8 **Teleport (Greater)**. Instantly teleport without error to designated location.

9 **Time Stop**. Time ceases to flow for everyone but you.

PROFIT DOMAIN

Deity: The Landlord

Granted Power: You gain a +2 bonus on Appraise, Bluff or Diplomacy checks related to merchandise and other aspects of buying, selling and trading goods.

Profit Domain Spells

1 **Comprehend Languages**. Read or understand unknown languages.

2 **Locate Object**. Sense direction of an object.

3 **Illusory Script**. Create script only readable by designated creatures.

4 **Discern Lies**. You know if a creature intentionally speaks a lie.

5 **Faotissun's Secret Chest**.** Hide a chest on the Ethereal Plane. (**known as Leomund's spell in the PHB.)

6 **Dispel Magic (Greater)**. End spells or magical abilities, or counter spells.

7 **Scrying (Greater)**. Observe creature from far away and use spells through sensor.

8 **Polymorph Any Object**. Change object or creature into another form.

9 **Dorama's Disjunction**.** Separate spells and effects into their components. (**known as Mordenkainen's spell in the PHB.)

RACONTEUR DOMAIN

Deity: The Raconteur

Granted Power: You gain Lightning Reflexes as a bonus feat.

RACONTEUR DOMAIN SPELLS

1 **Silent Image**. Create visual illusion with no sound.

2 **Hypnotic Pattern**. Fascinates creatures (2d4+1 HD/level).

3 **Cat's Grace**. Creature gains +4 bonus to Dexterity.

4 **Shout**. Ear-splitting yell deafens other creatures.

5 **Fabricate**. Convert material into a finished product.

6 **Azsul's Irresistable Dance**.** Subject cannot resist the urge to dance. (**known as Otto's spell in the PHB.)

7 **Legend Lore**. Learn legends about important place, creature or thing.

8 **Cloak of Chaos**. Pattern of color protects creatures from attack.

9 **Prismatic Wall**. Create colorful wall with prismatic effects.

SAGACITY DOMAIN

Deity: Eye Opener

Granted Power: Once per day, you can subtract a number of points from your Strength score equal to or less than your cleric level. For every 2 points you subtract from your Strength score, add 1 point to your Wisdom score. You suffer all the effects of reduced Strength, including bonuses to melee attack and damage rolls, Strength checks and penalties on Strength-based skills. This trade between ability scores lasts for 1 round per cleric level and cannot be ended prematurely.

SAGACITY DOMAIN SPELLS

1 **Comprehend Languages**. Read or understand unknown languages.

2 **Detect Thoughts**. You can listen to "exterior" thoughts.

3 **Arcane Sight**. See magical auras within 120 feet.

4 **Arcane Eye**. Invisible sensor sends you information.

5 **True Seeing**. See invisibility, secret doors, through darkness, etc.

6 **Owl's Wisdom (Mass)**. Multiple creatures gain +4 Wisdom bonus.

7 **Vision**. Quickly learn legends about important place, creature or thing.

8 **Prying Eyes (Greater)**. Create levitating eyes that have true seeing.

9 **Foresight**. Receive warnings of impending danger.

SCORN DOMAIN

Deity: Emperor of Scorn

Granted Power: You can use alter self as a spell-like ability once per day. You also gain a +2 bonus on Knowledge (races) skill checks.

SCORN DOMAIN SPELLS

1 **Scorn**.* A target loses 1d4+1 points of Charisma.

2 **Desecrate**. Imbue an area with negative energy.

3 **Bestow Curse**. Target subject with one of three curse types.

4 **Intolerance**.* Creatures within range hate all members of the chosen species.

5 **Unhallow**. Makes a particular location unholy.

6 **Forbiddance**. Seal an area against all planar travel.

7 **Blasphemy**. Nonevil creatures within area suffer ill effects.

8 **Antipathy**. Object or location repels creature type or alignment.

9 **Dominate Monster**. You can enchant a monster to follow your commands.

SENTINEL DOMAIN

Deities: The Eternal Lantern.

Granted Power: You cast abjuration spells at +1 caster level.

SENTINEL DOMAIN SPELLS

1 **Protection From Evil**. Blocks mind control, elementals and outsiders, and gain +2 AC and saves against evil.

2 **Piercing the Veil**.* Identifies a celestial or fiend no matter what shape it takes.

3 **Magic Circle against Evil**. Gain protection from evil spell in 10-ft. radius for 10 min./level.

4 **Dispel Evil**. Gain +4 AC bonus, dispel enchantment or banish evil creature.

5 **True Seeing**. See invisibility, secret doors, through darkness, etc.

6 **Banishment**. Banish extraplanar creatures (2 HD/level).

7 **Know True Name**.* Reveals the true name of a fiend to the caster.

8 **Holy Aura**. Bestow +4 AC, +4 to resistance, and SR 25 versus evil spells.

9 **Astral Projection**. Project yourself and allies onto Astral Plane.

STEALTH DOMAIN

Deity: Risk

Granted Power: You gain a +2 bonus on Profession (gambler) checks and Search or Spot checks related to gambling (such as to notice loaded dice or marked cards).

STEALTH DOMAIN SPELLS

1 **Obscuring Mist**. Vapor obscures all sight.

2 **Silence**. Shrink a nonmagical item.

3 **Deeper Darkness**. Object radiates darkness (60-ft. radius, 1 day/level).

4 **Invisibility (Greater)**. Creature remains invisible even if attacked.

5 **False Vision**. Scrying spells receive a false image.

6 **Veil**. Make subjects appear as you wish.

7 **Project Image**. Create a shadowy version of yourself.

8 **Mind Blank**. Protect subject from thought-reading.

9 **Shapechange**. Assume form and abilities of another creature.

STRATEGY DOMAIN

Deity: The Old Man

Granted Power: You cast abjuration spells at +1 caster level. You also gain Skill Focus (Knowledge (fighting styles)) as a bonus feat.

STRATEGY DOMAIN SPELLS

1 **Deathwatch**. Determine the condition of creatures near death.

2 **Augury**. Learn whether an action's results will be good or bad.

3 **Misdirection**. Mislead the information from divination spells.

4 **Status**. Mentally monitor allies' position and condition.

5 **Detect Scrying**. Become aware of a scrying attempt to observe you.

6 **Dispel Magic (Greater)**. End spells or magical abilities, or counter spells.

7 **Scrying (Greater)**. Observe creature from far away and use spells through sensor.

8 **Moment of Prescience**. Gain insight bonus equal to your caster level.

9 **Heal (Mass)**. You can restore 10 hit points of damage/level and remove certain adverse conditions for multiple creatures.

TEMPEST DOMAIN

Deities: The Storm Lord, The Creator of Strife.

Granted Power: You can see normally in fog and rain. Natural or magical wind effects treat you as if you were two size categories larger.

TEMPEST DOMAIN SPELLS

1 **Flash of Lightning**.* Creates a blinding sphere of light.

2 **Thunderclap**.* Deals 1d4 points of damage per level of the caster (5d4 max).

3 **Call Lightning**. Bolt of lightning deals 3d6 points of electricity damage.

4 **Sleet Storm**. Icy storm hampers vision and movement.

5 **Control Winds**. Alter the direction and speed of the local winds.

6 **Chain Lightning**. Lightning discharge deals 1d6 points of damage/level.

7 **Control Weather**. Alter the weather in a local area.

8 **Whirlwind**. Raging wind damages and picks up creatures.

9 **Wrath of the Heavens**.* Creates hurricane-like effects.

TERROR DOMAIN

Deities: Prince of Terror

Granted Power: You may use cause fear as a spell-like ability once per day. You also gain a +2 bonus on Intimidate checks.

TERROR DOMAIN SPELLS

1 **Cause Fear**. Cause creature to flee for 1d4 rounds.

2 **Scare**. Creatures of less than 6 HD become frightened.

3 **Fear**. Cause creatures to flee for 1 round/level.

4 **Crushing Despair**. Cause subject to feel great sadness.

5 **Phantasmal Killer**. Kill or deal 3d6 damage with illusion.

6 **Circle of Dread**.* Creatures get -6 to skill checks and -2 to all saving throws.

7 **Symbol of Fear**. Triggered runes cause fright in creature.

8 **Unforgettable Terror**.* Cause a creature to panic for 1d6 minutes.

9 **Weird**. Kill or deal 3d6 damage with illusion to all within 30 ft.

TIMING DOMAIN

Deities: The Riftmaster.

Granted Power: You gain the Expert Timing feat for free.

TIMING DOMAIN SPELLS

1 **Expeditious Retreat**. Your speed is doubled.

2 **Slow**. Creatures take only partial actions and suffer -2 to AC and -2 to melee attacks.

3 **Haste**. Receive +4 AC bonus and take extra partial action.

4 **Wisdom of the Ancients**.* Gives the caster bonuses to Intelligence, Wisdom and Charisma.

5 **Glimpse of the Future**.* A precognitive vision grants you a +20 insight bonus to a single attack roll, save or skill check within the next 24 hours.

6 **Flashback**.* Repeat an unsuccessful action with the same chance of success.

7 **Echo of the Whirlwind**.* The caster attacks and defends at greater speeds.

8 **Divine Stasis**.* Places an object or creature in suspended animation.

9 **Natural Death**.* One creature ages rapidly and dies.

TRUTH DOMAIN

Deity: The True

Granted Power: You receive a +4 bonus on saves against illusion spells or effects.

Truth Domain Spells

1 **Detect Evil**. Sense the presence of evil (information improves per round).

2 **Zone of Truth**. Creatures within zone cannot speak lies.

3 **Dispel Magic**. End spells or magical abilities, or counter spells.

4 **Discern Lies**. You know if a creature intentionally speaks a lie.

5 **True Seeing**. See invisibility, secret doors, through darkness, etc.

6 **Command Truth**.* Creatures affected by this spell may speak only the truth.

7 **Dictum**. Cause nonlawful creature to suffer ill effect.

8 **Shield of Law**. Warded creatures gain protection from chaos.

9 **Soul Bind**. Imprison soul in a gem.

UNDERWORLD DOMAIN

Deity: Harvester of Souls

Granted Power: You gain a +6 bonus to your equivalent of turning checks to rebuke or command undead.

Underworld Domain Spells

1 **Detect Undead**. You can detect the aura of undead creatures.

2 **Desecrate**. Imbue an area with negative energy.

3 **Animate Dead**. Turn bones or bodies into skeletons or zombies.

4 **Enervation**. Chance to give target 1d4 negative levels.

5 **Unhallow**. Makes a particular location unholy.

6 **Antilife Shell**. 10-ft. radius energy field guards against living creatures.

7 **Control Undead**. Command undead creatures for a short period of time.

8 **Create Greater Undead**. Create shadows, wraiths, spectres or devourers.

9 **Energy Drain**. Strike creature with 2d4 negative levels.

VALIANT DOMAIN

Deity: Knight of the Gods

Granted Power: You gain Martial Weapon Proficiency and Weapon Focus as bonus feats for either the greatsword or the lance. (You must apply both feats to the same weapon.)

Valiant Domain Spells

1 **Divine Favor**. Gain +1/3 caster levels on attack and weapon damage rolls.

2 **Aid**. Target gets +1 bonus on attacks and saves against feat, plus bonus hp.

3 **Magic Vestment**. Imbue a suit of armor or shield with +1 AC/4 levels.

4 **Divine Power**. You receive +6 to Str, +1 hp/level, and an attack bonus.

5 **Disrupting Weapon**. Make a melee weapon deadly to undead creatures.

6 **Geas/Quest**. Creature takes 3d6 damage if it does not attempt quest.

7 **Holy Word**. Nongood creatures may be deafened, blinded, paralyzed, killed (or combinations thereof).

8 **Holy Aura**. Bestow +4 AC, +4 to resistance, and SR 25 versus evil spells.

9 **Miracle**. Request powerful effect from your deity.

VICE DOMAIN

Deity: The Vicelord

Granted Power: You can use charm person as a spell-like ability once per day. You also gain a +2 bonus on Bluff checks.

Vice Domain Spells

1 **Undetectable Alignment**. Hides alignment for 24 hours.

2 **Suggestion**. Influence a target's actions.

3 **Remove Disease**. Cure all disease in a creature.

4 **Modify Memory**. Alter a subject's memory.

5 **Alaki's Black Tentacles**.** Conjures a field of 10-ft.-long black tentacles. (**known as Evard's spell in the PHB.)

6 **Heroes' Feast**. Conjure feast that cures and restores hp.

7 **Blasphemy**. Nonevil creatures within area suffer ill effects.

8 **Binding**. Magical restraint holds a creature.

9 **Shapechange**. Assume form and abilities of another creature.

VOID DOMAIN

Deity: The Dark One

Granted Power: You may use darkvision as a spell-like ability once per day.

Void Domain Spells

1 **True Strike**. Gain +20 bonus to next attack roll.

2 **Darkness**. Object radiates darkness (20 ft. radius, 10 min./level)

3 **Blindness/Deafness**. Make a creature blind or deaf.

4 **Freedom of Movement**. Move and attack normally even when under impeding magic.

5 **Shadow Walk**. You can transport from shadow to shadow for faster travel.

6 **Prying Eyes**. Create multiple levitating eyes.

7 **Power Word Blind**. Speak a word to blind a creature.

8 **Shadow Evocation (Greater)**. Create illusory version of 7th level or lower evocation spells.

9 **Shades**. Mimic conjuration spells of 8th level or lower.

WARDING DOMAIN

Deities: The Peacemaker.

Granted Power: One item you possess is protected by the alarm spell at all times. You may change which item is protected each time you gain a level.

Warding Domain Spells

1 **Deterrence**.* Protects an object from attack.

2 **Consecrate**. Bless area with positive energy to weaken undead.

3 **Glyph of Warding**. Inscription harms creatures that discharge it.

4 **Explosive Runes**. Runes deal 6d6 points of force damage when read.

5 **Hallow**. Makes a particular location holy.

6 **Glyph of Warding (Greater)**. As glyph of warding, but with 10d8 damage or stored 6th-level spell.

7 **Protected Portal**.* Protects a portal from wrongful entry.

8 **Symbol of Death**. Triggered rune causes death.

9 **Antipathy**. Object/location repels creature type/alignment.

SPELLS

While the holy warriors of Tellene frequently use the spells from the *Player's Handbook*, they also supplement this spell list with new divine spells of their own. Note that although a spell may not be attributed to a particular deity, clerics often choose to rename the spell to fit their own religion. For example, *hand of the gods* may be known as *hand of the Swift Sword, hand of the Powermaster, hand of the Overlord*, and so on.

AMNESIA

Transmutation
Level: Cleric 9
Components: V, S, M
Casting Time: 1 standard action
Range: Medium (100 ft. + 10 ft./level)
Target: One living creature
Duration: Permanent
Saving Throw: Will negates
Spell Resistance: Yes

Amnesia causes a creature to lose all of its memories. The creature retains base attacks and saves. He loses all skill ranks (but is still considered trained in Trained Only skills) and feats as well as supernatural and spell-like class abilities. The creature forgets all friends, family members and acquaintances. Arcane and divine spellcasters lose all prepared spells, but do not lose their knowledge of spells (i.e. they can prepare spells after an appropriate period of time and rest). The character does not lose any levels and may begin adding skill points and feats by advancing in level. Wish and miracle are capable of restoring the creature's memories.

Arcane Material Component: 100 XP

ANCHOR OF FAITH

Abjuration
Level: Cleric 1, paladin 1
Components: V, DF
Casting Time: 1 standard action
Range: Personal
Target: You
Duration: 1 minute/level
Saving Throw: None (harmless)
Spell Resistance: No

Your faith holds you firm where you stand. For the duration of this spell, you gain a +4 divine bonus to resist all bull rush and overrun attempts. This divine bonus is a profane [evil], sacred [good] or insight [true neutral] bonus, depending on the cleric's faith.

ANCHOR OF FAITH, GREATER

Abjuration
Level: Cleric 3, paladin 3

This spell functions like *anchor of faith*, except that the divine bonus also applies to disarm, trip and grapple attempts, as well as bull rush and overrun attempts.

AREA OF NIGHT

Evocation [Darkness]
Level: Cleric 6, sorcerer/wizard 5
Components: V, S
Casting Time: 1 standard action
Range: Touch
Target: Object touched
Duration: 10 minutes/level
Saving Throw: None
Spell Resistance: No

This spell causes an object to radiate darkness within a shape (cone, square or sphere) and a radius to be determined by the caster (maximum 10 feet per caster level). Unlike *darkness*, this spell radiates what appears to be natural darkness, meaning that the nearer a person or object gets to the center of the effect, the darker the area appears. Any character or object (including normal lights and light-generating spells of less than 5th level) that crosses the center line will no longer be visible to anyone on the opposite side. To the character that actually crosses the

line, the darkness appears to fade as he continues out of the area of effect.

AUDIBLE ARTISAN

Transmutation
Level: Merry Muse 1
Components: V, S, DF
Casting Time: 1 standard action
Range: Personal
Area: 300 ft. radius spread, centered on the caster
Duration: 1 minute/level
Saving Throw: None
Spell Resistance: No

Creatures within the area of effect can hear your speech, music, and other sounds of your performance, regardless of intervening terrain or distractions. Your sounds do not drown out other sounds, but remain audible to the audience.

A Merry Muse is a cleric of Raconteur and a member of the Theater of the Arts.

BANISH UNDEATH

Necromancy
Level: Cleric 5
Components: V, S, DF
Casting Time: 1 full round
Range: Medium (100 ft. + 10 ft./level)
Target: One creature
Duration: 1 round/level
Saving Throw: Will negates
Spell Resistance: Yes

B*anish undeath* temporarily removes the undead trait from a creature. As long as the spell is in effect, the creature is susceptible to spells and effects that undead creatures normally ignore, such as mind-affecting spells and critical hits.

BATTLE HYMN

Enchantment (Compulsion) [Mind Affecting, Sonic]
Level: Cleric 2, paladin 2
Components: V, S, DF
Casting Time: 1 standard action
Range: 40 ft.
Area: All allies within a 40-ft.-radius burst centered on you.
Duration: 1 round/level
Saving Throw: None
Spell Resistance: No

By singing a chorus or stanza (this spell's verbal component) from a hymn of your faith, you bring courage to yourself and your allies. You and each of your allies gain a +1 morale bonus to AC while engaged in melee combat. In addition, if any allies follow the same deity as the caster, the caster and those allies each gain an additional +1 morale bonus to AC in melee combat.

Allies in the area need not understand your song to be affected. This spell has no effect on creatures that cannot hear.

BLADE OF THE BATTLE RAGER

Transmutation
Level: Brother in Blood 3
Components: V, DF
Casting Time: 1 standard action
Range: Personal
Target: 1 weapon
Duration: 1 round/level
Saving Throw: None (harmless)
Spell Resistance: No

You can charge an axe with supernatural energies that strengthen and harden it for the duration of the spell. On sunder attempts, the weapon gains a divine bonus to hardness and damage equal to your caster level +5.

A Brother in Blood is a cleric of the Battle Rager and member of the Way of the Berserk.

BLANKET OF INSTANT SLEEP

Enchantment (Compulsion) [Mind-Affecting]
Level: Dream Weaver 3
Components: V, S, DF
Casting Time: 1 round
Range: 40 ft.
Area: 40-ft.-radius emanation centered on caster
Duration: 1 min./level
Saving Throw: Will negates
Spell Resistance: Yes

A *blanket of instant sleep* spell causes a restful slumber to come upon 8 Hit Dice worth of creatures. Creatures with the fewest HD are affected first. Among creatures with equal HD, those who are closest to the Dream Weaver (cleric of the Coddler) are affected first. Hit Dice that are not sufficient to affect a creature are wasted. The caster is not affected by this spell unless he or she chooses to be.

Sleeping creatures are helpless. Slapping or wounding awakens an affected creature, but normal noise does not. Awakening a creature is a standard action (an application of the aid another action). B*lanket of instant sleep* does not target unconscious creatures, constructs or undead creatures.

A Dream Weaver is a cleric of the Coddler and member of the Church of the Silver Mist.

BURDEN OF SOLITUDE

Enchantment [Mind Affecting]
Level: Watcher 3
Components: V, S, DF
Casting Time: 1 standard action
Range: Close (25 ft. + 5 ft./level)
Target: 1 creature
Duration: 10 minutes/level
Saving Throw: Will negates
Spell Resistance: Yes

One creature you select is overwhelmed by a sense of dreadful loneliness that increases the difficulty of spellcasting. For the duration of burden of solitude, any time the creature casts a spell with duration other than "Instantaneous" or "Permanent", the duration is half the listed time or calculated as if the caster is one half his actual level. Ongoing spells that were in effect when the spell is cast as well as spell-like abilities, are unaffected. Spells with duration of "Concentration" require a successful Concentration check of DC 15+ spell level each round to maintain.

A Watcher is a cleric of the Watcher and a member of what he may call "We of the Watchers" (no formal church).

CHAMPION'S CHALLENGE

Enchantment (Compulsion) [Mind-Affecting]
Level: Servant of the Swift Sword 4, paladin 4
Components: V, S, DF
Casting Time: 1 standard action
Range: Close (25 ft. + 5 ft./2 levels)
Target: One living creature
Duration: 1 round/level (D)
Saving Throw: Will negates
Spell Resistance: Yes

This spell agitates a creature, causing it to become interested only in approaching and killing the caster in melee combat. The caster targets a single enemy within range. If the target fails its saving throw, it must make a melee attack against the caster at each available opportunity for the duration of the spell. The target must move continually closer to the caster if possible, although it need not move in such a way to provoke an attack of opportunity and it need not move adjacent to the caster if it has reach.

A Servant of the Swift Sword is a cleric of the Knight of the Gods and a member of the Halls of the Valiant.

CIRCLE OF DREAD

Enchantment
Level: Cleric 6, spellsinger 6, Terror domain 6
Components: V, S, M
Casting Time: 1 standard action
Effect: 10-ft. radius around you
Duration: 10 minutes/level
Saving Throw: No
Spell Resistance: Yes

Creatures around you feel anxious and jumpy, prone to being startled at the smallest sound or touch. While in the circle's area, they suffer a -6 morale penalty to skill checks and -2 morale penalty to all saving throws. Creatures with 5 or fewer Hit Dice must make a Will save at DC 16 or leave the area.

COMMAND TRUTH

Enchantment (Compulsion) [Mind-Affecting]
Level: Truth domain 6
Components: V, S, DF
Casting Time: 1 standard action
Range: 90 ft.
Area: Cone-shaped burst
Duration: 1 hour/level
Saving Throw: Will negates
Spell Resistance: Yes

All creatures affected by this spell may speak only the truth. The subject cannot deliberately tell a lie or evade a question, although it may still speak unintentional inaccuracies (such as repeating a lie it does not believe to be a lie).

CONTAGION CLOUD

Conjuration (Creation)
Level: Decay domain 6
Components: V, S, M/DF
Casting Time: 1 standard action
Range: Medium (100 ft. + 10 ft./level)
Effect: Cloud spreads in 20-ft. radius, 20 ft. high
Duration: 1 round/level
Saving Throw: See text
Spell Resistance: Yes

All creatures within the cloud immediately (no incubation period) contract a disease chosen or rolled from the table below. Damage is dealt immediately. The DC listed is for subsequent saving throws (use *contagion cloud*'s normal save DC for the initial saving throw). See Chapter 9: Adventuring, in the *Player's Guide to the Sovereign Lands*, for further descriptions and effects of these diseases.

Roll	Disease	DC	Damage
1	DM's choice*	-	-
2	Black Plague	16	1d6 Str, 1d6 Con, 1d2 Int
3	Blue Death	18	1d4 Dex, 1d4 Con
4	Dancing Death	16	1d3 Dex, 1d3 Con
5	Goblin Pox	14	1d4 Int
6	Orc Shingles	14	1d6 Con, 1d2 Cha
7	Rotting Death	14	1d4-1 Str, 1d4-1 Con, 1d4-1 Cha
8	Rotting Flesh	16	1d6 Con, 1d3 Str

*Choose disease from this table or diseases listed in the *Dungeon Master's Guide*.

In addition, the vapors obscure all sight, including darkvision, beyond 5 feet. Attacks against creatures within 5 feet have a 20 % miss chance (concealment), and attacks against creatures further than 5 feet away have a 50% miss chance (total concealment).

A moderate wind (11+ mph) disperses the cloud in 12 rounds; a strong wind (21+ mph) disperses the cloud in 3 rounds, and a severe wind (31+ mph) disperses the cloud in 1 round. *Contagion cloud* cannot be made permanent with a *permanency* spell, and does not function underwater.

CURRENCY CONVERSION

Transmutation
Level: Profiteer 1
Components: V, S, DF
Casting Time: 10 minutes
Range: Close (25 ft/ + 5 ft./level)
Target: Coins of 1 type of metal, up to 1 lb./level
Duration: Instantaneous
Saving Throw: Will negates (harmless, object)
Spell Resistance: Yes

Used chiefly to make change or convert large sums of coins into more manageable form, this spell transforms any one type of coin into the equivalent value of another type of coin. The caster selects a set of coins of one metal type (such as platinum, gold, silver, or copper) and the coins are changed into another metal type. If the total does not convert exactly, any fractions remain unchanged. For example, the caster can select 104 copper pieces and use this spell to convert them to 10 silver pieces or one gold piece, but four of the 104 copper pieces will be unaffected. The converted coins appear with the holy symbol of the cleric's god on both sides, but this does not affect their use except among merchants or other characters opposed to the Profiteer.

Players using *Goods and Gear: the Ultimate Adventurer's Guide*, or the *Player's Guide to the Sovereign Lands*, can also convert coins of other metal types (such as bronze, electrum and orichalcum). Non-metallic coins (such as those of stone or glass) cannot be converted.

A Profiteer is a cleric of the Landlord and a member of the Parish of the Prolific Coin.

CURSE CONTAGION

Transmutation
Level: Bard 5, cleric 4, sorcerer/wizard 5
Components: V, S
Casting Time: 1 standard action
Range: Medium
Effect: 20-ft. radius sphere
Duration: 1 minute/level
Saving Throw: No
Spell Resistance: Yes

You bestow a curse that gives a single target in the area of effect a -4 luck penalty to all attacks for one round. After the initial round, *curse contagion* affects a different target of your choice within the original area of effect, changing targets on your initiative each round (choosing a new target is a free action) and continuing to do so for the duration of the spell. If no creatures are in the spell's area of effect on your initiative of any round, the spell ends. If you do not choose a target, the curse randomly selects a new target at the beginning of each round.

DEN OF DEPRAVITY

Illusion (Phantasm) [Mind Affecting]
Level: Vicelord 3
Components: V, DF
Casting Time: 1 standard action
Range: Close (25 ft. + 5 ft./level)
Target: One living creature
Duration: 1 round/level
Saving Throw: Will disbelief
Spell Resistance: Yes

This spell creates a scene of indescribable debauchery in the target's mind. Other characters see only vague, moving shapes. A failed save dazes the target for 1 round, after which he suffers a -4 profane penalty to all Wisdom-based checks until the spell duration ends.

A Vicelord is a cleric of the Vicelord and a member of what is often called the House of Vice (no formal church).

DETECT LYCANTHROPE

Divination
Level: Cleric 3, Moon (Veshemo) domain 3
Components: V, S, DF
Casting Time: 1 standard action
Range: 60 ft.
Area: Quarter circle emanating from you to the extreme of the range
Duration: Concentration, up to one round/level
Saving Throw: None
Spell Resistance: No

You determine whether a lycanthrope is within range. On the first round, you determine whether or not there are any lycanthropes. On the second round, you determine the number and direction of each lycanthrope. On the third and subsequent rounds, you determine one lycanthrope's exact type (werewolf, werebear, etc.) each round.

DETERRENCE

Abjuration
Level: Cleric 1, Warding domain 1
Components: V, S, DF
Casting Time: 1 standard action
Range: Close (25 ft. + 5 ft./2 levels)
Target: One object
Duration: 1 round/level
Saving Throw: Will negates
Spell Resistance: No

Deterrence works much like *sanctuary* (PHB), but it protects an item from attack instead of the spellcaster. If the item is used to attack a creature, *deterrence* is broken.

DISCERN SPELLS

Divination
Level: Keyholder 6
Components: V, S, DF
Casting Time: 1 standard action
Range: Medium (100 ft. + 10 ft./level)
Target: One creature
Duration: Concentration, up to 1 round/level
Saving Throw: Will negates
Spell Resistance: No

Each round, you concentrate on one or more subjects within range. You know which of the subject's spells are active, and the remaining duration of each of the subject's active spells. You can also discern which spells the subject has prepared (if any, such as for wizards but not sorcerers), and what metamagic effects have been applied to any prepared spells. You cannot use this spell to discern supernatural and spell-like abilities.

A Keyholder is a cleric of the Riftmaster and a member of the Temple of Enchantment.

DISINTER

Transmutation
Level: Cleric 1, Earth domain 1, sorcerer/wizard 1
Components: V, S, M
Casting Time: 1 standard action
Range: Long (400 ft. + 40 ft./level)
Target: One item
Duration: Instantaneous
Saving Throw: None
Spell Resistance: No

Disinter automatically brings to the surface any item that you buried or submerged, either by physical labor or by spell. If you did not bury or submerge the item, but you know its location, the item rises to the surface as long as it is not in the possession or ownership of another creatures. *Disinter* does not retrieve objects restrained by stone or metal, or other objects that you could not dig through with a shovel.

DIVINE STASIS

Transmutation
Level: Cleric 9, druid/shaman 9, Timing domain 8
Components: V, S, M
Casting Time: 1 standard action
Range: Touch
Target: Creature or object touched
Duration: Permanent
Saving Throw: None
Spell Resistance: Yes

This spell allows the caster to make a melee touch attack on an object or creature. Success indicates that the subject is placed into a state of suspended animation. Time ceases to flow for the subject and its condition becomes fixed. The subject does not grow older. Its body functions virtually cease and no force or effect can harm it. This state persists until the magic is removed by a successful *dispel magic* spell.

If a living creature or object is to be affected by the spell, it may be no more than 2 size categories larger than the caster. If an inanimate object is to be affected by the spell, its volume may not exceed 10 cubic feet. In either case, the recipient of the spell must have some religious significance to the faith of the caster.

Arcane Material Component: A powder composed of diamond, emerald, ruby and sapphire dust with a total value of at least 5,000 gp.

DREAMTOUCH

Illusion (Phantasm) [Mind-Affecting]
Level: Dream Weaver 2
Components: V, S, DF
Casting Time: 1 minute
Range: See text
Target: One living Dream Weaver touched
Duration: See text
Saving Throw: None
Spell Resistance: Yes

This spell-like ability acts as the *dream* spell, with unlimited range on the caster's current plane of existence only. If the Dream Weaver in question is not on the same plane of existence as the caster, there is a 5% chance that the dream message does not arrive. (Local conditions on other planes may worsen this chance considerably, at the option of the DM.)

A Dream Weaver is a cleric of the Coddler and member of the Church of the Silver Mist.

DRUNKARD'S BREATH

Evocation
Level: Passionate 4
Components: V, S, DF
Casting Time: 1 standard action
Range: Personal
Target: You
Duration: 1d6 rounds +1/level

You breathe an exhalation of alcoholic fumes as a standard action. All creatures within a 15-foot cone must succeed at a Will save or suffer a -2 on attack rolls, weapon damage rolls, AC, skill checks and saving throws for 1d6 rounds plus 1 round/caster level. A successful Will save negates these effects. You must wait 1d4 rounds before casting this spell again.

A Passionate is a cleric of the Laugher and a member of the Order of the Passionate One.

DUSK

Transmutation
Level: Cleric 9, Moon (Veshemo) domain 9
Components: V, S, DF
Casting Time: 1 standard action
Area: 100-ft. radius around caster

Duration: 1 hour
Saving Throw: None
Spell Resistance: No

Those inside the area are affected as if it were night – their vision is limited, they see stars and moon in the sky, etc. The spell affects undead and other creatures as if the night were real.

Besides the visual effects, *dusk* affects creatures within the area as if night had fallen. Living creatures other than the caster (unless nocturnal) are fatigued. The caster, on the other hand, feels invigorated and refreshed, gaining a Dexterity and Constitution bonus of +2.

DUST OF DREAD

Transmutation
Level: Fellow of Terror 3
Components: V, S, DF
Casting Time: 1 standard action
Range: Touch
Target: Handful of dust touched
Duration: 1 day/level
Saving Throw: None
Spell Resistance: Yes

Casting this spell upon a handful of dust makes it magical. Tossing or blowing this dust covers a 10-foot cube, and living creatures within the area must succeed at an initial Inhaled DC 17 Fortitude save or perceive nothing but a dark, enveloping cloud of immense evil. (Even if the subject succeeds, he must make a second save 1 minute later.) A creature that fails either saving throw is effectively cut off from its five senses, and gains no benefit from blindsense, blindsight, scent, tremorsense, or similar abilities. Empathic or telepathic connections are unaffected, although the subject cannot communicate more than a sense of overwhelming terror.

The dust's effect lasts for 5 minutes. It is typically stored with the cleric's divine focus (a hollowed-out shrunken head).

A Fellow of Terror is a cleric of the Prince of Terror and a member of the Fellowship of Terror.

ECHO OF THE WHIRLWIND

Transmutation
Level: Cleric 9, Timing domain 7
Components: V, S, DF
Casting Time: 1 standard action
Range: Personal
Target: You
Duration: One round/level (D)

Your personal time frame slows relative to those around you. You gain a +5 haste bonus to AC, you may make an attack against each target within reach at your base attack value (as if you had the Whirlwind Attack feat) and you gain a +3 dodge bonus to AC against ranged weapons. You also gain the feat Lightning Reflexes for the duration of the spell. You are immune to the *slow* spell (*slow* does not counter *echo of the whirlwind*), and you gain a +4 bonus to initiative.

ECLIPSE

Evocation [Darkness]
Level: Moon (Veshemo) domain 2
Components: V, DF
Casting Time: 1 standard action
Range: Close (25 ft. + 5 ft./2 levels)
Target: One creature or object
Duration: 10 min./level (D)
Saving Throw: Will partial; see text
Spell Resistance: Yes

This spell functions like *darkness*, except that it has greater range and may target creatures as well as objects. Creatures targeted by *eclipse* may attempt a Will save to reduce the duration to 1 round.

ELEMENTAL MAELSTROM

Evocation [Air, Earth, Fire, Water]
Level: Keeper of the Four Corners 6
Components: V, S, DF
Casting Time: 1 standard action
Range: Medium (100 ft. + 10 ft./level)
Area: 20-ft.-radius emanation
Duration: Instantaneous
Saving Throw: Reflex half
Spell Resistance: Yes

This spell creates an area of arcing, swirling, elemental energy. Each time you cast this spell, you first choose one of the listed elemental dangers: air, earth, fire or water. When the spell is cast, each creature in the area of effect suffers 12d6 points of elemental damage (for example, 12d6 points of air damage). Any creatures within the area of effect who make a successful Reflex saving throw take half damage.

When the spell is being prepared, the caster may elect to include multiple energy types for lesser individual damage (for example, 6d6 points of air damage plus 6d6 points of earth damage; or 4d6 points each of air, earth and fire damage; or 3d6 points each of air, earth, fire and water damage.)

# of Elemental types	Damage per type
1	12d6
2	6d6
3	4d6
4	3d6

See the chart for damage dealt when multiple elements are used. Any creatures that are bombarded with multiple elemental types must also make multiple successful Reflex saving throws against each element.

A Keeper of the Four Corners is any cleric of the Mother of the Elements and member of the Assembly of the Four Corners.

EMISSARY OF DEATH

Abjuration

Level: Harvester 2

Components: V, S, DF

Casting Time: 1 standard action

Range: Touch

Target: 1 undead creature

Duration: 1 minute/level

Saving Throw: None (harmless)

Spell Resistance: No

The Harvester glories in the sight of his creations slaughtering those who stubbornly cling to life. This spell infuses a single undead creature with unholy energy in combat, providing a +1 profane bonus to attack rolls per three Harvester levels (maximum +6) to attack rolls for the duration of the spell. An undead caster can cast this spell on himself.

A Harvester is a cleric of the Harvester of Souls and a member of the Congregation of the Dead.

END

Abjuration [Scalable]

Level: Cleric 1, dancer 2, sorcerer/wizard 1

Components: V

Casting Time: 1 standard action

Range: Medium (100 ft. + 10 ft./level)

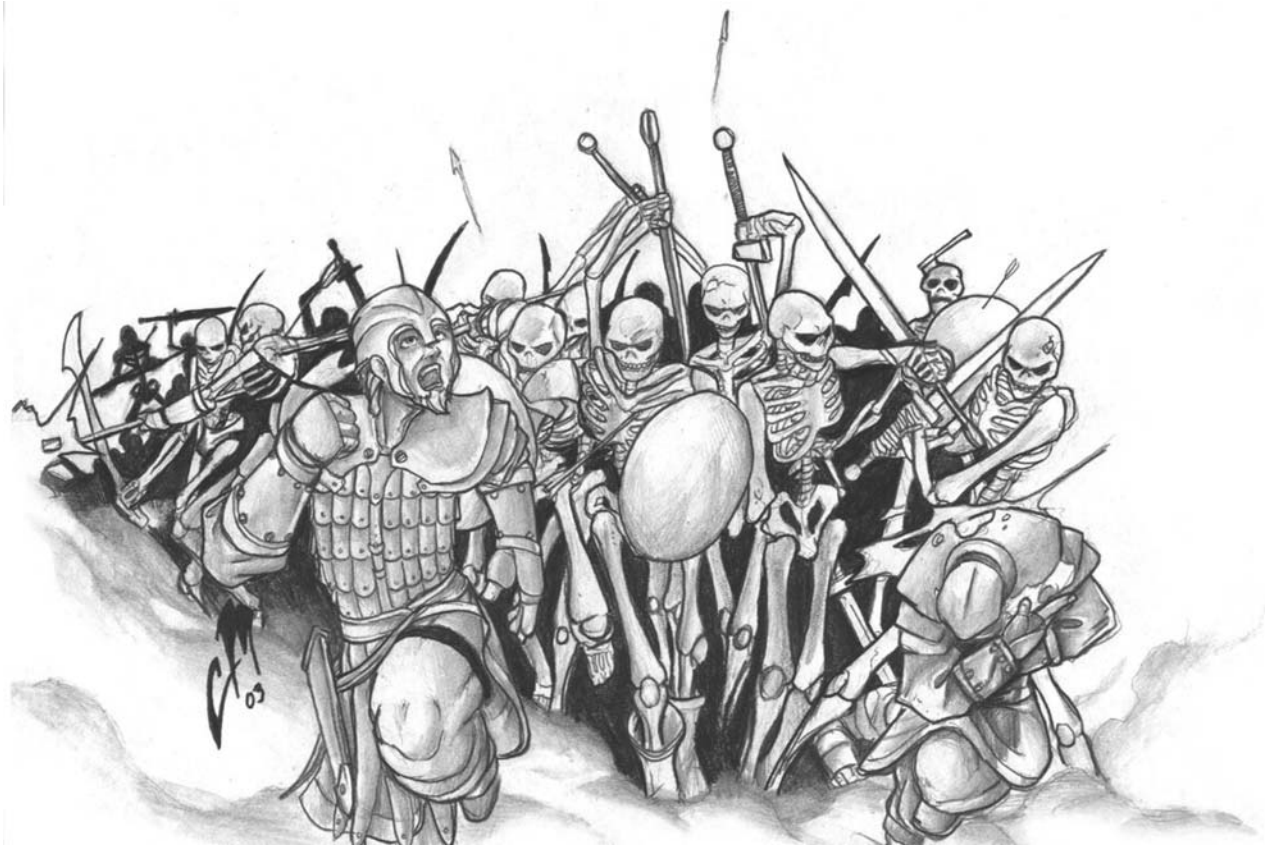
Target: One spell

Duration: Instantaneous

Saving Throw: None

Spell Resistance: No

End dispels a spell that you cast of at least one level lower than end itself. Spellcasters use it to terminate spells that they cannot otherwise dismiss.



ESCAPE

Transmutation

Level: Messenger of Liberty 2

Components: V

Casting Time: 1 standard action

Range: Touch

Target: Living creature touched

Duration: 1 min./level

Saving Throw: Will negates (harmless)

Spell Resistance: Yes

Escape helps you do just that. The effect grants a +4 enhancement bonus to the creature's Escape Artist checks for the duration of the spell. This enhancement bonus increases by +2 for every three caster levels above 3rd, to a maximum of +10 at caster level 18th.

A Messenger of Liberty is a cleric of the Guardian and member of the Face of the Free.

EXILE

Enchantment (Charm) [Mind-Affecting]

Level: Cleric 2, sorcerer/wizard 2

Components: V, S, M

Casting Time: 1 standard action

Range: Close (25 ft. + 5 ft./2 levels)

Target: One creature

Duration: 1 round/level

Saving Throw: Will negates

Spell Resistance: Yes

You cause a creature to retreat as fast as possible (without the use of magic) until it is at least 300 feet from you. The creature does not return for the duration of the spell.

Arcane Material Component: A paper fan.

EYE OF THE DARK ONE

Evocation [Darkness, Evil]

Level: Darkness domain 6, Evil domain 6, Knight of the Black Pit 5

Components: V, S, F

Casting Time: 1 standard action

Range: Close (25 ft. + 5 ft./2 levels)

Effect: Magical eye

Duration: 1 round/level

Saving Throw: See text

Spell Resistance: Yes

You create a visible orb that produces a ray effect. You can move the eye up to your speed as a move-equivalent action, but it cannot go beyond the spell's range.

Starting in the round the eye appears, you can command it to fire a darkbolt ray (60-foot range) as a free action once per round. You must succeed on a ranged touch attack with a ray to strike a target, but each ray uses a flat +6 bonus on attack rolls instead of your ranged attack bonus. The eye has a total number of darkbolt rays equal to one for every two caster levels of its creator (maximum seven darkbolts).

A target struck by a ray suffers 2d8 points of damage and is dazed for 1 round unless it makes a Will save. Undead take no damage, but are dazed if they fail their saves. A creature struck by multiple rays during the same round is dazed for a maximum of 1 round, no matter how many times it fails its save.

The *eye of the Dark One* is a Fine object with AC 18 (+8 size) and 9 hit points. It uses the caster's save bonuses for saving throws.

Focus: A polished black marble, opal, or black pearl.

A Knight of the Black Pit is a cleric of the Dark One and member of the Church of Endless Night.

EYES WIDE OPEN

Transmutation

Level: Seeker of Sagacity 4

Components: V, DF

Casting Time: 1 standard action

Range: 60 ft.

Target: The caster and all allies within a 60-ft. burst, centered on the caster

Duration: 1 minute/level

Saving Throw: Will negates (harmless)

Spell Resistance: Yes

Allies within the spell's effect use your Wisdom modifier for Listen, Search and Spot checks if your Wisdom modifier is higher than their own. Allies that worship the Eye Opener gain darkvision to 60 feet as well. Creatures that already possess darkvision increase the range of their darkvision to 90 feet.

A Seeker of Sagacity is a cleric of the Eye Opener and member of the Order of Thought.

FADE

Illusion (Glamer)

Level: Challenger of Fate 3, Veiled Priest 2

Components: V, S, DF

Casting Time: 1 standard action

Range: Personal or Touch

Target: You or a creature or object weighing no more than 100 lb./level

Duration: 1 min./level (D)

Saving Throw: Will negates (harmless) or Will negates (harmless, object)

Spell Resistance: Yes (harmless) or Yes (harmless, object)

The object or creature touched (including their gear, if any) becomes partially transparent and shadowy, blending into the background. The subject gains a +4 bonus to Hide checks when moving and a +8 bonus to Hide checks when standing still.

If you cast the spell on someone else, you and your allies also have difficulty seeing the subject. Items dropped by a faded creature become fully visible again, while objects picked up and tucked into the gear or clothing of the creature also fade. Light is unaffected by this spell, and the subject is not magically

silenced. The spell does not end if the subject is attacked, or attacks any creature.

A Challenger of Fate is a cleric of Risk and member of the Church of Chance. A Veiled Priest is a cleric of the Emperor of Scorn and member of the House of Scorn.

FAITH SHIELD

Illusion/Phantasm
Level: Cleric 1
Components: V, S, DF
Casting Time: 1 standard action
Range: Touch
Target: Creature touched
Duration: 1 round/level or until dispelled
Saving Throw: Will negates (harmless)
Spell Resistance: Yes (harmless)

The recipient of a *faith shield* spell gains a +4 deflection bonus to AC. However, once the shield bearer takes damage, the shield is dispelled.

FLASH OF LIGHTNING

Evocation
Level: Cleric 1, Tempest domain 1
Components: V, S, M
Casting Time: 1 standard action
Range: Long (400 ft. + 40 ft./level)
Effect: 10-ft. radius sphere
Duration: 1 round/level
Save: Will negates
Spell Resistance: Yes

The brilliant flash this spell creates blinds everyone within it for 1 round/caster level.

Arcane Material Component: Two pieces of flint.

FLASHBACK

Transmutation
Level: Sorcerer/wizard 6, Timing domain 6
Components: V, S
Casting Time: 1 standard action
Range: 10 ft.
Target: One creature
Duration: 24 hours (D)
Saving Throw: None
Spell Resistance: No

By means of this spell, any single unsuccessful action may be attempted again with the same chance of success. For example, a failed hit in combat could be repeated, an incorrect guess to a question could be repeated as if the first answer had never been given, a rogue who fails to pick a lock may try again, etc. After the spell is cast, it lasts for 24 hours or until discharged. Any time within that period the caster may invoke the effect regardless of his or her initiative count. This does not count as an action. However, the caster must do so immediately (within one initiative count) after the failed action in order for the spell to take effect.

Note that this spell cannot be used to "erase" a successful action that failed to produce desirable results (such as successfully opening a sealed casket only to find a vampire inside).

Arcane Material Component: A bit of mithral worth at least 100 gp.

FLAYMASTER'S TOUCH

Evocation [Cold]
Level: Minister of Misery 6
Components: V, S
Casting Time: 1 standard action
Range: Touch
Target: Living creature touched
Duration: 1 round/level
Saving Throw: See text
Spell Resistance: Yes

This spell causes an ice-blue magical burst of light to spray from your hand. The intense pain of frostbite causes the target to suffer 4d6 points of cold damage. Targets with 8 HD or less automatically feel cold and shaken (a –2 penalty on attack rolls, saving throws, skill checks and ability checks) for 2d4 rounds.

A Minister of Misery is a cleric of the Flaymaster and member of the Order of Agony.

FLYING HORDE

Conjuration (Summoning)
Level: Druid/shaman 8, Locust domain 8
Components: V, S, M/DF
Casting Time: 1 standard action
Range: Medium (100 ft. + 10 ft./level)
Effect: One swarm of locusts per two caster levels
Duration: 2 min./level
Saving Throw: None
Spell Resistance: None

You summon forth one or more locust swarms (to a maximum of 12 swarms at 24th level). The swarms need not appear adjacent to each other, but must appear within range of the spell. They may also be summoned to share the area of other creatures. See the D&D *Monster Manual* for information about locust swarms.

A swarm will attack any creature in its area, but remains stationary unless commanded to move. You may command one or more swarms to move by taking a standard action to do so. If you command a swarm to move more than 100 feet +10 ft./level away from you, or if you move more than that distance from the swarm, the swarm remains stationary but will not take your orders until you again move within that distance.

Arcane Material Component: The dried body of a locust.

FORBID

Enchantment (Compulsion) [Language-Dependent, Mind-Affecting]

Level: Cleric 1

Components: V, S

Casting Time: 1 standard action

Range: 15 ft.

Area: Cone-shaped burst

Duration: 1 round

Saving Throw: Will negates

Spell Resistance: Yes

You choose a certain type of action, which all creatures within the cone are prohibited from taking. You can choose the action from the following list:

Attack: On its turn, the creature must refrain from directly attacking another character. However, it may attack objects not held by the character (such as a tree or wall that might fall on its enemy) and otherwise acts normally.

Cast: On its turn, the creature may not cast a spell (from a prepared spell, spell slot, or so on). It may use magic items, spell-like abilities, or other abilities that resemble spells but do not require verbal, somatic or material components.

Speak: The creature may not speak for 1 round.

Walk: The creature may not walk (or run, charge, rush, amble, stride, etc.) in any direction for 1 round.

FREEZE

Transmutation

Level: Chill domain 7, cleric 8

Components: V, S

Casting Time: 1 standard action

Range: Close (25 ft. + 5 ft./2 levels)

Target: 1 creature or object up to two sizes larger than the caster

Duration: One hour/level

Saving Throw: Fortitude negates

Spell Resistance: Yes

This spell freezes a target that fails his save. The target is frozen solid but thaws at the spell's expiration or dispelling. If the target fails a second saving throw at the spell's expiration, it takes 5d8 points of damage from the painful process.

GAMBLER'S LUCK

Divination

Level: Challenger of Fate 6

Components: V, S, DF

Casting Time: 1 standard action

Range: Close (25 ft. + 5 ft./2 levels)

Target: One creature

Duration: 1 round/level

Saving Throw: Will negates

Spell Resistance: Yes

When you cast this spell, you positively influence the randomness of fortune for the target. Whenever the affected creature undertakes an action involving random chance (specifically, whenever any die roll is made for the creature, including attack rolls, damage rolls, and saving throws), three separate rolls are made and the best result applied.

A Challenger of Fate is a cleric of Risk and member of the Church of Chance.

GLIMPSE OF THE FUTURE

Divination

Level: Cleric 5, Timing domain 5

Components: V, S, DF

Casting Time: 1 standard action

Range: Personal

Target: You

Duration: 24 hours or until discharged

At any time during the next 24 hours, you can choose to add a +20 insight bonus to an attack roll, saving throw or skill check you make (you must announce your intention before the die roll). Once the spell is cast, activating the effect is a free action. You cannot have multiple *glimpse of the future* spells active simultaneously.

GOLD LUST

Enchantment (Charm) [Mind-Affecting]

Level: Profiteer 4, sorcerer/wizard 4

Components: V, S, DF/M

Casting Time: 1 standard action

Range: Close (25 ft. + 5 ft./2 levels)

Effect: One person

Duration: 10 minutes/level

Saving Throw: Will negates

Spell Resistance: Yes

This charm incites greed in a humanoid of Medium size or smaller. For the duration of the spell, the creature accepts bribes, sells equipment, provides services, or does whatever he can for money. The creature does not forget the value of the items or services she sells, nor does her alignment change. Self-preservation instincts also remain unaffected. *Gold lust* cannot cause a person to sell or give a weapon to anyone who has harmed him within the last hour.

Arcane Material Component: A gold coin.

A Profiteer is a cleric of the Landlord and a member of the Parish of the Prolific Coin.

GRACED BY SAINTS

Evocation

Level: Cleric 1, paladin 1 [Scalable (KPG)]

Components: V, S, DF

Casting Time: 1 standard action

Range: Medium (100 ft. + 10 ft./level)

Target: One creature

Duration: 1 round/level

Saving Throw: Fortitude negates (harmless)
Spell Resistance: Yes

You allow a creature to recover from wounds with supernatural speed. The affected creature heals very quickly. Each round he recovers a number of hit points equal to the spell level at which the caster uses *graced by saints.* The spell lasts for a number of rounds equal to the cleric's caster level.

Thus, an 8th-level caster who uses *graced by saints* as a 4th-level spell causes the target to heal 4 hit points per round for 8 rounds, for a total of 32 hit points. A 20th-level cleric casting it as a 1st-level spell causes the target to heal 1 hit point per round for twenty rounds.

HAMMER OF HILDAL

Evocation [Force]
Level: Builder of Law 3
Components: V, S, DF
Casting Time: 1 standard action
Range: Medium (100 ft. + 10 ft./level)
Target: One humanoid creature
Duration: Instantaneous
Saving Throw: Reflex half
Spell Resistance: Yes

This spell creates a transparent mason's hammer that strikes a single creature, dealing 1d6 points of damage per caster level (maximum 20d6), with a Reflex save for half damage.

At your option, instead of dealing damage, you can form a transparent block of stone to push the target, as a bull rush with a bonus on the Strength check equal to your Strength modifier x 2 (plus a +2 bonus for charging, which it always gets).

A Builder of Law is a cleric of the Founder (called Hildal in the Dwarven tongue) and a member of the Founder's Creation.

HAMMERFIST

Transmutation
Level: Cleric 2, Earth domain 2, sorcerer/wizard 2
Components: V, S, F
Casting Time: 1 standard action
Range: Personal
Target: You
Duration: 1 round/level (D)

Both of your hands turn into warhammer heads. You may use them to attack with no two-weapon fighting penalties (see the D&D *Player's Handbook*) for the duration of the spell. If your character has feats that enhance his skill at using warhammers, he gains those bonuses or abilities while this spell is in effect.

Focus: A steel warhammer.

HELP FROM THE HUNTRESS

Transmutation
Level: Golden Arrow 1
Components: V, S, DF
Casting Time: 1 standard action
Range: Touch
Target: One arrow or bolt
Duration: Until fired
Saving Throw: Will negates (harmless, object)
Spell Resistance: Yes (harmless, object)

With the murmuring of a short prayer to the Great Huntress (the vocal component of this spell), you enhance a single arrow or crossbow bolt to improve its chance of hitting distant targets. For the duration of the spell (until the arrow or bolt is fired), the range increment of the affected arrow or bolt is doubled.

A Golden Arrow is a cleric of the Great Huntress and member of the Temple of the Patient Arrow.

HOLY MOTHER'S CARESS

Conjuration (Healing)
Level: Brother of Industry 1
Components: V, DF
Casting Time: 1 standard action
Target: 1 creature/level, no two of which may be more than 30 ft. apart
Duration: Instantaneous
Saving Throw: Will negates (harmless)
Spell Resistance: No

This spell removes the effects of fatigue from the subject; if the subject is exhausted, the spell renders no benefit.

A Brother of Industry is a cleric of the Holy Mother and member of the Home Foundation.

HOLY/UNHOLY DEFENSE

Conjuration (Creation) [Force]
Level: Cleric 1, paladin 1
Components: V, S, DF
Casting Time: 1 standard action
Range: Personal
Target: You
Duration: 1 hour/level

This defensive spell cloaks the caster in a force field that grants a +4 deflection bonus to AC. This bonus increases by +2 per three caster levels (+6 at 4th level, +8 at 7th level, and so on), to a maximum of +10 at 10th level. This spell does not affect armor check penalties or speed reduction. Furthermore, incorporeal creatures cannot bypass it.

This force field moves with the caster, and shimmers a light, alternating blue-white-gold (the colors of the Valiant), but the cleric may choose to cast it in the colors of his or her faith. For example: green for the Corrupter, gray for the Mule, or an alternating red-black for the Seller of Souls. This color does not impair the vision of the caster or those who attempt to see him.

However, it does make the caster easier to detect (–4 circumstance penalty to Hide checks, and –10% penalty to concealment).

At your option, you may make the force field completely clear (uncolored) and transparent, though this limits the deflection bonus to a maximum of +6 at 4th level.

HOPE'S END

Enchantment (Charm) [Mind-Affecting]

Level: Bringer of the New Order 2

Components: V, S

Casting Time: 1 standard action

Range: Close (25 ft. + 5 ft./2 levels)

Area: Several living creatures in a 20-ft.-radius burst.

Duration: 1 hour/level (D)

Saving Throw: Will negates

Spell Resistance: Yes

You can use this spell to weaken the morale of living creatures within the area, reducing each target's current morale bonuses by –4, to a minimum of 0. This penalty increases by an additional –2 per two caster levels (to a maximum of –12).

The spell affects 1d4 HD worth of living creatures per caster level (maximum 20d4). Creatures with the fewest HD are affected first; among creatures with equal HD, those who are closest to the burst's point of origin are affected first. No creature of 9 or more HD can be affected, and Hit Dice that are not sufficient to affect a creature are wasted.

A Bringer of the New Order is a cleric of the Overlord and member of the House of Shackles.

HUNTING HOUND

Conjuration (Creation)

Level: Druid 6, Hunting domain 6

Components: V, S, M

Casting Time: 1 minute

Range: Close (25 ft. + 5 ft./2 levels)

Effect: One phantasmal hound

Duration: 1 hour/level or until discharged, then 1 round/caster level

Saving Throw: None

Spell Resistance: No

You conjure a magical hound that appears as a semisolid creature composed of black fog. It remains standing where conjured until you command it to track. The *hunting hound* tracks by scent as a hunting dog from *Dangerous Denizens* (or, if you do not have that supplement, a standard dog from the D&D *Monster Manual*), but with a total of +20 on its Survival check. It is unaffected by penalties due to the size of tracked creatures, poor visibility or the tracked party hiding its trail. The caster may concentrate to see through the *hunting hound*'s eyes, with no effect on the hound itself.

If the *hunting hound* comes within 25 feet of an enemy, it halts, silently alerting the caster by means of a mental "bark." If an enemy comes within 5 feet of the hound, it bites (+3 attack bonus, 1d6+3 points of piercing damage) once per round. The *hunting hound*'s bite is readied to occur on the enemy's turn, and is treated as a magic weapon for determining damage reduction.

The initial spell duration is 1 hour per caster level, but this becomes 1 round per caster level once the hound bites. A *hunting hound* cannot be attacked, but can be dispelled. If the caster and *hunting hound* are ever more than 100 feet apart, the spell ends.

Arcane Material Component: A piece of canine fur, a bit of black cloth, and a drop of water.

ICY HANDS

Transmutation [Cold]

Level: Chill domain 2, cleric 2, sorcerer/wizard 2

Components: V, S

Casting Time: 1 standard action

Range: 10 ft

Area: Semicircular blast of ice 10 ft. long, centered on your hands.

Duration: Instantaneous

Saving Throw: Reflex partial

Spell Resistance: yes

Icy hands covers your hands in frost and then expels a fan-shaped blast toward your enemies. You must hold your hands with your fingers spread and your thumbs touching. The fan of ice is as thick as your thumbs. Any creature in the area of the blast takes 1d4 points of damage per your caster level (maximum 5d4). Any liquids such as wine, ale, or water struck by the blast are frozen solid.

INFERNAL WIND

Evocation [Cold]

Level: Chill domain 9, cleric 9

Components: V, S, M

Casting Time: 1 standard action

Range: 120 ft.

Effect: Cone-shaped burst

Duration: Instantaneous

Saving Throw: Reflex partial

Spell Resistance: Yes

A blast of wind inflicts 20d6 points of agonizing cold damage. Any creature brought to dying or dead by *infernal wind* freezes and shatters into tiny fragments. Creatures not killed outright by the cold damage are numbed, suffering a -4 penalty to Dexterity for 1 minute per caster level. A successful Reflex save negates the numbness and Dexterity loss, but does not reduce damage.

Arcane Material Component: A piece of ice.

INSPIRATION

Transmutation
Level: Coddler 2
Components: V, S, DF
Casting Time: 1 standard action
Range: Touch
Target: One creature
Duration: 1 hour/level
Saving Throw: Will negates (harmless)
Spell Resistance: Yes (harmless)

The subject becomes more intelligent. The spell grants an enhancement bonus to Intelligence of 1d4+1 points, adding the usual benefits to skill rolls and other uses of the Intelligence modifier. High Intelligence does not affect spell memorization unless the spellcaster has the increased Intelligence for at least 8 hours prior to preparing spells and the time necessary to prepare spells. When *inspiration* expires, excess spells are lost at random.

INTOLERANCE

Enchantment (Compulsion) [Mind-Affecting]
Level: Scorn domain 4
Components: V, S, M
Casting Time: 1 standard action
Range: Medium (100 ft. + 10 ft./level)
Target: One living creature/level, no two of which may be more than 30 feet apart.
Duration: 1 hour/level
Saving Throw: Will negates
Spell Resistance: Yes

Choose a single human or humanoid race (Brandobian, rock gnome, wood elf, Kors hobgoblin, etc.). Each creature within range (provided it fails its saving throw) suddenly finds itself hating all members of the chosen species. Each affected character gains a bonus (equal to the caster's cleric level) on opposed checks against Bluff, Diplomacy and Intimidate skills checks made by a character of that race. They react to any member of that race as they would to any hated enemy. Affected NPCs are considered hostile (see the Diplomacy skill in the PHB). If the creature is of the race to be hated, it is unaffected by this spell (it cannot hate itself).

Arcane Material Component: A few strands of hair from a member of the to-be-hated race.

KNOW TRUE NAME

Enchantment [Mind-Affecting, Compulsion]
Level: Cleric 8, Sentinel domain 7
Components: V, S, DF
Casting Time: 1 standard action
Range: Close (25 ft. + 5 ft./2 levels)
Target: One fiend
Duration: Instantaneous
Saving Throw: Will negates
Spell Resistance: Yes

You force a fiend to tell you its true name. Once you know a fiend's true name, all spells that you cast at that creature have their save DCs increased by +4. You also gain a +4 on all checks to penetrate that creature's spell resistance.

LOCUST LORD'S GRASP

Necromancy
Level: Gaunt 3
Components: V, S
Casting Time: 1 standard action
Range: Close (25 ft. + 5 ft./2 levels)
Target: One living creature
Duration: 1 day/level
Saving Throw: Fortitude negates
Spell Resistance: Yes

You channel negative energy, causing a character to suffer 1d6 points of nonlethal damage at the feel of intense hunger pangs. The target continues to suffer an additional 1d6 points of nonlethal damage per day for the duration of the spell (maximum 12 days).

The subject can recover his or her hit points with about a pound of decent food per day, but the hunger pangs and damage return each morning until the spell's duration is expired.

If the subject is unable to obtain a pound of decent food for three days after the spell is cast, on the 4th day of the spell's duration, the nonlethal starvation damage increases to 2d6 points. Once the subject obtains and eats a pound of decent foot, the damage returns to 1d6 points until the spell ends or the subject again goes without food for three days. Note that there is a chance a character could die if he loses consciousness from the nonlethal damage.

A Gaunt is a cleric of the Locust Lord and member of the House of Hunger.

LUMINOSITY'S LOVE

Evocation [Light]
Level: Order of Light 5
Components: V, M/DF
Casting Time: 1 standard action
Range: Close (25 ft. + 5 ft./2 levels)
Target: One object
Duration: 1 hour/level
Saving Throw: None
Spell Resistance: No

This spell causes an object to glow with a bright greenish-yellow, shedding bright light in a 60-foot-radius (and dim light for an additional 60 feet) from a single point. The effect is immobile, but it can be cast on a movable object. An object touched by *Luminosity's love* and taken into an area of magical darkness (or vice versa) is temporarily negated, so that the otherwise prevailing light conditions exist in the overlapping areas of

effect. However, the *Luminosity's love* spell does counter and dispel any darkness spell (one with the darkness descriptor) of an equal or lower level.

Creatures that take penalties in bright light or true daylight (such as vampires) also suffer those effects in *Luminosity's love*, though it does not deal actual damage or destruction. For example, a vampire can take only a single move or attack action while within *Luminosity's love*, but is not destroyed if it remains too long within the light.

If an object blocks the light (such as a wall or thick cloak), the spell's effects are blocked until the barrier is removed.

A cleric of the Order of Light worships the Eternal Lantern.

MANIPULATION

Enchantment (Compulsion) [Mind-Affecting]

Level: Prophet 5

Components: V, S, DF

Casting Time: 1 standard action

Range: 30 ft.

Target: 1 living creature

Duration: 1 rd./level

Saving Throw: None

Spell Resistance: Yes

This spell allows you to nudge events in a particular direction. The subject receives either a +10 bonus or a -10 penalty to its next attack roll or saving throw. Creatures whose Hit Dice exceed the Prophet's caster level are unaffected by manipulation.

A Prophet is a cleric of the Fate Scribe and a member of the Inevitable Order of Time.

MAW OF STONE

Transmutation

Level: Builder domain 8

Components: V, S, DF

Casting Time: 1 standard action

Range: Close (25 ft. + 5 ft./2 levels)

Effect: One cave mouth or natural chamber up to 15 ft. high and wide

Duration: 10 minutes/level

Saving Throw: None

Spell Resistance: No

You cause a single natural opening or natural chamber to become animated. The opening or chamber cannot move, but it can attack. You can order it to attack any creature, or a specific type of creature. You also can order it to attack under a specific circumstance, such as when creatures try to leave or when they touch something.

An animated opening can only attack creatures that try to move through it. An animated chamber can attack every creature inside. Only one *maw of stone* can be in effect on a particular opening or chamber at a time.

The animated opening or chamber has a Strength score of 30. Its attack bonus is equal to your level + your Wisdom modifier +7 for its Strength. If it has any single dimension (height, length, or width) of 8 feet or more, it has a -1 size penalty on attack rolls for being Large.

An animated opening can make one grapple attack each round against a creature passing through. If it succeeds with its grab attempt, it makes a grapple check and deals 2d6+10 points of normal damage with a successful hold. A Large opening gains a +4 special size modifier and deals 2d8+10 points of damage.

An animated chamber works the same way, except that it can make a separate attack against every creature inside. The animated stone has an Armor Class of 15, or 14 if Large (-1 size), and a hardness of 8. An opening has 40 hit points (60 if Large). A chamber has 60 hit points (90 if Large).

MOONTHRUST

Evocation

Level: Cleric 8, Moon (Veshemo) domain 8

Components: V, S, DF

Casting Time: 1 standard action

Range: Close (25 ft. + 5 ft./2 levels)

Target: One undead creature

Duration: Instantaneous

Saving Throw: See text

Spell Resistance: Yes

Moonthrust creates a ray that strikes an undead creature (the caster must make a ranged touch attack). The undead must make a Will save or be destroyed (reduced to 0 hit points). Even if it makes the save, it is rendered immobile and helpless for one round.

MOTHER'S MANIPULATION

Transmutation

Level: Elemental domain 7

Components: V, S

Casting Time: 1 standard action

Range: Close (25 ft. + 5 ft./2 levels)

Effect: Ray

Duration: 1 round/level

Saving Throw: Fortitude partial; see text

Spell Resistance: Yes

When you cast this spell, you must succeed on a ranged touch attack with the ray to strike a target. If the attack succeeds, the target suffers energy damage (acid, cold, electricity, fire or sonic; caster's choice) over an extended period. The affected creature initially suffers 1d4 points of energy damage per caster level, then continues to suffer 1d4 points of energy damage per caster level each round thereafter. The caster may choose to alter the energy type at the beginning of each round. Each round after the first, on the caster's turn, the creature can attempt a Fortitude saving throw to end the effect. A *heal*, *restoration* or *greater restoration* spell will also end the effect.

MULE'S ENLIGHTENMENT

Divination
Level: Brother in Logic 5
Components: V, F
Casting Time: 10 minutes
Range: Personal
Target: You
Duration: 1 hour/level

Mule's enlightenment has one of the three following effects, determined at the time of casting.

The caster gains the use of any single feat, provided he has the prerequisites, for the duration of the spell. Because this feat is not permanent, any such use of the spell cannot be used to satisfy the prerequisites for a prestige class or other feat.

The caster gains a +20 insight bonus to a single skill for the duration of the spell.

The caster gains a +6 insight bonus to all Will saves for the duration of the spell.

The enlightenment bestowed by this spell can be dispelled, or removed with a *limited wish*, *miracle* or *wish* spell.

A Brother in Logic is a cleric of the Mule and member of the Fraternal Order of Aptitude.

NATURAL DEATH

Necromancy
Level: Cleric 9, Timing domain 9
Components: V, S, M
Casting Time: 1 standard action
Range: Close (25 ft. + 5 ft./2 levels)
Target: One creature
Duration: Instantaneous
Saving Throw: Fortitude negates
Spell Resistance: Yes

N*atural death* causes the target to age rapidly, experiencing a natural death from which it cannot be resurrected. The spell has no effect on undead, constructs or outsiders.

A*rcane Material Component:* The remains of any object over 200 years old.

NATURE'S SYNTHESIS

Transmutation
Level: Friend of the Fields 1
Components: V, S, DF
Casting Time: 1 round
Range: Personal
Target: You
Duration: 24 hours (see text)
Saving Throw: None (harmless)
Spell Resistance: No

As long as a Friend of the Fields' bare feet touch earth or grass (or similar non-magical plant material) for at least 1 hour during a 24-hour period, he need not eat any meals that day and does not suffer from hunger (although he must drink water as normal).

A Friend of the Fields is a cleric of the Raiser and a member of the Church of the Life's Fire.

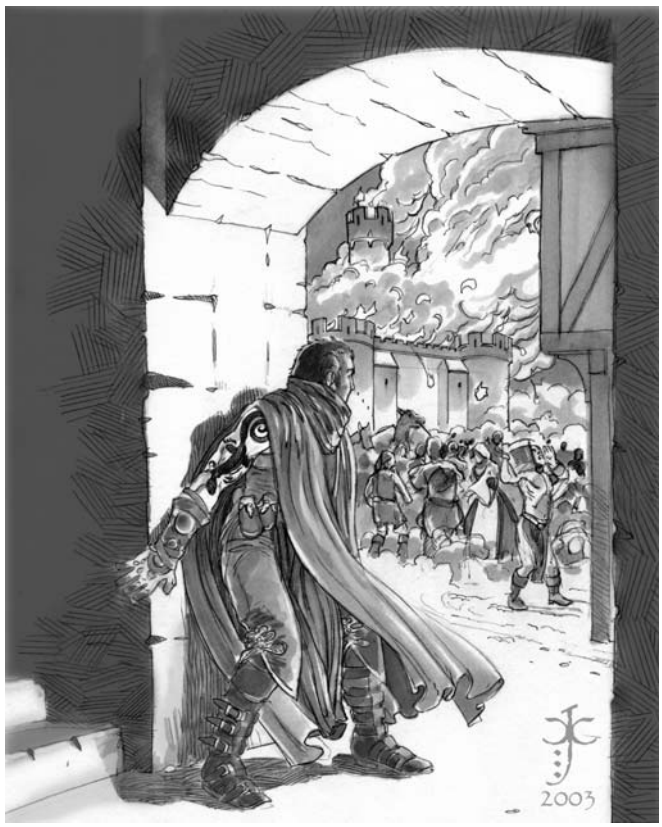
NUMBING CLOUD

Evocation (Cold)
Level: Chill domain 8, cleric 8
Components: V, S, DF
Casting Time: 1 standard action
Range: Medium (100 ft. + 10 ft./level)
Area: 30-ft.-radius sphere
Duration: 1 minute/level
Saving Throw: Fortitude negates
Spell Resistance: Yes

N*umbing cloud* creates a mist that draws the heat out of all creatures and objects inside it. A living creature that fails its saving throw suffers a -6 Dexterity penalty due to numbness and suffers 1d4 points of cold damage per caster level (to a maximum of 20d4). The numbness lasts for one hour. Visibility within the cloud is limited to half the normal distance. You may concentrate to move the cloud up to 30-ft. per round. If you do not concentrate, the cloud stays where it is.

OBSCURITY

Transmutation
Level: Cleric 8, Oblivion domain 8
Components: V, S, DF



The obscurity spell can be quite helpful in causing chaos.

Casting Time: 1 standard action
Range: Touch
Effect: Creature touched
Duration: 1 hour/level
Saving Throw: Will negates
Spell Resistance: Yes

The subject becomes completely forgettable, the perfect spy. The character is initially unnoticeable. Any character that might see the subject must make a Will save (DC 10 + *obscurity*'s spell level + the caster's ability score modifier) to even notice him. Any creature he addresses automatically notices him, however. Fortunately, characters that do see or even speak with the character remember nothing about him once he is out of sight.

If the subject attacks anyone, the creature struck (or enspelled) immediately notices the subject but must make a Will save after the attack to remember where it came from. Visual or other clues might point to the character from whom the attack originated.

OLD GRIZZLY'S MEMORY

Divination
Level: Brother of the Bear 2, druid 3
Components: V, S, DF
Casting Time: 1 standard action
Range: Personal
Target: You
Duration: 1 minute/level

You tap into the spirit of nature. You gain a +4 bonus to Knowledge (races) and Knowledge (monsters) skill checks, plus an additional +1 per caster level.

A Brother of the Bear is a cleric of the Bear and member of the Conventicle of the Great Tree.

ONE HEART

Evocation
Level: Cleric 3
Components: V, S, DF
Casting Time: 1 standard action
Range: Close (25 ft. + 5 ft./2 levels)
Effect: Up to one character/level in a 20-ft. radius
Duration: 10 minutes/level
Saving Throw: Will negates (harmless)
Spell Resistance: Yes

O*ne heart* targets two or more characters in the stated area. Each character gains a resistance bonus to saving throws, enough to give them all saves equal to the highest base saves among the group. Thus, if a fighter's base saves are Fortitude +5, Reflex +2, Will +2 and a wizard has Fortitude +2, Reflex +2, Will +6, then the fighter gains no bonus to Fortitude or Reflex saves and a +4 bonus to Will. The wizard gains a +3 resistance bonus to his Fortitude saves.

PIERCING THE VEIL

Divination
Level: Cleric 3, Sentinel domain 2
Components: V, S, DF
Casting Time: 1 standard action
Range: Medium (100 ft. + 10 ft./level)
Target: One fiend
Duration: 1 day per level
Saving Throw: No
Spell Resistance: Yes

You must succeed in a ranged touch attack to identify a suspected celestial or fiend. If you do, you know the identity of a celestial, half-celestial, fiend or half-fiend. For the duration of the spell, you automatically recognize the creature even when it is shapechanged or disguised.

POWERMASTER'S GRIP

Abjuration
Level: Seeker of the Three Strengths 1
Components: V, S, DF
Casting Time: 1 standard action
Range: Personal
Target: You
Duration: 1 round/level

Whenever you grapple an opponent, you can make an opposed grapple check. If you succeed, you can immediately fling your opponent 5 feet per caster level in any direction. The creature thrown takes 1d6 points of damage for each 10 feet thrown (the creature can make a tumble check to reduce the damage; see the Tumble skill in the *Player's Handbook*). The creature must be your size category or smaller. Once you throw an opponent, the spell ends.

A Seeker of the Three Strengths is a cleric of Powermaster and a member of the Temple of the Three Strengths.

PRISMATIC ARROW

Abjuration
Level: Hunting domain 8
Components: V, S, M
Casting Time: 1 standard action
Range: Touch
Target: One arrow touched
Duration: 1 min./level
Saving Throw: Will negates (harmless, object)
Spell Resistance: Yes (harmless, object)

You apply one of seven powers (see *prismatic spray* in the PHB) to a single arrow touched. This power remains active for the duration of the spell, or until the arrow is shot from the bow to affect the stricken target (not necessarily the desired target if

the character is a bad shot…), whichever comes first. While the ability is active, the arrow appears to be made of shimmering light of the indicated color, but still feels solid to the touch.

Arcane Material Component: A wooden arrow of appropriate length to the bow.

PROTECTED PORTAL

Transmutation
Level: Cleric 7, Warding domain 7
Components: V, S, M
Casting Time: 1 full round
Range: Close (25 ft. + 5 ft./2 levels)
Target: One portal less than 10 ft. by 10 ft.
Duration: 1 hour/level
Saving Throw: Will negates
Spell Resistance: Yes

People who walk through the chosen door (arch, etc.) without the caster's permission are instead teleported to another plane, where they find a small room similar to *Dorama's magnificent mansion* (called Mordenkainen's spell in the PHB). The caster names acceptable people when he casts the spell; all others find the false room prepared for them.

Arcane Material Component: A gold key.

PROTECTION OF PEACE

Conjuration (Healing)
Level: Peacemaker 3
Components: V, S, DF
Casting Time: 1 standard action
Range: Touch
Target: Creature touched
Duration: 1 min./level
Saving Throws: Will negates (harmless)
Spell Resistance: Yes

The subject of this spell gains a +4 sacred bonus to saving throws against death effects, disease, necromancy effects, paralysis, poison, sleep effects, and stunning.

A Peacemaker is a cleric of the Peacemaker and member of the House of Solace.

PURE ONE'S KISS

Conjuration (Healing)
Level: Child of Love 0
Components: V, S, DF
Casting Time: 1 standard action
Range: Close (25 ft. + 5 ft./caster level)
Target: One creature
Duration: Instantaneous
Saving Throw: Will negates (harmless)
Spell Resistance: No

You stabilize a dying creature. This spell does not restore lost hit points.

A Child of Love is a cleric of the Pure One and member of the Parish of Love.

RIFTMASTER'S RECALL

Enchantment
Level: Keyholder 4
Components: V, S, DF
Casting Time: 1 standard action
Range: Personal
Target: You
Duration: 1 hour/level

Drawing upon the arcane knowledge of the Riftmaster, you can recall the use of spells you previously cast. When you cast *Riftmaster's recall*, you can recall either a single 3rd-level spell, two 2nd-level spells, three 1st-level spells, or four 0-level spells, provided that you previously cast them within the last hour. The recalled spell(s) fade from your mind if not cast within the duration of *Riftmaster's recall*.

A Keyholder is a cleric of the Riftmaster and member of the Temple of Enchantment.

RISING TIDES

Transmutation [Water]
Level: Moon (Veshemo) domain 6
Components: V, S, DF
Casting Time: 1 full-round action
Range: Long (400 ft. + 40 ft./level)
Area: Water in a volume of 20 ft./level by 20 ft./level by 5 ft./level (S)
Duration: 1 hour/level (D)
Saving Throw: None; see text
Spell Resistance: No

The *rising tides* spell forces water to increase its height by as much as 5 feet per caster level, within a square area with sides of up to 20 feet per caster level. This area may be altered by reducing one horizontal dimension by half and doubling the other horizontal dimension. Ships that do not exceed the raised area in length and are raised in this manner may remain on top of the water or slide down the side (caster's choice). The caster may move the raised water over adjacent water at a rate of 30 feet, or spill this water onto adjacent dry land.

ROAR OF THUNDER

Evocation [Sonic]
Level: Tempestion 5
Components: V, DF
Casting Time: 1 standard action
Range: Close (25 ft. + 5 ft./level)
Area: 40-ft.-radius centered on a creature, object, or location
Duration: Instantaneous
Saving Throw: See text
Spell Resistance: No

A great rumble of thunder shakes the ground and deafens creatures in its path. Creatures within the area must succeed at a Fortitude save or be deafened for 4d6 rounds and suffer 4d6 points of sonic damage. If the save is successful, reduce both the deafness duration and sonic damage by half. All creatures in the area must also succeed at a DC 15 Reflex save or fall down.

Sonic damage and deafness from a *roar of thunder* spell cannot penetrate a *silence* spell, but the vibrations still penetrate so that creatures must succeed at the Reflex save or fall down.

Exposed brittle or crystalline objects and creatures suffer no extra sonic damage, but suffer 1d6 points of falling damage if they fall and strike a hard surface (such as stone or metal, but not soft earth or wood). If such objects or creatures fall 10 feet or more, they suffer additional falling damage as defined in the *Dungeon Master's Guide*.

A Tempestion is a cleric of the Storm Lord and member of the Thunderer's Temple.

SARMAR'S COIN BEACON

Divination
Level: Bard 4, cleric 4, sorcerer/wizard 4
Components: V, S, M/DF
Casting Time: 1 full round
Range: Touch
Target: One metal object
Duration: 2 hours/level
Saving Throw: None
Spell Resistance: No

This rare spell allows the caster to magically 'mark' a specific metal item. He must touch the item during spellcasting. One usually casts *Sarmar's coin beacon* on coins, but it also functions on the blade of a sword or any other item composed mostly of metal. The target of the spell must be a single, specific item.

The marking is invisible to all except the caster, any other creatures who directly touch the caster during casting, and beings employing *detect magic* or a similar spell.

To affected persons, the marked object appears to 'glow.' This is a mental effect, unimpaired by intervening objects, darkness or the covering or containment of the item, but extends only as far as normal vision.

For the duration of the spell, you and other affected beings can trace the movements of the marked item, as long as it remains on the same plane as the caster. Even if the item is far beyond normal visual range (so that it does not seem to glow), those attuned to it can 'feel' the precise direction of the item from their present location (though no hint of its distance is given).

The tracing effect can be ended by dispel magic, the destruction of the item's original state (the melting of a coin, for instance), or the placing of any (other) lasting enchantment on the marked object. This latter property of the spell prevents the marked object from being used as a 'trap from afar,' but also prevents beings with powerful magic from tracing an active beacon dweomer back to the caster.

Material Components: A length of spider's web and an eyelash from the caster.

SCORN

Illusion (Glamer)
Level: Scorn domain 1, sorcerer/wizard 2
Components: V, S, M
Casting Time: 1 standard action
Range: Close (25 ft. + 5 ft./2 levels)
Target: One person
Duration: 1 hour/level
Saving Throw: Will negates
Spell Resistance: Yes

You cause a creature to appear deserving of scorn and derision. The target temporarily loses 1d4+1 points of Charisma each time it fails any saving throw.

Arcane Material Component: Hair from a jackal or skunk.

SEEDS OF DISCORD

Enchantment [Mind-Affecting]
Level: Minion of Misfortune 3
Components: V, DF
Casting Time: 1 standard action
Range: Close (25 ft. + 5 ft./level)
Area: 40 ft. radius emanation
Duration: 1 round/level
Saving Throw: Will negates
Spell Resistance: Yes

This spell spreads disharmony and irritability. A failed save indicates the creature is distracted by thoughts of anger and resentment, becoming dazed for 1 round, then suffering a -4 penalty to all Charisma-based checks for the remainder of the spell's duration.

A Minion of Misfortune is a cleric of the Creator of Strife and a member of the Temple of Strife.

SELFLESS LOVE

Enchantment (Compulsion) [Mind-Affecting]
Level: Love domain 4
Components: V, S
Casting Time: 1 standard action
Range: Medium (100 ft. + 10 ft. level)
Target: Two living creatures, neither of which may be more than 30 ft. apart.
Duration: 1 hour/level
Saving Throw: Will negates (harmless)
Spell Resistance: Yes (harmless)

This spell causes two creatures to fall deeply in love with each other. This love is unconditional and self-sacrificing, but does not awaken new sexual desires that did not already exist. For

example, a human and hobgoblin might be affected by this spell, but this love could be fraternal without being sexual, unless the desire for this particular creature or race already existed.

Treat the target's attitude as helpful; see the Diplomacy skill in the PHB. If either creature is threatening the other when this spell is cast, they receive a +5 bonus on their saving throw.

Selfless love counters and dispels intolerance.

SHADOWSKIN

Necromancy
Level: Cleric 5, Moon (Veshemo) domain 4, sorcerer/wizard 4
Components: V, S, M
Casting Time: 1 standard action
Range: Medium (100 ft. + 10 ft./level)
Target: One creature
Duration: 1 hour per level
Saving Throw: Fortitude negates (harmless)
Spell Resistance: No

The target creature's skin becomes black and indistinct. The creature gains a +8 circumstance bonus to Hide checks. This bonus does not stack with other bonuses for camouflage or other coloration. The creature also gains a +4 resistance bonus to saves against effects delivered by the touch of undead. Lastly, the creature gains a +2 bonus to saves against energy drains not delivered by the touch of undead.

Arcane Material Component: A shred of clothing stolen from a thief.

SILKEN GRASP

Transmutation
Level: Cleric 1, sorcerer/wizard 1, Strength domain 1
Components: V, F/DF
Casting Time: 1 standard action
Range: Personal
Target: You
Duration: 1 round/level

You gain great strength and a subtle touch for grabbing an opponent. If you make a successful touch attack against an opponent, you gain a +20 bonus on the initial opposed grapple check to establish a hold.

Focus: A piece of silk.

SILVER LINING OF SYMPATHY

Enchantment (Compulsion) [Mind-Affecting]
Level: Merciful Fate 2
Components: V, DF
Casting Time: 1 standard action
Range: 50 ft.
Target: Caster and allies in 50-ft. burst, centered on caster
Duration: 1 min./level
Saving Throw: Will negates (harmless)
Spell Resistance: No

You and your allies gain a +4 enhancement bonus to all Concentration and Heal checks for the duration of the spell. The bonus increases to +8 at 6th level and to +12 at 9th level.

A Merciful Fate is a cleric of the Lord of Silver Linings and member of the Church of Everlasting Hope.

SILVERSWORD

Transmutation
Level: Moonknight 1
Components: V, S, DF
Casting Time: 1 standard action
Range: Touch
Target: Melee weapon touched
Duration: 1 rd./level (D)
Saving Throw: None
Spell Resistance: No

This spell coats any melee weapon (of any material) with silver, allowing it to bypass the damage reduction of certain creatures (such as lycanthropes). The weapon deals -1 less point of damage on the damage roll (minimum 1 point of damage), but its hardness and hit points are unchanged.

A Moonknight is a cleric of the Shimmering One and a member of the Church of the Night's Beauty.

SLOW DEATH

Necromancy
Level: Death 3, sorcerer/wizard 3
Components: V, S
Casting Time: 1 standard action
Range: Personal
Effect: 30-ft.-radius emanation centered on you
Duration: Concentration
Saving Throw: None
Spell Resistance: Yes

Everyone in the area (including you) loses 1 hit point per round.

SPELLSCATTER

Transmutation [Scalable]
Level: Oblivion domain 1, sorcerer/wizard 2
Components: V, S, M
Casting Time: 1 standard action
Range: Close (25 ft. + 5 ft./2 levels)
Target: One creature
Duration: Permanent
Saving Throw: Will negates
Spell Resistance: Yes

Spellscatter causes a target to lose 1d3 prepared spells. These spells are no higher than half the spell level of *spellscatter*. Sorcerers and bards lose 1d3 spell slots, as if they had cast those spells.

Arcane Material Component: 50 XP

SPOT INVISIBLE

Divination
Level: Cleric 0, sorcerer/wizard 0
Components: V, S
Casting Time: 1 standard action
Range: Personal
Target: You
Duration: Instantaneous

You are able to catch a momentary glimpse of an invisible creature if it is within your line of sight, and within 60 feet of you, at the time you cast the spell. You cannot identify features other than general shape and size category (you know which squares the creature occupies).

Unless the creature moves from that spot (out of its occupied squares), you can target it with a missile weapon or melee attack without suffering the normal 50% miss chance for attacking an invisible creature.

SYMBOL OF DISEASE

Necromancy [Evil]
Level: Decay domain 9
Components: V, S
Casting Time: 10 minutes
Range: 0 ft.; see text
Effect: One symbol
Duration: See text
Saving Throw: None (for initial infection); Fortitude partial afterwards
Spell Resistance: No

This spell functions like *symbol of death* (see the D&D *Player's Handbook*), except that all creatures within the radius of the *symbol of disease* instead immediately contract a disease (as the *contagion cloud* spell). Damage is dealt immediately, and each subsequent day. A creature is allowed a Fortitude saving throw each subsequent day to avoid half that day's damage. However, successful saves do not allow the character to recover – this disease can only be removed by casting either a *break enchantment* spell or *remove curse* spell (DC 20 for either). Afterwards, a *heal*, *remove disease* or similar spell provides a final cure.

Unlike *symbol of death*, *symbol of disease* has no hit point limit. Once activated, it remains active for 10 minutes per caster level. This spell can be made permanent with a *permanency* spell.

TAATIIR'S TEARING TALONS

Evocation
Level: Sorcerer/wizard 9, Strength domain 9
Components: V, S, F/DF
Casting Time: 1 standard action
Range: Medium (100 ft. + 10 ft./level)
Effect: Three 10-ft. claws
Duration: 1 round/2 levels
Saving Throw: None
Spell Resistance: Yes

This spell creates three claws that appear between you and one opponent, and thereafter move as directed by you. (You direct them as a free action, but they must always move in near-unison, either floating in the same direction, converging on a single spot or raking the same target.) They are black in color, Large size, and resemble bird feet with three talons.

The claws can move up to 60 feet and attack in the same round. The caster may vary the distance each claw moves, but they must move in a heading no more than 20 degrees different from each other. *Taatiir's tearing talons* can pass through each other and their caster harmlessly – as if they were intangible, but they are solid in all other respects (a talon overlapping a talon attacks as only a single talon; damages are not doubled). Since you direct these hands, their ability to notice or attack invisible or concealed creatures matches yours.

The claws attack once per round, always striking at the same target. Their attack bonus equals your caster level plus the relevant ability (Intelligence for wizards, Wisdom for clerics and Charisma for sorcerers), +11 for the claw's Strength score, -1 for being Large. Roll separately for each claw.

Each claw does 1d10+12 points of damage. They can mark rock (casters can cause them to scratch messages), score through an inch of metal or glass per round, score through 3 inches of bone, chitin or wood per round, and readily penetrate and harm all flesh, hide and vegetable matter they touch. If the claws are all moving in a narrow area (such as a passage), they provide a +4 AC bonus for the target of all attacks directed 'through' them.

Arcane Focus: A leather glove, whose fingers and thumb have been tarred. Drops of human blood (the caster's own will suffice) must be mixed with this tar for the glove to function. In addition, shards or slivers of either glass or gemstone must be pressed into the tar so they adhere to the glove, at least one on each finger (though they need not be on the tips of the digits). The caster must wear the glove, and must have at least three operable fingers. If there are fewer (or there are not shards on each digit of the prepared glove), the spell fails; if more, the talons still have only three fingers each.

TAINT OF THE DECEIVER

Illusion (Glamer)
Level: Imposter 2
Components: V, S, DF
Casting Time: 1 standard action
Range: Touch
Target: Creature or object touched
Duration: 1 min./level (D)
Saving Throw: Will negates (harmless) or Will negates (harmless, object)
Spell Resistance: Yes (harmless) or Yes (harmless, object)

You alter a creature or object's aura, making it appear to be of a particular alignment (usually evil, but possibly good or chaotic). The target creature radiates that alignment to detection and protection spells, is affected by spells and effects that

affect creatures of that alignment, and so on. For example, a paladin can use her smite evil ability against a creature that *taint of the Deceiver* caused to radiate evil alignment. The actual alignment does not truly change, and thus no abilities dependent on that alignment (such as paladin class abilities) are affected.

An Imposter is a cleric of the Confuser of Ways and member of what is often called the Church of Confusion.

THUNDERCLAP

Evocation [Sonic]
Level: Cleric 2, spellsinger 3, Tempest domain 2
Components: V, S, M
Casting Time: 1 standard action
Range: 60 ft.
Area: Cone-shaped burst
Duration: Instantaneous
Saving Throw: Fortitude partial
Spell Resistance: Yes

T*hunderclap* inflicts 1d4 damage per level (5d4 maximum) and deafens creatures in the area of effect. Creatures recover from the deafness in 2d6 minutes. Those who make the Fortitude save suffer half damage and no deafness.

A*rcane Material Component:* A tiny drum.

TOUCH OF THE ROT

Necromancy
Level: Pestilent One 5
Components: V, S
Casting Time: 1 standard action
Range: Touch
Target: Creature touched
Duration: Instantaneous
Saving Throw: Fortitude negates
Spell Resistance: Yes

You call upon the power of the Rotlord to bring disease to your opponent. Upon casting this spell, you must choose one disease from this list: goblin pox, the rotting flesh disease of Gharr, or orc shingles. (If you do not have the *Kingdoms of Kalamar Player's Guide to the Sovereign Lands*, use cackle fever, filth fever, or slimy doom from the *Dungeon Master's Guide*.) Any living creature you hit with a melee touch attack is affected as though by the *contagion* spell, immediately contracting the disease selected unless it makes a successful Fortitude save.

This spell is most commonly found among the deity's orcish followers, but has been also seen in use in the hobgoblin city of Burzumagh, as well as in other locales.

A Pestilent One is a cleric of the Rotlord and member of the Conventicle of Affliction.

TRAVELER'S SHOES

Transmutation
Level: Journeyman 1, paladin 2, ranger 2
Components: V, S, M
Casting Time: 1 minute
Range: Touch
Target: Pair of footwear touched
Duration: 1 hour/level
Saving Throw: None
Spell Resistance: No

This spell makes a creature's pair of footwear (shoes, boots, sandals, etc) better able to handle the rigors of overland travel. When worn, the touched pair of footwear provides its wearer with a +30 foot bonus to walking movement speed, to a maximum of twice the subject's normal walking speed. This increase counts as an enhancement bonus, and it affects the creature's jumping distance as normal for increased speed.

Multiple T*raveler's shoes* effects do not stack. *Slow* dispels and counters T*raveler's shoes.*

A Journeyman is a cleric of the Traveler and member of the Temple of the Stars.

TREATY

Enchantment [Mind Affecting, Compulsion]
Level: Keeper of the Word 3
Components: V, DF
Casting Time: 1 standard action
Target: You and one intelligent creature within 60 ft.
Duration: 10 minutes/level
Saving Throw: None (see text)
Spell Resistance: No

At the time of this casting, you select one intelligent creature and request a truce. The selected creature or its allies do not have to be engaged in combat against you or your allies. If the creature is willing and accepts, you and your allies and the creature and all its allies come under the effects of the spell (your allies and the allies of the other creature are allowed Will saves to negate the effect). No save is allowed for you and the other creature.

For the duration of the spell, you, the other creature, and all allies that failed their saving throws are prohibited from breaking the truce. The first side to attack or cast a spell targeting the other side triggers the effects of the spell, imposing a -6 morale penalty to all attack rolls and forcing a Concentration check (DC 15 + spell level) with a -4 penalty to all spells cast for all members of that side who failed their saving throws. The spell and its effects end at the start of the second round after the truce is broken.

A Keeper of the Word is a cleric of the Speaker of the Word and a member of the Hall of Oaths.

UNFORGETTABLE TERROR

Enchantment
Level: Cleric 9, Terror domain 8
Components: V, S, DF
Casting Time: 1 standard action
Range: Medium (100 ft. + 10 ft./level)
Target: One creature
Duration: Permanent

Saving Throw: Will negates
Spell Resistance: Yes

You cause a creature to panic for 1d6 minutes. The creature has a 50% chance to immediately drop what he's holding. The creature flees, choosing his path randomly and fleeing from other dangers. The creature suffers a -2 morale penalty on all saving throws. After 1d6 minutes, the creature is no longer panicked, but the fear never truly goes away.

Each night, the creature must make a Will save or be subject to the effects of a *nightmare* spell (with the same DC as the original *unforgettable terror*). Unlike casting *nightmare*, however, you do not have to enter a trance and wait until the victim sleeps, nor does a *dispel evil* spell harm you when cast on the dreaming subject. The creature's own memory brings the terror back, and the nightmares never cease until the creature is killed.

VESHEMO WANES

Abjuration
Level: Cleric 4, Moon (Veshemo) domain 4, sorcerer/wizard 4
Components: V, S, F/DF
Casting Time: 1 standard action
Range: Medium (100 ft. + 10 ft./level)
Target: All lycanthropes within a 30-ft. radius sphere

Duration: Instantaneous
Saving Throw: Will negates
Spell Resistance: Yes

Veshemo wanes exposes all lycanthropes within its area of effect by forcing them to change shape. Lycanthropes in animal or hybrid form assume their human form, while those already in their human form shift into hybrid form for a moment, then shift back. This transformation takes 1 round, and the subjects cannot take any actions but are not considered helpless.

Arcane Focus: A silver dagger.

VICTORY MEDITATION

Transmutation
Level: Order of the Pike 3
Components: V, S, DF
Casting Time: 1 action
Range: Touch
Target: One living creature
Duration: 1 round/level
Saving Throw: Will negates (harmless)
Spell Resistance: Yes (harmless)

The affected creature gains a +4 morale bonus on Knowledge (military tactics) and Profession (siege engineer) checks, and a +2 morale bonus on Reflex saves.

In addition, when making a full attack, the affected creature may make one additional attack with any weapon he is holding. The attack is made using the creature's full base attack bonus, plus any modifiers appropriate to the situation. (This effect is not cumulative with similar effects, such as that provided by the *haste* spell, nor does it actually grant an extra action, so you can't use it to cast a second spell or otherwise take an extra action in this round.)

A cleric of the Order of the Pike worships the Old Man.

VINDICATION

Necromancy [Evil]
Level: Purger 5
Components: V, DF
Casting Time: 1 standard action
Range: Medium (100 ft. +10 ft./level)
Target: 1 creature
Duration: 1 minute/level
Saving Throw: Fortitude half (see text)
Spell Resistance: Yes

Introduced by a still unidentified priest from the House of Knives in Bynarr during a particularly bloody internal power struggle over a century ago, the effectiveness of this spell is borne out by the near complete destruction of the Veiled Priesthood in the city at that time.

The Purger targets any single creature within range; and for the duration of the spell, any attack or spell from the creature that does damage to the Purger causes a backlash of negative energy. The subject takes 1d6 points of negative energy damage

per Purger level (to a maximum 10d6 and a maximum of one and half times the damage suffered by the Purger). A Fortitude save reduces the damage by half.

If the subject targets the Purger with a spell or spell-like ability that does not inflict damage, the subject takes 1 point of negative energy damage per Purger level (no saving throw).

A Purger is a cleric of the Seller of Souls and a member of the House of Knives.

WALL OF THOUGHT

Conjuration (Creation)

Level: Cleric 2, sorcerer/wizard 2

Components: V

Casting Time: 1 standard action

Range: Close (25 ft. + 5 ft./2 levels)

Effect: One wall whose area is up to 5-ft. square/level

Duration: 10 min./level

Saving Throw: See text

Spell Resistance: Yes

Wall of thought creates an invisible, unbroken vertical wall that cannot move, is immune to most damage types, blocks ethereal and material creatures, blocks breath weapons and spells (except for gaze attacks, dimension door, teleport and similar effects) and is unaffected by dispel magic. Mental fortitude will breach this barrier, however (as will a D*orama's disjunction* spell, a *rod of cancellation* or a *sphere of annihilation*).

A creature may force its way into the wall as a full-round action by making a Will save equal to (10 + caster level + caster's Intelligence modifier). Objects and creatures without an Intelligence score ignore the wall of thought.

WAVE IN MOTION

Transmutation

Level: Cleric 4, dancer 5, sorcerer/wizard 4, Water domain 3

Components: V, S, M

Casting Time: 1 standard action

Area: Personal

Target: You

Duration: 1 hour/level

Wave in motion creates a wave underneath the caster that carries him over the surface of the water. It has no effect if the caster is not in water or within 3 feet of a body of water. Over shallow water (under 200 feet deep), the caster moves at 30 feet. Over deep water (200 feet or deeper), the caster moves 60 feet per round. The spell carries the caster and up to 50 pounds of equipment and other living things per caster level.

Arcane Material Component: A scallop shell.

TABLE 7–2: WEAPONS OF THE DEITIES

Deity	Spell Effect*
Knight of the Gods	*+1 mighty cleaving greatsword*
Holy Mother	*+1 defending light hammer*
Speaker of the Word	*+1 ghost touch mace*
The True	*+1 keen longsword*
The Eternal Lantern	*+1 flaming mace*
The Raiser	*+1 defending sickle*
The Peacemaker	*+1 spell storing quarterstaff*
The Pure One	*+1 distance net*
Lord of the Silver Linings	*+1 defending quarterstaff*
The Traveler	*+1 frost quarterstaff*
The Guardian	*+1 defending longsword*
Raconteur	*+1 shock club*
The Shimmering One	*+1 flaming rapier*
The Great Huntress	*+1 returning spear*
The Coddler	*+1 defending halberd*
The Founder	*+1 shock warhammer*
The Mule	*+1 distance crossbow*
Powermaster	*+1 frost greatclub*
The Old Man	*+1 mighty cleaving halberd*
Eye Opener	*+1 spell storing quarterstaff*
Mother of the Elements (Air corner)	*+1 distance bow*
Mother of the Elements (Earth corner)	*+1 shock sling*
Mother of the Elements (Fire corner)	*+1 flaming scimitar*
Mother of the Elements (Water corner)	*+1 frost trident*
The Riftmaster	*+1 flaming dagger*
The Bear	*+1 shock quarterstaff*
The Landlord	*+1 ghost shock dire flail*
Fate Scribe	*+1 ghost touch quarterstaff*
Battle Rager	*+1 mighty cleaving hand axe*
The Watcher	*+1 throwing quarterstaff*
The Storm Lord	*+1 shock warhammer*
Risk	*+1 returning dagger*
The Laugher	*+1 defending club*
The Corruptor	*+1 keen longsword*
The Overlord	*+1 flaming spiked chain*
The Dark One	*+1 keen greataxe*
The Flaymaster	*+1 frost whip*
Harvester of Souls	*+1 keen scythe*
Locust Lord	*+1 mighty cleaving mace*
Emperor of Scorn	*+1 shock club*
The Seller of Souls	*+1 keen dagger*
Rotlord	*+1 frost flail*
The Confuser of Ways	*+1 spell storing club*
Prince of Terror	*+1 shock greatsword*
Creator of Strife	*+1 frost flail*
The Vicelord	*+1 mighty cleaving heavy pick*

*When casting the *weapon of the deity* spell from *Complete Divine*.

WEAPON OF THE DEITY

As described in *Complete Divine*. For the deities of Tellene, see Table 7-2: Weapons of the Deities.

WHISPERS OF CORRUPTION

Enchantment [Mind Affecting]

Level: Covetous One 2

Components: S, DF

Casting Time: 1 standard action

Range: Close (25 ft. + 5 ft./level)

Target: 1 creature

Duration: 1 round/level

Saving Throw: Will negates

Spell Resistance: Yes

You flood your victim with insidious thoughts of jealousy, suspicion, and paranoia. The target questions the motives and loyalty of even his closest friends and relatives, and even his own followers and summoned creatures.

For the duration of the spell, the target refuses to acknowledge anyone as an ally (for purposes of spells, feats, combat maneuvers, and class and other abilities), although he need not treat them as enemies. Any ongoing effects dependent upon such a designation (such as a *bless* spell) are negated during whispers of corruption's duration.

A Covetous One is a cleric of the Corruptor and member of the Courts of Inequity.

WISDOM OF THE ANCIENTS

Divination
Level: Cleric 4, Timing domain 4
Components: V, S
Casting Time: 1 standard action
Range: Personal
Target: You
Duration: 1 hour

You gain a bonus to Wisdom, Intelligence and Charisma as if you were a venerable member of your race, but suffer no penalties to your physical ability scores. If you are already venerable, this spell provides a +2 enhancement bonus to Wisdom, Intelligence and Charisma.

WITNESS TO THE TRUE

Enchantment [Mind Affecting, Compulsion]
Level: Truthseeker 1, paladin 1
Components: V, DF
Casting Time: 1 full round action
Range: Personal
Target: 1 Creature touched
Duration: Instantaneous
Saving Throw: Will negates (harmless)
Spell Resistance: No

The target of the spell must immediately and truthfully answer a single question posed by the caster as part of the spell. The question must be phrased such that it can be answered "yes", "no", or "I do not know", and the target must reply with one of those answers.

A Truthseeker is a cleric of the True and a member of the Courts of Justice.

WRATH OF THE HEAVENS

Transmutation
Level: Cleric 9, Tempest domain 9
Components: V, S, M
Casting Time: 1 full-round action
Range: 0 ft.
Effect: 200-ft. radius around caster
Duration: 1 minute
Saving Throw: See text
Spell Resistance: Yes

You embroil the area in hurricane force winds, causing a bolt of lightning to strike each round, while a blinding rain (reducing visibility to 10 feet) issues forth from the sky. You are unaffected by the winds. Each round, as a standard action, you may make a ranged touch attack to hit a target with a lightning bolt. The bolt inflicts 1d8 points of damage per level, up to 20d8 maximum (Reflex save for half).

Arcane Material Component: A raindrop.

Chapter Eight:

Campaigns of Faith

As Dungeon Master, you might be inclined to center the overall background or plot of your campaign along religious themes. A religion based campaign can be very rewarding for the entire gaming group, allowing for a wide range of plots and character development. Such a design can help ground the player characters into the setting and explain their close level of trust and how they came to join together as a party. For the DM, the religious based campaign affords a nearly limitless source of adventure seeds. While not every game session would need to revolve around the theme, religion can provide a wonderful starting point for a new quest, a goal, or an obstacle for the party, and a useful default when the DM needs a quick encounter.

Before considering a religious based campaign, make sure your players are open to the idea. Some players might not be comfortable with the increased prominence the subject will have in the game. Strong enough opinions on the subject might dampen the level of enjoyment in the game, or perhaps even cause real world conflicts among the players. If your group is open to the idea, however, here are some general religion-based campaign styles to consider:

The Crusade

All the characters should be from the same church, although a minority might be from allied faiths. In the Crusade, an enemy church, a nation, a race, an organization, or a powerful individual has been marked by the church for special attention. No longer content to allow the subject to exist unhindered, the church has declared war, and it has called on the faithful to rise up in arms against the foe. This campaign emphasizes combat against the foe, although war does not have to be the only source of adventure related to the struggle. Characters also need to explore dungeons for information and weapons for use in the fight, solicit allies, and deal with the consequences of the war on the common folk caught in the middle. The campaign progresses from small scale encounters and minor events to climax in the final battle against the enemy. A campaign against the Theocracy of Slen would make for a fine Crusade.

The Inquisition

The church has become convinced of the need to purge the faithless elements in an effort to restore purity to the faith. The player characters are agents of the Inquisition, searching for the hidden enemies of the church, both within its own ranks and within the secular world at large. Many adventures resemble mysteries, where the characters search for clues and evidence, speak with witnesses, interrogate suspects, eventually confronting the villain of the adventure. Characters also confront overzealous church officials demonizing the innocent, dealing with damage to the church's reputation in light of their efforts, and eventually ferreting out the source of the heresy or apostasy. An alternative Inquisition campaign pits the characters against the church, as subjects of the purge. For whatever reason, the characters and their allies have been identified as enemies of the faith, and they must prove the righteousness of their position while eluding agents sent to capture or kill them. The PCs search for evidence that will exonerate them, allies to help support and protect them, and for opportunities to prove themselves. The big questions for the DM in an Inquisition campaign are what church or churches are conducting the effort and are the targets of the effort truly deserving of such extreme treatment or are they misunderstood? Perhaps the irony of the Inquisition is that the subjects may actually be acting faithfully, bringing a new doctrine to the church, or restoring to the faith a lost purity of worship.

The Prophecy

While there are certainly other means of generating a prophecy, predictions of the future almost inherently carry a religious tone. A great enemy or threat to the church, nation, or world is building strength and threatens to destroy all that is precious to the PCs. Fortunately, a prophecy has given hope and, more importantly, clues concerning the eventual defeat of the enemy. The PCs learn more details of the prophecy during their adventures, and should become more central to the final resolution of the prophecy. This campaign has a more epic feel to it, as

the characters must overcome a foe with enough power to justify such a divine prophecy being made in the first place. The characters need not all worship the same god, or indeed any god, but as the subjects of prophecy, their actions are watched by various churches, some of which offer assistance, while others seek to prevent them from meeting their destiny.

Evangelism

In this campaign, the characters should all come from the same church. The characters are charged with bringing the faith to a region where it currently is without support. Perhaps the region is dominated by a rival or enemy church, and the characters must confront their church's traditional foes, both in combat and in intrigue and in non-violent confrontations. Perhaps the church sponsors the colonization of a wilderness region, with an eye towards the long term goal of a future political force with close ties to the church. Maybe the characters must restore the faith following a scandal, violent purge, or other crisis that shattered the church to its former glory. Overcoming the antipathy of the local populace is difficult, so the PCs need to become champions for them, defeating monsters, restoring lost relics, and helping to improve the communities. Overcoming King Joto's paranoia of clergy and restoring the church to legal status in Shynabyth would be a noble Evangelism campaign.

Might churches of the Creator lie hidden in secret places?

The Return of the Creator

Perhaps the most ambitious religious campaign would center on the restoration of the Creator. Her worship suppressed and lost for thousand years, the Creator decides the time is right to return to her place. The characters are assembled from across various faiths, and set on a course of adventures (perhaps unknowingly) that will not only free her, but do so in a very open, public way. Along the way, the characters encounter many foes, especially from among the churches of the gods most responsible for rebellion, and learn more about the truth of the Creator and the origins of the world. A world spanning series of explorations and adventures, a Return campaign allows the DM to not only present the players all the many flavor-filled locations of Tellene, but to also mix many different play styles. As the characters advance, they become more aware of the role that they are playing and the impact their actions may have. If successful, the Return of the Creator will mark the greatest change to the universe of Tellene in recorded history.

Managing Religious Characters

Not all campaigns are based around religions and faiths, but nearly every D&D campaign has a player character for which faith is a central trait. While most of these characters are clerics, any player who defines his character as deeply committed to his religion also qualifies. Such characters should have ample opportunities to display and explore their faith. Beyond the typical "Does my church believe in killing prisoners?" debate that often occurs, other matters eventually arise. Does the church seek to command and control the character? Should the character seek to convert fellow party members? If the player wishes to pursue advancement within the title and rank system, how do the character's obligations and status impact the campaign? The temptation to violate a tenet of the faith should be presented in an attractive form; after all, the sin would be easy to resist if it were not appealing. The player should be aware of the consequences of such a violation, but the DM who carefully crafts the situation as to make the decision difficult has made the role-playing situation that much more rewarding.

The key is balance. Faith is not a constant burden, or else there would be fewer characters that would cling to it for strength and hope. A religious character should be given opportunities to gain advantage from his faith as well as encountering challenges to his beliefs. Perhaps an otherwise indifferent NPC recognizes the cleric's holy symbol and becomes more helpful since they share the same faith. Perhaps the party benefits from cheaper healing magic at the temple of the cleric's church after a particularly difficult adventure. The gratitude of the local citizens to the cleric's sermons and benevolence means the group has welcome hiding place when they are wrongly accused and pursued by the king's officers.

Similarly, a short or medium term religious plot line for the group should strike a balance between encouragement and

frustration. For example, the characters are recruited by the Brothers of Industry to escort a low level cleric across the country into wild untamed lands to her new posting. Along the way, they must endure the cleric's attempts to convert party members and to challenge the morality of their decisions while defending her from harm. Yet she also provides good advice, lends her healing and other spellcasting to the party, and encourages the heroes through their quest. Upon their return for their reward, the PCs find the local cleric reluctant (or unable) to pay the full balance promised, leading to a confrontation and another adventure for the characters to try to make good for their time spent on the job.

Religion provides a vehicle for exploring the campaign world as the DM uses the theme to paint his or her players a picture of the world their characters are encountering. Using the traditional roles of various faiths helps the PCs to get a feel for the local environment quickly, which in turn focuses the players and the DM on playing the game, without having to spend time on as many questions and clarifications. The PCs know how they should act in a town dominated by the Courts of Inequity as opposed to a town where most folk venerate the True. Religion can be the turning point for an unusual or a strange encounter as well. The small band of ogres who converted to the faith of the Knight of the Gods and have pledged to protect the nearby gnome village from the monstrous aberrations that come from the caves and tunnels of their mountain certainly challenges players' presumptions. The werewolf who curses his condition and tries desperately to find a cure might come to the PCs for protection when hunted by a fanatic Moonknight. When confronted by the vast horde of monstrous humanoids, do the characters enter into an alliance with the local House of Scorn to secure their force of warriors for the battle?

Finally, using religion as a springboard for adventures opens up new avenues of approach to traditional issues. The random dungeon that needs to be explored now is an old temple to a good god, and the characters are asked to recover certain specific items in preparation for the building of a new temple of the faith nearby. The wilderness exploration turns into a rescue operation for a Dreamweaver who wandered off into the dangerous forest while sleepwalking. The mysterious cloaked figure who offers the group a job in the inn is secretly a cleric of the Overlord, and unknown to the PCs he has directed them to a dungeon that is far more deadly than they can withstand at this time. By adding religion, the motivations of NPCs become more believable, and the consequences more relevant.

Minor Temple Locations

The vast size and detail of the *Kingdoms of Kalamar* setting presents limitless opportunities for game play. That same scope also leaves gaps of information that no amount of written material can completely cover. Such a gap can become an issue when the PCs are looking for the nearest temple of a particular god, or want to know which churches are present in the village they have just entered. The Dungeon Master is left to fill these gaps, and these guidelines can make the process easier.

The first step to determine which churches are present in a given community is to identify the churches associated with the nation or region. The churches listed in the *Kingdoms of Kalamar campaign setting sourcebook* (under the entry for each nation) should outnumber the other faiths in that nation by 2 to 1 or more. In communities of small city size or larger, every faith associated with the nation has some sort of temple present, and many of the churches not listed with the nation have a presence as well. For smaller communities, use the following pattern:

Thorp: A thorp rarely has more than one religion with an active presence, and many have none. While the inhabitants might worship more than one god, a thorp with shrines to more than one are rare. The shrine of a thorp is always dedicated to one of the gods listed for the nation. A single worshipper (sometimes a cleric) and his family (if he has a family) tend the shrine and perform ceremonies as necessary. Some thorps are so isolated that they are lucky to have an adept with ranks in Knowledge (religion) as a religious leader.

Hamlet: A community of this size always has at least one shrine or temple of one of the gods from the nation's description, sometimes as many as two or three. A small number of hamlets have shrines to an additional national god, or perhaps a god not listed for the nation. The shrines and temples of hamlets are usually served by one or two adepts, clerics, druids or shamans.

Village: A village has some level of presence for most, if not all, of the churches listed for the nation. Most villages have representation from at least one faith not associated with the church, although the presence is small, and perhaps even secret. Temples in villages are still staffed with only one or two clergy, although most also employ one to two laity (typically commoners or experts) as well.

Small Town: A small town supports temples or shrines to roughly half of the gods listed for its nation. In addition, a number of shrines (some no doubt operating in secret) totaling one-fourth the number of national faiths might be present that are dedicated to other faiths. Adventurers should feel fairly certain to encounter a wide range of churches in a small town, and at least one of the clerics of the town should be capable of significant healing magic. Even at the small town level, however, the staff of any given temple is still small, with one to three clerics and one to three laity each.

Large Town: A large town has a permanent temple or shrine to each of the national gods, and it would be notable for one of those to not be present. A large town supports at least one and perhaps as many as three churches of non-national faiths, although not all of these make their presence known publicly (depending on the tolerance of the community and the nature of the church). The staff for a large town temple is one to three clerics and two to eight laity.

When using the parameters above, keep in mind certain factors. The first is that the needs of your campaign take precedence. If, as DM, you decide the hamlet over the next hill needs to have a temple of a particular faith for any reason, simply put one there. Even if it is not a church that is listed as being common in the nation, if its presence makes sense to you as DM, then do not feel constrained by the suggestions above.

Second, if you use this pattern and the Town Generation process listed in the DMG, you sometimes end up with more churches present in a community than you have total numbers of clerics and adepts. After assigning the clerics and adepts as you feel appropriate, simply fill out the remaining temples or shrines with a single expert, commoner, or aristocrat each. This individual has a single rank in the church with maximum ranks in Knowledge (religion) and perhaps some ranks in Perform (oratory). Such congregations are the smallest and least influential in the community.

Church and State

With two notable exceptions, the institutions of government and religion are separate bodies in the *Kingdoms of Kalamar* campaign setting. Aside from the Theocracies of Slen in the Wild Lands and Pel Brolenon in Brandobia, organized religions are kept separate from the governing bodies.

The effects of this separation are multiple. First, churches are taxed, although the degree of this tax varies with the political strength the church commands, the relationship with the local government, and the ability of the government to collect tax. Churches in Kalamar and Eldor, for example, turn over significant funds to their respective crowns. Churches in Zazahni and the Wild Lands, on the other hand, are more or less free to do as they please, with only token or irregular tributes.

The tax collected is stated as a share of tithes and offerings collected, and the right to collect these tithes is not always free. Depending on the laws, a church might have to pay for a permit, bribe a noble, give preferential treatment or indulgences to the nobility, or fulfill a combination of these requirements in order to gain the right to tithe.

The second effect of this separation is that the various churches must vie with each other for certain exclusive rights. This competition creates another reason for conflict among the different churches, one that goes beyond dogma or alignment. Though both are lawful good, a church of the Knight of the Gods and a church of the Truthseeker might even come to blows over political issues if the pressures are great enough.

Rights that a church might gain from the local government include the right to perform marriages, the right to bury the dead on church grounds, and even the right to appoint its own high-ranking clerics to powerful positions in the government! The church might have the right to demand the lord's peasants work its own lands (assuming it has any) for a certain time each season or a day each week, or other arrangement.

Whenever possible, churches try to obtain secular power as well as their religious influence. Churches attempt to gain ownership or lordship over lands. Ranking clerics want to convert nobles whose influence they can add to their own.

Points of Conflict

These specific points of conflict can create adventure seeds for religious characters of any kind. Even used as a backdrop to more specific events in which the player characters (PCs) participate, these conflicts can add extra dimension to the campaign setting.

Right to Tax

Few churches attempt to claim that the ruler can not tax his own subject. Churches attempt to gain the right to collect their own taxes from lands they control. They might also insist that the position of tax collector be one of their own clerics, or that the ruler pay the church a tithe on the taxes he collects.

Besides the obvious taxes, churches might gain revenue from tolls on roads through church-owned territory, fees for spellcasting and other services, or the sale of real or imagined benefits relevant to the faith (the Congregation of the Dead often sells "souls", so that a wealthy patron might not have to actually commit murder in order to gain greater undead status after death).

Adventure Seed: A rival church is expanding and building a larger temple on land granted by the local lord. The land includes a busy ferry, and the dominant church wants the faithful player characters to sabotage the temple's construction without harming anyone. If the temple is built, the revenues from the ferry could allow the rival to gain additional rights at the expense of the PCs' church.

Right to Bury the Dead

While not all churches truly desire this right, they bargain for it in the hopes that a ruler offers another concession instead. Churches who strongly desire this right include the Courts of Justice, the Assembly of Light, the Church of the Life's Fire, the Parish of Love, the Church of Everlasting Hope, the Face of the Free, the Temple of the Three Strengths, the House of Solace and the Congregation of the Dead.

Besides the spiritual impact of having the dead reside nearby and the consolation the church is able to provide to the families of the dead, churches charge a fee of anywhere from 5 to 500 gp for the service, depending on the wealth of the deceased. Even if the church can not gain the right to bury all of the dead in the city, they at least bargain for the right to bury their own worshippers and, if all else fails, consent to nothing less than the right to bury their own clerics.

Adventure Seed: The Congregation of the Dead has offered to dig extensive catacombs for the lord of a busy city who is faced with issues of constant space vs. expanding population. The Good churches are unable to prevent the maneuver, so they want the PCs to sneak into the catacombs and secretly read a hallow spell from a scroll so that the city's dead sleep peacefully.

Right to Crown Royalty

Nearly all faiths want to be associated with the land's ruler, especially in such an official capacity. The problem posed for the ruler is that of deciding with which church does he wish to be associated so closely? Faiths dedicated to honesty, virtue and fairness are popular choices, since the lord wishes the populace to associate these traits with their ruler.

The faith that gains this right gains great prestige within the community or nation. Even good-aligned churches might compete bitterly over the political advantage they stand to gain (or lose) from this position. While the honor might not necessarily give the church any financial benefit—in fact, the church might have to bear any costs associated with the ceremonies—the impact it has on recruiting followers is considerable.

Adventure Seed: For generations, the Halls of the Valiant have crowned the local lord, following the king's tradition. Recently, however, scandal has rocked the Halls of the Valiant, and a minor lord who is coming into his coronation within a few weeks has indicated to his regent that he is considering other churches for the privilege. The PCs are asked by their church to recover an ancient family heirloom for the young lord, one that was taken as a battlefield trophy 30 years ago by a rival kingdom. The return of this item would give them enough prestige and honor to guarantee that the PC's church earns the right of coronation.

Right to Perform Public Ceremonies

Good and neutral churches typically take this right for granted, although not all lands allow all faiths. For example, in most communities the Thunderer's Temple is not allowed to encourage dangerous storms, and the Way of the Berserk is prohibited from encouraging humanoid tribes to attack villages.

Public ceremonies allow the church to engage in acts of worship they consider important. Besides the celebration of faith, public ceremonies show the community the importance of the faith and serve to attract potential new worshippers. They also encourage existing worshippers to become more active in religious activities.

The definition of a ceremony varies from faith to faith; ceremonies according to the House of Vice are prohibited by law in most civilized lands. According to the Profiteers, any exchange of coins for goods or services is a tribute to the Landlord—an official ceremony.

In particular, the most contested ceremonies are marriage (by the Parish of Love and the Home Foundation) and the operation of hospitals (by the Church of Everlasting Hope and the Temple of the Three Strengths). Most rulers allow each to operate its own such services, leaving the choice up to the individual person, but some feel that it is easier to control and tax if only one church has the right.

Adventure Seed: Under great pressure and threat from an alliance between the Profiteers, the powerful Bringers of the New Order, and the House of Vice, a lord has consented to allow human sacrifices. He secretly contacts the PCs to capture the leader of the Bringers of the New Order and surrender him to the Temple of Sleepless Nights for sacrifice! He knows that the cleric will withdraw his demand rather than give his own life for his cause.

Political Rights

One hotly contested area of religious concern is a region's judicial system. Both the Courts of Justice and the Courts of Inequity greatly desire to control the judicial system, or at least as much of it as they can. If they can not control it officially, they attempt to gain positions of influence, where they can begin their manipulation from the inside. Even a single clerk who begins taking bribes can damage the system's integrity a great deal.

Besides these polar opposites, the Hall of Oaths, the Face of the Free, the Founder's Creation, and the House of Shackles all desire to control this powerful machine of justice.

Adventure Seed: The Courts of Justice is losing its position of authority in the local court system. A series of suspicious deaths has left them undermanned and weakened. Rather than allow the court system to fall to their rivals (who have bribed the king's minister to allow them to take over), the Courts of Justice want the player characters to drive out a troublesome humanoid tribe, giving credit for the deed to the Hall of Oaths, a close ally of the Courts of Justice. They hope that maybe some day the church will regain enough strength to recover the position from an ally like the Hall of Oaths rather than a bitter enemy.

World of Tellene God Statistics

Gods in Kalamar do not have statistics that can be measured in any scale that is meaningful to player characters. First, they do not face mortals directly, so comparisons against known values are impossible. Second, they haven't faced each other physically (at least not to the knowledge of mere mortals) in ages beyond count, so subjective comparisons between the gods themselves would be only supposition.

If a god appears personally in front of mortals, the mortals are automatically overcome by awe and reverence. Regardless of alignment or belief, the mortal is stricken and unable to move or take actions. Even unintelligent beasts are held captive by the divine presence.

The god can free a mortal from this overpowering effect should he desire to do so. However, even on the rare occasions when a god has directly dealt with a mortal directly, the god generally appears in a disguised or less transcendent form. Few mortals have been granted the privilege of viewing a god's true form.

Summoning Gods

No mortal spell or ability can directly summon a god or any named direct servant of the god. High-level spells can summon outsiders that come from the god's plane and that may have appeared in the god's armies or served in a minor capacity at some point. Player characters who attempt to goad gods into appearing by making vain comparisons between themselves and the gods experience only frustration and failure.

Divine Servants

The gods of Tellene are so powerful that their properties cannot be described in meaningful terms. Gods have no armor class or hit points. Mortals simply can't affect them, regardless of how powerful the mortal becomes. While sages debate the power of one god relative to another, such speculations are impossible to verify.

These gods, however great, do utilize creatures whose powers and abilities can be catalogued. A handful of these divine servants become important enough that they have their own identity. They appear in prophecies, tales, omens and, rarely, direct visitation. Below are some sample divine servants for use as examples for creating servants of other gods, if needed for your game.

Alianna, the Trustee of the Lost Glade

Alianna is a nymph who serves as the Shimmering One's principal agent on Tellene. Her primary duties are to obtain as many works of high art and great beauty as possible, and to guard the Lost Glade where that collection is stored. When traveling beyond the Glade, Alianna often disguises herself as a female elf. If the creator or owner of the item she seeks worships the Shimmering One, Alianna often simply convinces that person to give her the object. If not, Alianna tries to purchase the item, or to take it in some other way without fraud or confrontation. If the owner is evil or seeks to destroy the object, she is not above seizing it without negotiations.

Defending the Lost Glade is actually not as difficult as it might appear for Alianna. It is protected against detection and scrying by powerful magic and is physically located in a very secluded spot. Should a band of travelers or intruders find their way to the Lost Glade, Alianna initially tries to mislead, discourage, or frighten them away. Failing that, Alianna strikes from concealment and uses hit and run tactics to harass her opponents. After wearing down her enemies sufficiently, she makes her final assault, using her rapier, her spells, and her other abilities to finish the fight on her terms.

Alianna, Nymph Bard 8/Muse 6 (CR 21)

CG Medium Fey

Attack and Movement

Init +4 (+4 Dex)

Melee rapier +22/+17/+12 (1d6+5, critical 15-20/x2)

Base Atk +12; **Grp** +12

SA Bardic music, blinding beauty (DC 27), stunning glance (DC 20)

Speed 30 ft. (6 squares)

Defense

hp 140 (HD 20d6+20)

AC 26 (+4 Dex, +12 deflection, 26 touch, 22 flat-footed)

Fort +14, **Ref** +27, **Will** +27

SQ Damage reduction 10/cold iron, low light vision, unearthly grace, wild empathy, bardic knowledge, countersong, keen eye and ear, inspire greatness, combat aid, inspiration, great performance

Spell-Like Abilities (CL 7)

1/day- dimension door

Druid Spells (CL 7)

0-*cure minor wounds, detect magic, flare, guidance, light, resistance*; 1st- *calm animal, cure light wounds, entangle, longstrider, speak with animals*; 2nd- *barkskin, heat metal, lesser restoration, tree shape*; 3rd- *call lightning, cure moderate wounds, protection from energy*; 4th- *rusting grasp, scrying*

Bard Spells (CL 8)

0-*mage hand, mending, summon instrument*; 1st-*comprehend languages, cure light wounds, disguise self, Miaza's magic aura, Jandy's hideous laughter*; 2nd-*alter self, cat's grace, invisibility, suggestion, whispering wind*; 3rd-*deep slumber, haste, see invisibility*

Muse Spells (CL 6)

1st-3 (*charm person, hypnotism, message, silent image, sleep*); 2nd-3 (*animal trance, blur, detect thoughts, hold person, minor image, silence*); 3rd-2 (*charm monster, dispel magic, emotion, illusory script, major image, remove curse*)

Traits

Abilities Str 10, Dex 18, Con 12, Int 16, Wis 18, Cha 24

Skills Appraise +26, Concentration +10, Craft-painting +24, Craft-sculpting +8, Craft-woodcarving +8, Diplomacy +9, Disguise +27, Escape Artist +13, Handle Animal +16, Heal +13, Hide +13, Listen +27, Move Silently +13, Perform-dance +14, Perform-string instruments +14, Perform-sing +14, Perform-wind instruments, Ride +6, Search +5, Sense Motive +13, Spot +15, Swim +8, Use Rope +4

Feats Combat Casting, Dodge, Weapon Finesse, Weapon Focus: Rapier, Improved Critical: Rapier, Mobility, Elusive Target

Equipment

ring of protection +5, rapier +5 defending, brooch of shielding

Deeza'la

When the time came for Deeza'la to be offered up to her lich-queen, she fought and sought to escape. Although she knew the effort was doomed, Deeza'la was loath to die simply because her queen would brook no rivals. Pursued by bands of warriors, Deeza'la was cornered and certain to die. But her defiance had attracted the notice of the Overlord, who transported her to safety and demanded her service. Deeza'la accepted his terms and became his most trusted servant. In exchange, the Overlord granted her power, agelessness, and the authority to lead his other servitors. Deeza'la most often captures powerful adventurers for the House of Shackles, or defends the church against its foes. She is also often dispatched to recapture particularly tough escaped slaves or put down large scale slave revolts.

Deeza'la appears as a 13 ft. tall female githyanki. She wears red leather and wool clothing, although no armor. Her weapon of choice is a *+5 spiked chain*, although she also carries her +1 silver greatsword for use against astral and psionic opponents.

Deeza'la, Githyanki Fighter 16/Monk 10/Slaver 10 (CR 26)

LE Large Humanoid (Extraplanar)

Attack and Movement

Init +8 (+4 Dex, +4 Improved Initiative)

Melee +5 Spiked chain +38/+33/+28/+23 (2d6+15 damage, critical 19-20/x2, piercing)

Melee +1 silver greatsword +32/+27/+22/+17 (3d6+7 damage, critical 19-20/x2, slashing)

Melee flurry of blows +31/+31/+26/+21/+16 (1d10+6 damage, critical 20/x2, bludgeoning)

Base Atk +17; **Grp** +31

SA Psionics, capture, crush morale, biting lash, ensnare spirit, flurry of blows, stunning fist (DC 32)

Speed 60 feet (12 squares)

Defense

hp 392 (HD 16d10+20d8+72)

AC 27 (+4Dex, +4 Wis, +2 monk class ability, -1 Size) touch 19, flat footed 23

Fort +24, **Ref** +22, **Will** +24

SQ Darkvision 60 ft., psionics, spell resistance, appraise slave, improved evasion, still mind, ki strike (lawful/magic), purity of body, slow fall 50 ft., wholeness of body

Psionics

3/day-*daze* (DC 14), *mage hand, blur, dimension door, telekinesis* (DC 19). 1/day- *plane shift* (DC 21)

Traits

Abilities Str 22 Dex 18 Con 14 Int 10 Wis 18 Cha 18

Skills Appraise +23 (+27 for slaves), Balance +24, Climb +16, Hide +24, Intimidate +24, Jump +26, Knowledge (religion) +20, Move Silently +24, Survival +27, Spot +14, Swim +16, Tumble +26, Use Rope +7

Feats Blind-Fight, Combat Expertise, Improved Trip, Combat Reflexes, Dodge, Mobility, Spring Attack, Improved Unarmed Strike, Improved Initiative, Stunning Fist, Power Attack, Cleave, Great Cleave, Improved Sunder, Movement Check, Exotic Weapon Proficiency: Spiked Chain, Weapon Focus: Spiked Chain, Weapon Specialization: Spiked Chain, Greater Weapon Focus: Spiked Chain, Greater Weapon Specialization: Spiked Chain, Improved Critical: Spiked Chain, Knock Prone, Skill Focus: Intimidate, Smashing Blow, Skill Focus: Survival, Improved Subdual, Iron Will

Equipment

+5 spiked chain, +1 silver greatsword, +8 bracers of armor

Combat

Deeza'la prefers to use her spiked chain in combat. With her reach and maneuverability, she keeps her opponents at a range of 10-20 feet as she dances back and forth. Making expert use of her trip attacks and Movement Check feat, she can keep most opponents from ever getting near her. With the great reach of her large spiked chain, Deeza'la also has many chances to make attacks of opportunity, by opponents standing up from prone positions or moving through threatened squares.

When facing astral or psionic characters, Deeza'la uses her silver greatsword early in the fight to put her opponent at a disadvantage before switching over to her spiked chain.

Deeza'la is a more than competent fighter with her unarmed combat style, but does not resort to such combat unless necessary. When so pressed, she leads with her potent Stunning Fist attack, following it up with a storm of powerful strikes.

Imbra

Imbra is a hag who serves as exchequer to the Unseen One. She handles the actual selling of souls, assessing their value and negotiating their sale with other evil outsiders. Imbra has a reputation for honesty in her dealing, but in times past she has cheated those who have cheated her. She drives an extremely hard bargain, taking any opportunity to drive up the cost of the souls she sells. A stray comment, an improper form of address or even the wrong number in an entourage have cost her bidders handsomely.

Part of Imbra's strength is that she makes it a point to know everything she can about those with whom she trades. As such, she has a corps of unparalleled spies. Knowing the value of this information, she refuses to trade on it.

That she doesn't also seek to gain wealth by selling information about other outsiders earns her a great deal of trust from the Unseen One--something she sees as far more valuable than the minor favors or wealth she might gain from divulging a few secrets.

Imbra, Tunnel Hag Rogue 10/Assassin 10 (CR 23)

NE Medium Outsider (Extraplanar, Monstrous Humanoid)

Attack and Movement

Init +7 (+3 Dex, +4 Improved Initiative)

Melee four claw attacks +30/+25/+20/+15 (1d6+10)

Base Atk +23; **Grp** +30

SA Sneak attack + 10d6, death attack (DC 24), poison use

Speed 20 ft. (4 squares)

Defense

hp 240 (HD 28d8+ 56)

AC 23 (+3 Dex, +10 Natural), touch 13, flat-footed 20

Fort +10, **Ref** +21, **Will** +16

SQ Improved uncanny dodge, hide in plain sight, +5 save vs. poison, dwarf traits, bolster, darkvision 60 ft, immunity to fear, improved evasion

Spell-Like Abilities (CL 9)

At will—*change self, dancing lights, ghost sound, pass without trace*; 3/day– *deeper darkness, fear, tongues*

Spells

1st – *detect poison, feather fall, jump, obscuring mist, sleep;*
2nd – *cat's grace, fox's cunning, illusionary script, invisibility, undetectable alignment*; 3rd – *deep slumber, false life, magic circle against good, misdirection, nondetection*;
4th – *dimension door, freedom of movement, glibness, greater invisibility, locate creature*

Traits

Abilities Str 24, Dex 16, Con 14, Int 18, Wis 18, Cha 18
Skills Appraise +4 (alchemy +6), Balance +10, Bluff +38, Climb +7, Craft (alchemy) +15, Climb +7, Decipher Script +10, Diplomacy +40, Disguise +10, Gather Information +35, Hide +9, Listen +12, Move Silently +9, Sense Motive +37, Spot +11, Tumble +18
Feats Alertness, Combat Casting, Combat Expertise, Expert Tactician, Improved Initiative, Improved Feint, Negotiator, Skill Focus: Bluff, Skill Focus: Diplomacy, Toughness

Serun

Serun is the herald of the Knight of the Gods. He is the primary speaker for the Knight of the Gods, reserved as messenger for the most important missions. In the rare occasions when the Knight of the Gods battles other outsiders or leads his forces into battle, Serun announces the army's charge by blowing a horn carved from the horn of a great red dragon.

Serun rarely appears on the Prime Material Plane. The Servants of the Swift Sword say that he led a charge of angels against the inhabitants of the Khydoban Desert in the early days of the Dynaj Empire. This battle so devastated that kingdom that it became the wasteland it is today and gave rise to the undead creatures rumored to exist there now. Other faiths have their own interpretation of these distant events, of course.

Serun (CR 29)

LG Huge Outsider (Angel, Extraplanar, Good)

Attack and Movement

Init +8 (+4 Dex, +4 Improved Initiative)
Melee +5 Greatsword +52/+47/+42/+37 (4d6+23/19-20)
Melee slam +47 melee (3d8+18)
Base Atk +36; **Grp** +32
Speed 30 ft. (6 squares), fly 90 ft. (18 squares; good)

Defense

hp 540 (HD 36d8+252)
AC 34 (-2 size, +4 Dex, +22 natural), touch 12, flat footed 30
Fort +21 (+25 vs. poison), **Ref** +18, **Will** +20
SQ DR 10/evil, darkvision 60 ft., low light vision, immunity to acid, cold, and petrification, protective aura, regeneration 10, resistance to electricity 10 and fire 10, SR 30, tongues

Spell-Like Abilities (CL 20; saves are Cha-based)

At will- *continual flame, dispel magic, holy smite* (DC 20), *invisibility* (self only), *lesser restoration* (DC 18), *remove curse* (DC 19), *remove fear* (DC 17), *speak with dead* (DC 19); 3/day-*blade barrier* (DC 22), *flame strike* (DC 21), *polymorph* (self only), *power word stun, raise dead, waves of fatigue*; 1/day-*earthquake* (DC 24), *greater restoration* (DC 23), *mass charm monster* (DC 24), *waves of exhaustion*

Spells (CL 20; DC 16+spell level) (6/8/8/7/7/7/6/5/5/5)

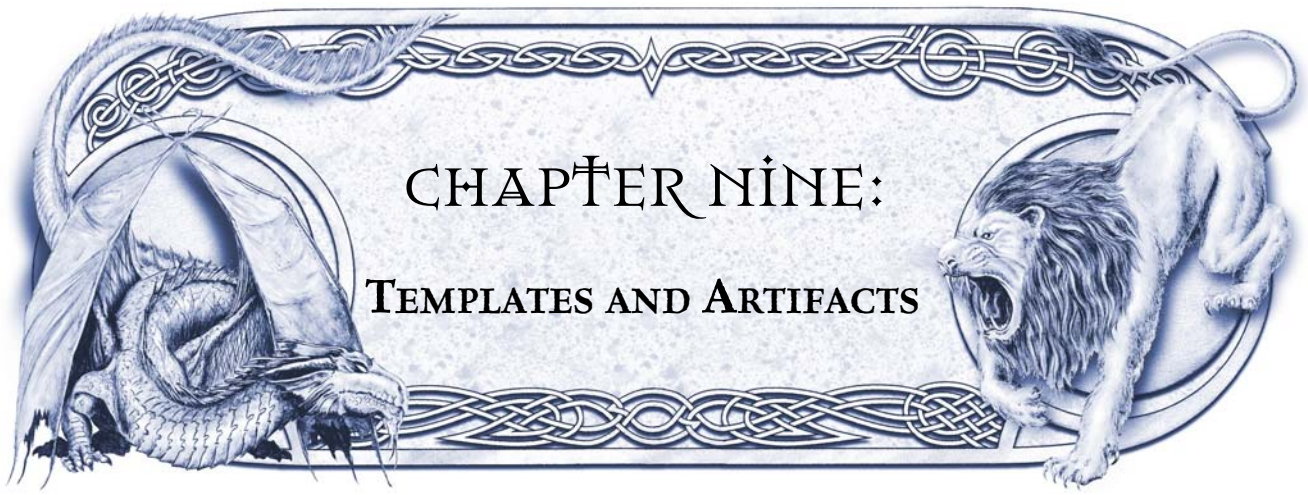
0-*create water, cure minor wounds, detect magic, guidance, mending, purify food and drink, virtue*; 1st-bless, *bless water, command, cure light wounds, disinter, faith shield, protection from chaos, silken grasp*; 2nd- *consecrate, remove paralysis, shatter, shield other, spiritual weapon, thunderclap, wall of thought, zone of truth*; 3rd-*blindness/deafness, cure serious wounds, daylight, magic vestment, one heart, remove blindness/deafness, searing light*; 4th-*death ward, dimensional anchor, dismissal, imbue with spell ability, orders' wrath, neutralize poison, sending, spell immunity*; 5th-*atonement, break enchantment, dispel chaos, disrupting weapon, plane shift, true seeing, wall of stone*; 6th-*bear's endurance (mass), bull's strength (mass), heal, heroes' feast, hold monster, undeath to death*; 7th-*dictum, holy word, greater scrying, resurrection, summon monster* VII; 8th-*fire storm, greater spell immunity, know true name, moonthrust, power word stun*; 9th-*amnesia, echo of the whirlwind, power word kill, storm of vengeance, wrath of the heavens*
Serun has access to the Law and War domains.

Traits

Abilities Str 34, Dex 18, Con 24, Int 22, Wis 23, Cha 22
Skills Balance +25, Climb +17, Concentration +28, Diplomacy +27, Escape Artist +25, Hide +25, Intimidate +27, Jump +33, Knowledge (fighting styles) +27, Knowledge (history)+27, Knowledge (military logistics) +27, Knowledge (military tactics) +27, Knowledge (monsters) +27, Knowledge (nobility) +27, Knowledge (planes) +27, Knowledge (races) +27, Knowledge (religion) +27, Listen +27, Move Silently +25, Perform (wind instruments) +27, Sense Motive +27, Search +27, Spot +27, Tumble +27, Use Magic Device +27, Use Rope +5 (+7 with bindings)
Feats Blind-fight, Cleave, Combat Reflexes, Great Cleave, Improved Initiative, Improved Sunder, Power Attack, Weapon Focus: greatsword, Iron Will, Great Fortitude, Lightning Reflexes, Improved Bull Rush, Awesome Blow, Hover

Equipment

+5 *greatsword*, *Trumpet of Serun* (as a full round action up to three times per day, Serun can sound his *trumpet*. The sounding of the *trumpet* can be heard clearly 10 miles away, and faintly up to 100 miles away. All creatures (except Lawful Good creatures) within a 100 ft. radius of Serun must make a Fortitude save (DC 20) or be permanently deafened. The *trumpet* only functions for Serun.)



Chapter Nine:

Templates and Artifacts

When choosing to play a character devoted to one (or more) gods, there are many roleplaying and game mechanic items to consider. In this chapter, we provide rules for creating a character with a divine bloodline, and give sample divine artifacts that have appeared on Tellene.

Progeny of the Gods

The gods walk the roads and fields of Tellene from time to time, some say. On these occasions, they are suspected of physical unions with mortals, perhaps resulting in offspring. The Vicelord and the Laugher are most frequently associated with these unions, but the Great Huntress, the Raconteur and the Founder are all associated with stories of offspring with unusual talents.

Nonbelievers explain the appearance of these so-called progeny in other ways, often claiming powerful spirits touched them, or that they are descended from elemental lords or genies.

Godspawn

Godspawn are different from their peers in some obvious way. They might glow with an ambient light when angry or excited. The music of stringed instruments might accompany their voice when they speak. The air around them might feel tense and charged, like an impending storm. Their body might radiate uncomfortable warmth at all times.

The history of Tellene has produced a rare few godspawn. For example, it is said that a godspawn Dejy sorcerer from the Khydoban led a short but eventful life within living memory, while a godspawn psion attempted to gain complete control of a secret society some one hundred years ago, bringing a terrible focus and dedication to this group of recluses. Even further in the past, before the division of the Brandobian Empire, a half-elven godspawn wizard of exceptional beauty and grace led the Empire's armies to war against the hobgoblins of the Odril Hills.

Possessing this template identifies the character as having divine blood somewhere in his or her heritage. Whether first-generation or merely a pure descendent through many generations, the character is especially blessed with the power of his immortal forbearer.

Godspawn as Characters

Godspawn characters possess the following racial traits, in addition to any traits of the base creature.

Outsider Traits. The godspawn gains the outsider (native) subtype and traits.

Frightful Gaze (Ex): A pale reflection of the divine ancestor's personal presence burns within the character. A foe within 20 feet that has fewer Hit Dice or levels than the godspawn must make a Will save (DC 10 + 1/2 godspawn's Hit Dice + godspawn's Charisma modifier) or become shaken until the godspawn is out of range. Foes who make successful saving throws are unaffected by this ability for 24 hours. This ability is an extraordinary gaze attack. You may use this ability as a standard action once per day per character level.

Spells: A godspawn casts divine spells from the cleric list and from three domains of his parent deity as a 1st-level cleric (save DC 10 + spell level + the godspawn's Wisdom modifier). He does not gain extra domain spell slots for these domains as a cleric would. A godspawn who ceases to be of the divine ancestor's alignment, who willfully commits an act that goes against that alignment, or who acts in a manner opposite to the divine ancestor's spheres (for example, a godspawn of the Old Oak who burns down a forest) loses all godspawn spells. If he atones for his violations (see the *atonement* spell description in the *Player's Handbook*), he regains these spells.

Damage Reduction (Ex): A godspawn gains damage reduction 5/magic. Also, the godspawn's natural weapons/unarmed attacks are now considered magic weapons for the purpose of overcoming damage reduction.

Maximum Healing (Su): The godspawn character automatically receives the maximum result on any healing spells cast by clerics who worship the godspawn's divine ancestor. A godspawn who ceases to be of the divine ancestor's alignment, who willfully commits an act that goes against that alignment, or who acts in a manner opposite to the divine ancestor's spheres (for example, a godspawn of the Old Oak who burns down a forest) loses this ability. If he atones for his violations

(see the *atonement* spell description in the *Player's Handbook*), he regains this ability.

Spell Resistance (Ex): The base creature's spell resistance improves by +8 plus a number equal to 1/2 the godspawn's character level. This spell resistance increases as the character gains levels.

Vigorous (Ex): The character stays in excellent health throughout his life. He does not suffer age penalties to Strength, Constitution and Dexterity if he reaches middle age or older. However, he does receive the bonuses to Intelligence, Wisdom and Charisma for reaching middle age or older.

Level adjustment +3.

Immortal Descendant

The character descends not from a god but from an immortal agent of one of the gods or other powerful divine servant. These beings of extreme power interact with mortals more frequently than the gods, but their bloodlines rarely last as long as that of a true god. As a result, their immortal descendents are no more common than true divine offspring.

Characters with an immortal heritage tend to be visually exceptional. The character might have hair of an unusual color, striking eyes, or be exceptionally tall or attractive. They might have a highly memorable and easily identified voice or a birthmark that recalls their unique ancestry.

Immortal descendants are rare, but they occasionally appear in Svimohzia and Brandobia, particularly in Pel Brolenon. They infrequently surface in Kalamar or the Reanaaria Bay area. They are perhaps most rare in the Wild Lands and the deserts and jungles of Tellene.

Immortal Descendants as Characters

Immortal descendant characters possess the following racial traits, in addition to any traits of the base creature.

Cha +1. Immortal descendants are visually exceptional.

Fast Healing (Ex): Immortal descendants gain fast healing 1.

Resistance (Su): Immortal descendants gain resistance 5 against one of the following effects: acid, cold, electricity, fire, poison or sonic.

Spell Resistance (Ex): The base creature's spell resistance improves by a number equal to 1/2 the godspawn's character level. This spell resistance increases as the character gains levels.

+1 racial bonus on Will saves.

Level adjustment +1.

Note: Immortal descendants are not themselves immortal - they age as normal for their race.

DIVINE ARTIFACTS

Most artifacts on Tellene are of divine rather than mortal origin. While humans and their kind may become quite powerful, the secrets to creating artifacts are not easily gained. The gods use these powerful objects of often overwhelming power and influence as major elements in their labyrinthine plans.

Holy texts often discuss holy relics and artifacts. Few of these items are magical artifacts. All but a few are items known for their association with saints, famous temples, or even the very rare direct appearances of the gods. These items might have no magical traits, but they are considered priceless assets of the faith and serve as powerful symbols of the faith's greatness.

Items that are renowned for both their symbolism and their magical abilities are prized above all others. They are also protected by hand-picked guards, concealed by subtle illusion or warded by elaborate enchantments. Moving these items from one place to another is a major affair, involving strategic planning and shuffling of resources.

Since these items are unique, they are all considered major artifacts. Characters cannot create them, although they might duplicate part of their abilities with wondrous items. When an item creates a spell-like effect, consider the item to be a 20th level caster.

TABLE 9-1: DIVINE ARTIFACTS

Artifact	Associated God(s)
Bane of the Faithful	None
Hymnal of Joyful Worship	Eternal Lantern
Kalenadil's Bracer	Great Huntress
Mantle of St. P'Ran	Old Man, Swift Sword, Traveller, Lord of Silver Linings
Mosia's Rattle	Holy Mother
The Overlord's Gauntlet	Overlord
The Perfect Rose	Guardian
Rostak's Sandals	Traveller
St. Thelvan's Cane	True

The Bane of the Faithful

The *bane* is a foul artifact used by the Vessels of Man to destroy and corrupt congregations of worshipers from within. The *bane* can take the form of any holy symbol, always initially appearing as the symbol of the god of the first person to see it. It retains that form until it is lost (see below) and then found again.

Created almost seventy years ago in the Wild Lands, the *bane* has left behind a wake of misery and despair wherever it has touched the lives of faithful individuals, Almost every church would love to see the infernal object destroyed, but it has escaped repeated attempts, due in no small measure to the protectiveness of its owners. Champions of the Vessels of Man sometimes carry the *bane* from one town to another, looking for prime targets they can foist the *bane* upon. The *bane* was last seen

in Shyta-Thybaj almost 5 years ago, where it almost destroyed the congregation of the Raiser before its influence was discovered and halted.

When grasped by any character with the ability to cast divine spells, the *bane* causes the subject to make a DC 20 Will save. Success means the character has recognized the evil power within and can drop the device; although he still takes 10d6 [evil] damage, he is thereafter immune to any further effects of the bane. Failure means the character has succumbed to the call of the device; his alignment moves one step closer to chaotic evil and he begins plotting ways of subverting others in his associations away from the worship of the gods. During this time, the subject attempts to keep constant physical possession of the artifact, and so instead uses other means to try subverting others. Each week afterward, a new Will save is made (even if the subject is no longer in possession of the *bane*); failure indicates moving another step closer to chaotic evil, while success ends the effects of the item on the character, although repairing the damage he has done to friends, family, and fellow worshipers are his own responsibility (if he elects to do so). The character's alignment remains at whatever it has reached due to failed saves until the character receives an *atonement* and is fully immersed in holy water. If the character still has possession of the *bane* when this occurs, the *bane* disappears when the character is immersed.

Hymnal of Joyful Worship

When Elentoro (a human cleric of the Eternal Lantern) retired from active adventuring, he began reflecting on his years of service to his god. He thought of the lost companions, the seemingly endless flood of evil opponents, the long days of trial and tribulation spent questing and battling. He came to realize how empty and vain such efforts were if they did not actually advance the faith. Defeating the evil in the world was its own reward, but the common man was more concerned about the health of his family, the coming harvest, and the other daily burdens of life than the destruction of a cabal of evil cultists, or the banishing of the undead. He prayed to the Eternal Lantern for some way to bring joy to his congregation, to lighten their troubles, and to encourage and uplift their spirits.

Whether his prayers were granted, or if he used his own talents to craft it, Elentoro soon after appeared in the worship services with a hymn book of exceptional workmanship and exquisite appearance. For years, Elentoro led his congregation in psalms and songs of exceptional beauty, inspiration, and encouragement. His congregation was one of the largest of the churches in Rynoshok. When the orders came down from King Joto II banning all churches and clerics from his realm, Elentoro stubbornly resisted. Even as his congregation melted away under the oppression, Elentoro continued to direct worship services in defiance of the ban. Finally, the king could no longer tolerate such an open challenge to his law and royal soldier attacked the temple and killed the few remaining members of the congregation, Elentoro included. The building itself was razed and everything on the site burned and smashed, to serve as visible reminder to any others foolish enough to defy the king.

Almost immediately, however, rumors began circulating that Elentoro's *hymnal* had survived the conflagration and was still encouraging the faithful with the beautiful songs written in its pages. The book today is in the hands of Tobias, a halfling cleric of the Eternal Lantern, who continues to conduct private, hidden worship services while maintaining his appearance as a silk merchant. The King has long heard the rumors of the book and would love nothing better to make a public display of destroying it, but his agents have no leads on who might possess it or where it could be found.

When opened, the *hymnal* replaces the owner's clerical and spellcasting abilities with bardic music ability as if the owner's levels in cleric (and other divine spellcasting classes) were bardic levels. Opening or closing the book in combat is considered a standard action. Instead of Perform, however, the owner uses Knowledge (religion) for the skill checks. In addition, the *hymnal* can be used as part of a worship service standard for the owner's church. The magic of the book gives the each member of the congregation the effect of a bless spell for the remainder of the day, but the service must last at least one hour, during which at least half of that time must be devoted to individual, choir, or congregational singing.

Kalenadil's Bracer

This leather and steel bracer for a left arm currently sits idle in the treasure rooms of King Brenbol of Eldor. Instead of hiding it, Brenbol allows rumors of the bracer to circulate, using it as an unmentioned "carrot" to encourage greatness out of anyone who might seek his favor.

The *bracer* is named after the first famous user, a Tokite hunter who gained fame in the Pipitul Woodlands and then began exploring other, more dangerous, woodlands in search of greater prizes. Kalenadil spent the greater part of his life pursuing a mysterious unicorn. The unicorn led him on a chase through the Young Kingdoms and Wild Lands, eventually leading him into unmapped eastern regions. Legends say that Kalenadil still pursues his goal, but if so, he does it without his famous artifact. The *bracer* is associated with the Great Huntress, although her church has not pressed any claim to it since it came into King Brenbol's possession.

The *bracer* provides its wearer with a +20 bonus to Spot and Listen checks while in the wilderness. The wearer can use *true strike* three times per day as a 20th level sorcerer, but the bonus only applies to arrows. Also, the bracer grants a +10 bonus on Survival checks. The owner is immune to the *haste* spell, unless he removes the bracer and voluntarily gives up all benefits from the bracer.

Mantle of St. P'Ran

St. P'Ran is considered a major and prominent saint by the Servants of the Swift Sword and a minor saint by the Journeymen, the Merciful Fates and the Order of the Pike. P'Ran was born to a noble family not far removed from the throne. Not wanting to be caught up in courtly intrigues, he joined the Servants as a paladin, forsaking his family and pledging his life to the church.

The church needed him badly at the time. The time was the Age of Great Anguish. Chaos gripped Kalamar, and its future was uncertain. Wealthy nobles, accustomed to the excessive prosperity of Kalamar's previous expansion, fought bitterly to retain power. The nobles called levies to arms time and time again to wage war or to defend a lord's land.

P'Ran fought in the defense of those who were forced to go to war. He defended the pastures of Tarisato, the rice fields of western Kalamar and the Gaketan herds. He lessened the fears of the men who went afield at the command of their lord, assuring them that when they returned, their home and family would welcome them. Never once in an attacking army, P'Ran fought in hundreds of battles, even long after old age should have kept him from the field.

The sky-blue *mantle* he always wore came to bring tears of relief to the besieged peoples of Kalamar. They kissed his hems in thanks, and the gods noticed. The common folk embraced him, they showered him with praise, and he humbly refused any reward other than simple meals and a place to rest. P'Ran eventually succumbed to poison in the home of a family he had sworn to protect, while resting after a fierce battle in which he suffered only a tiny scratch.

His famous cloak was soon discovered to have retained some of the saint's qualities and helped those who followed his example. The wearer gains damage reduction 10/silver, immunity to fear, and +4 competence bonus to Knowledge (fighting styles) checks.

Mosia's Rattle

While its origins are lost, the small child's plaything has appeared again and again through the ages, in story and fable as often as by confirmed sighting. The small wooden toy is adorned only with the symbol of the Holy Mother on one side and a well known Reanaarian nursery rhyme on the other (there is disagreement in the stories about which rhyme). Some researchers insist that the *rattle* does not actually exist, that it is only the focus of a loosely knit set of fables and morality tales. This supposition is largely based on the fact that the stories place the *rattle* in homes of nearly every age, race, social background, income, and circumstance without any mention of how it came to that family or what happened to it afterwards. Of particular appeal to such skeptics is the story of Kregush and the Stew, in which a small orcish child is saved by the rattle's powers from his mother's poisoned stew and he then kills her with her own meat cleaver. Hardly the stuff of which the Holy Mother would seem to be associated, so the argument goes.

On the other hand, the *rattle* has been seen by many reputable eyewitnesses over the centuries, and seems to appear at least once in each generation of each of the major races of Tellene. The sheer volume of sightings leads most people to agree that it does exist, even if how one might obtain it is not known. What doubters and the faithful all can agree on, however, is the lesson taught in nearly all the *rattle* stories: almost invariably, an adult (sometimes of the family, more often a neighbor or rival) discovers the powers of the device and seeks to obtain it by theft, trickery, or murder and comes to a bad end, though the punishment in such tales is rarely fatal.

When in the possession of an infant or toddler of any humanoid race, the *rattle* provides the child with the following:

- +4 on all saving throws
- Improved Evasion ability
- Immunity to non-magical and non-supernatural diseases
- The effects of a *false life* spell as if cast by a 10th level caster, once per day, upon being hit with a melee or ranged attack

The *rattle* is not only protective of its charge, but can also bring its powers to bear against those who would hurt the child. Each time an adult attempts to attack, poison, frighten, or cast a harmful spell on the child, he must make a DC 25 Will save or the attempt automatically fails. Furthermore, any adult who takes the *rattle* from its rightful owner with the intent of keeping it must make a DC 30 Will save each sunrise or be afflicted with one random effect of the *bestow curse* spell. Unlike normal effects of the spell, the accursed can have such penalties stack. Once contracted, the only way to remove the curse or curses is to return the *rattle* to the child, and seek an *atonement* spell for each curse.

The Overlord's Gauntlet

The *Overlord's gauntlet* is said to have been left behind after the deity was freed from imprisonment on Tellene. Initially, the item was an important relic of the Grand Theocrat and was a part of that office's regalia. It disappeared during a religious conflict within the faith around 710 YK. The *gauntlet* appeared 60 years ago on a mercenary captain in O'Par for a fleeting time. The captain was found dead with his *gauntlet* missing—including the hand—in a muddy alley with all of his other gear.

The last appearance of the *gauntlet* was seven years ago, where it held a holy position in a monk's shrine in Ahznomahn. Apparently, someone found the placing inappropriate because it coincidentally disappeared the night a pack of werewolves slaughtered all of the monks. Rumors currently place it near Dynaj.

The *gauntlet* is a locking gauntlet, cast of cold iron. A strike from the *gauntlet* inflicts 1d4 points of Wisdom damage in addition to any physical damage. On a critical hit, it inflicts an additional 1d4 points of Wisdom drain instead of extra physical damage. The user can cast *suggestion* once per day as a 20th level

sorcerer, *dominate person* once per day, and *dominate monster* once per week. The wearer gains a +20 on Intimidate rolls while the *gauntlet* is visible and a +10 bonus to all on all Knowledge (religion) checks relating to sacrifices (see the *Book of Vile Darkness*).

The Perfect Rose (also known as the Perfect Petal)

Created over nine hundred years ago by an ancient elven druid when his home city was threatened by a hobgoblin horde, the *perfect petal* was originally a full, beautiful, silver rose. Appealing to the Guardian for aid in his city's time of danger, the druid was able to grow from the soil of the city's central garden the living silver rose. With its powers, the defenders repulsed the invading army and prepared to celebrate their victory and newfound weapon. As the druid and the other city leaders approached the flower, however, a single petal fell and the rose disappeared.

Over the centuries, the *perfect rose* reappeared, always when a city of good, decent people was threatened by invasion or siege. Each time, its powers enabled the defenders to withstand their enemies, and each time a petal fell from the flower before it disappeared. The last appearance was nine years ago in Bet Rogala, when it helped repulse a Tokis army in the early stages of their current war. Although no Tokis army has since threatened the city itself, when the *perfect rose* disappeared this time, only a single petal remained.

No two scholars can agree on how the *perfect petal* comes to a city. Most hold it is simply due to the will of the Guardian, while others point to heroic quests of legend, and still others insist there is no pattern that can be confirmed. In any event, no city under it's protection has ever been confirmed to fall to invaders or siege and there are not a few rulers who covet the protection the last petal could provide them and their subjects. While some assert that the protection of the *perfect rose* has not been enough on occasion, its wondrous powers are more than enough enticement even without such certainty.

The *perfect petal* grants the following effects to all the defenders of a city within a 2 mile radius, as long as they remain within the city walls and there is an active enemy army either assaulting the city or laying siege to it:

- the effect of a *ring of sustenance* (after one week)
- the effect of a *prayer* and a *bless* spell
- immunity to non-magical fear, and +2 enhancement bonus to saves against magical fear and magical compulsion
- all defenders' weapons and attacks are treated as if they are Good-aligned for the purposes of overcoming damage reduction

Rostak's Sandals

Rostak's sandals appear to be ordinary footwear that could come from virtually any culture. They are currently being worn by a mere Quester named Palatan Mari from Rosaleta. Thieves constantly seek the *sandals*, but Mari is excellent at disguise and attracts no attention.

The *sandals* grant the ability to walk on water, sand, mud or any other unstable surface as if it were solid ground. The wearer never triggers a trap based on where he steps, including pitfalls, snares, and tripwires. The wearer gains a +20 to all Balance checks. The wearer never suffers nonlethal damage from walking.

Anyone who wears the *sandals* must make a Will save DC 20 each day he wears them, even if only for a moment, or he must march in some direction for at least 8 miles. If at the end of the day, the wearer has not traveled 8 miles and is not 8 miles away from his location at the beginning of the day (so neither teleporting nor walking in circles meets the requirements), he takes 1d4 points of Wisdom damage and the sandals have a 5% chance of teleporting away to a random location.

Sages claim that the *sandals* can be destroyed by allowing them to sit idle for a thousand years. The exact date of their first appearance is hard to pin down beyond 33 IR, when a meticulous Kalamaran chronicler encountered them on the feet of a courier the army had been using for four years. The courier had always seemed to manage the impossible, delivering messages regardless of weather, enemy activity, or other setbacks.

St. Thelvan's Cane

St. Thelvan was a lame Fhokki scholar who studied in the cities of Bet Kalamar, Monam-Ahnozh, Zoa and Dalen. He gained a reputation for asking tough questions of established scholars and his public debates with entrenched theological leaders were always interesting and thought-provoking events attended by clerical leaders of all types. He could often be seen in the streets, offering light-hearted logical foils to fiery orators standing on public stairs or a pedestal, waving his cane like a professor uses a pointer. Accused during his lifetime of being an Imposter, a Covetous One and a blasphemer, Thelvan and his questions actually led several faiths to change or clarify their stances on a wide variety of topics.

After suffering one too many embarrassing confrontations in the street, an unknown cleric decided to remove the annoying speaker. Thelvan was framed for the murder of a local clergyman in Dalen. He was executed and passed on to his final reward.

The gods sent him back. Apparently, he was just as annoying to the celestials as he was to mortals.

After his first death, Thelvan began his own writings. He eventually penned over 200 works, ranging from single parchments to the Tome of Pointless Rituals and Archaic Traditions, a highly critical look at established religions. This book offended so many clerics that there were actually scuffles over who was to kill him first.

Thelvan' second death was to a dagger in the back, courtesy of the House of Knives.

His third was a slow, painful poison from the House of Vice.

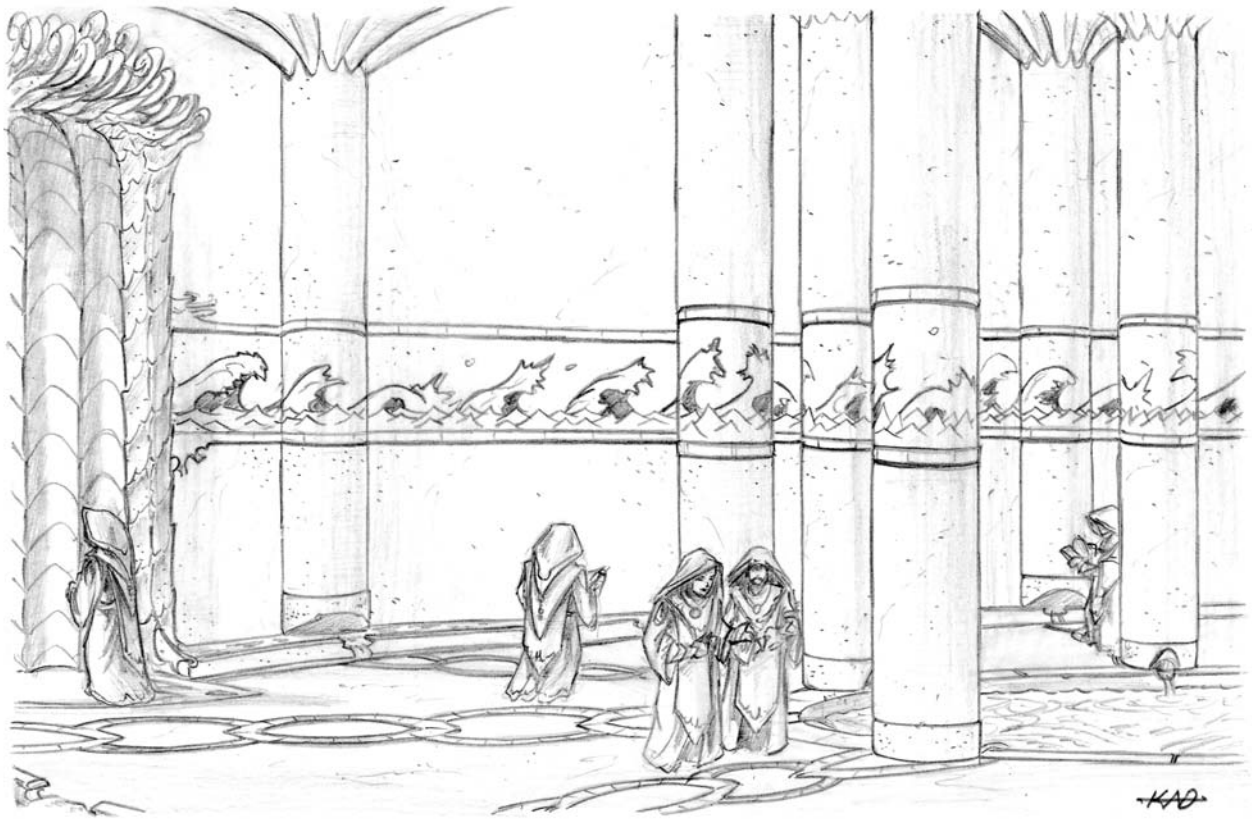
His fourth was an alleyway beating, rumored to be at the hands of the Seekers of the Three Strengths.

Finally, Thelvan succumbed to old age, from which there is no return. His *cane*, which mysteriously returned to him after his first resurrection and stayed at his side ever after, stayed on Tellene. Frustrated by attempts to destroy it, six evil temples worked together to hide it, and it stayed hidden for over a hundred years.

It has since returned, and it has not remained dormant for more than a dozen years at a time since it resurfaced. Most recently, it has been an artifact of the True, where it stays in the secure vaults of the temple in Svomwhi. Six elite guards stand by it at all times, sworn to die before they let it fall into the hands of any unbeliever.

Veran Mesvali, the current High Seer, carries the *cane* only during the Renewal holy day celebrations. On all other days, he carries a lesser copy that he has himself enchanted. He also carries it whenever he has occasion to meet his cognate from another faith.

The *cane* grants its possessor a +10 divine bonus to Perform (oratory) and Knowledge (religion) checks. The owner also gains a +6 enhancement bonus to Wisdom while holding the *cane*. The person holding it gains the benefits of *true seeing* and *discern lie* as long as it is held. The *cane* allows the user to cast *commune* once per week. Rumors say that whoever holds the *cane* is guaranteed to be resurrected by unknown outsiders exactly once, but this story has never been put to the test.



Daily life at Deeping Abby, a temple to the Mother of the Elements (water cult), on Bosinela Island off the Alubelok Coast.

Kingdoms of Kalamar®

Divine Masters

The Faiths and Followers of Tellene

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